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# LANCASTER PA. SATURDAY, JANUARY 10, 1880.

Lamaster Intelligencer. SATURDAY EVENING, JAN. 10, 1880.

A Mystery Solved.

The Process of Dying, and Man's Resurrec-tion, in the Spirit, to Life and Immortality. A Lecture Delivered in the New (Sweden-borgian) Church, this City, by Rev. J. E. Bowers, on Friday Evening, Jan. 9, 1880.

I CORINTHIANS, XV : 35-58. "Behold! I shew you a mystery: We shall not all sleep, but we shall ail be changed; in a moment, in the twinking of an eye, at the last trump; for the trumpet shall sound, and the

dead shall be raised, incorruptible, and we shall be changed."—I Cor. xv : 51, 52. This passage is a portion of that notable chapter in which the apostle Paul treats, in such plain terms, on the very interesting and profound, and to many mysterious, subject of man's resurrection from the dead. And we may observe, in the outset of our present discourse, that we sincerely believe that the apostle, in this portion of his epistles, teaches the true docand eternal destiny of man. That is to say, ber of particulars-a wonderful series of mystery." a superficial glance. They are not seen by those who do not dispose their minds to engage in inward thoughts, or devout meditations about spiritual and heavenly things. They are not perceived by those in things temporal that they have no time, and no desire, to give any special attention to the eternal verities of the kingdom of seech you, therefore, not to allow your God. Nor are the numerous particulars, and the spiritual ideas, and the logical truths, which are involved in the teachings of the apostle, Paul, concerning the resurrection, actually received and believed by features, and over the beautiful and sym-

been inculcated by a false theology. Those who are prepared to accept, and the 15th chapter of 1st Corinthians, are they that are willing to lay aside at least some of the preconceived opinions which are, at this day, entertained by many. They are those who are desirous to learn what is really taught, in the Word of God, on the great subject of the resurrection, and the future immortal life of man. That is, to learn what is the true import of the Bible in its entirety; and not merely what it appears to be from a to obtain a correct knowledge of this or mann- any other theme of Divine revelation, it is to consider the matter long, earnestly, thoughtfully, thoroughly and prayerfully. knowledge of either of the sciences of geometry, astronomy, chemistry, or anatomy, without much patient study and re-search. And the man who expects to know all about the doctrines of Christianity, who hopes to understand anything about the grand realities and the sublime mysteries of the kingdom of God, without much deep reflection and careful investigation, is as much mistaken as the farmer would be who should expect to raise crops of wheat and corn and potatoes by sitting Look at Our Astonishingly Low Price down with folded hands, day after day, in the genial sunshine of spring, the sowing time of the year, and spending the precious hours in listless, stupid idleness. It real meanings of the apostle; or did not is evident, therefore, that to accomplish even wish to do so, which is the most anything, mentally, requires the active singular thing of all. The Lord Jesus working of the human faculties, just as to Christ, who in His Divine Humanity is employment of the human hands. It is and who is to come—the Almighty—says to true that the humblest child of earth, that His disciples in the gospel: "Unto you it will make a proper use of his or her opportunities in this life of probation, so as to overcome evil with good and be made a But some of those who professed to be uine intelligence and wisdom, and finally and women who desired to have an intelbe associated with the angels in heaven. But, be it remembered, that no human being can ever become intelligent and wise in spiritual things any more than in mysteries. You will never be able to comnatural things without receiving instru - prehend them on this side of heaven. tion and the cultivation of the faculties accordingly. To have strong hands we must to the faith once delivered to the saints;"

make use of them. intelligently understand what the apostle good things of genuine Christian doctrine, teaches with regard to the resurrection, it is necessary to remove some of the preconceived opinions which are entertained by many on the subject. By preconceived opinions, we mean those notions which have been conceived, and those ideas which have be formed, and those thoughts which have been imbibed, from the fancies of certain poets; or from the imaginings of certain other idealists; or from the superstitions of former ages, which have by tradi-tion been handed down to us; or from the vague, hazy, indefinite theological tenets which have been held and still are very largely entertained by the people of Christendom. In a word, we mean preconceived opinions those sentiments in complex, which are formed in the mind of any one before he becomes familiar with the genuine doctrine, which is taught in that only true source of spiritual light and truly rational knowledge, namely, the Word of God. That is, we mean, any one's general sentithoroughly examined, and a comprehensive view has been obtained of what it obviously teaches: or, of what may be deadmit the fact that multitudes-indeed, the vast majority—of men and women, are what is contained in the scriptures respecting their immortal destiny. They have not yet been brought from darkness to light: from the darkness of ignorance and error to the light of intelligence in spiritual things. They have not passed from the death of various evil affections and wrong desires to the life of righteousness, which implies a life of love to God. and of charity toward the neighbor. But it is pleasant to think, as the doctrine of the New Church so beautifully teaches, that all the children of men, who do not confirm themselves to evils of life, or who not make wrong-doing the supreme delight of their lives, will, in the Lord's own good time, and in His own wise way, be led into a definite knowledge of the truth.

everlasting salvation. Not only those of our church are saved. Having defined what we mean by preconceived opinions, we may now proceed

neither agree with what the Apostle Paul Swedenborg. And we believe that if itual body. And when a person dies, it is teaches, nor with what is taught in the the doubter is capable of receiving revealed indeed his or her body which the person meaning, when rightly interpreted and ra- lightened by means of the truth, and will scious life of the eternal world and state. tionally understood. Among these no- have the patience to make a faithful examtions are the following: That the material ination of the system, he will certainly body which an individual has that is raised, body of man will be raised again at some | find quite sufficient spiritual instruction to future time, but nobody knows when; completely satisfy the interior needs of his that all the original particles of human higher nature. The grand principles and bodies, which have been dissolved for glorious truths which are there set forth, thousands or perhaps tens of thousands of and which are derived from, and corroboyears, will be gathered together again, rated by, and founded upor, the Word of but nobody knows how : that the souls of God, will show him the path of life and people exist somewhere from the time of encourage him to walk therein during his the dissolution of the body until the time pilgrimage on earth. For this system of of the general resurrection, but nobody knows where; that the souls of people re- ed to accomplish so momentous a result as main in an unconscious condition in the to save the world from naturalism and grave until the sounding of the last trump, materialism, from rationalism and skeptibut nobody knows why; and at some place on the earth the Lord will, by- which can delude man and divert his feet and-by-descend from heaven to cause the dead to come forth from their graves, and to effect the judgment of universal mankind, but nobody knows whether this august affair is to take place in Asia, Africa, Europe or America. When the theolo-Would respectfully announce to his customers and the public that he will have his regular spiritual respecting and immortal life planation of these things, they put off the spiritual resurrection, and immortal life, planation of these things, they put off the anxious inquirer by saying, "It is a mysall these things are involved in what is tery." When they were requested to show there so distinctly taught. We shall find from analogy, or from some other reasonby a close examination of the apostle's real | able ground, that it was possible or probmeanings that, in his exposition on the able that the natural body does really rise subject before us are involved a vast num- again, they said: "My dear brother, it is a When some earnest, thinking, spiritual ideas, a bright and beautiful clus- doubting Christian desired to know why ter of truths that are well calculated to the body should ever be raised and reunitpromote rational thought, and thus to en- ed to the soul the reply was: "It is a myslighten the human mind. But these sub-lime things do not appear to the reader at you will learn all about these deep things when you get to heaven." And when some truth-seeking brother wished to be informed as to the manner in which the Lord, who is an intinite, Divine, spiritual being, could ever descend, personally into who are engrossed with earthly affairs and the material world and be seen with the worldly pursuits, and who are so bound up | natural eyes of the people on earth, it was answered; "It is a mystery; but, brother, with God all things are possible': I be-

So the thick, heavy, dismat veil of mystery was drawn over the bright and shining those whose minds are filled up to metrical form of Divine truth and heavenly the brim, as it were, with the erroneous love, as personified in the humanity of the opinions of self-derived intelligence; or Lord God, our Saviour and Redeemer, Ah, with the imaginary sentiments which have | those men were not fully conscious of what they did. But the theologians who have from time to time undertaken to spread the of the world. The declaration of Paul in who are able to understand, the teaching in | veil of mystery over the things concerning which it is perfectly right and proper for people to have an intelligent knowledge have really done nothing less than to hide the glorious light of Divine truth, which proceeds from the Sun of Righteousness, which is exalted above the angelic heavens and beams benignly over all finite beings. Many long centuries before, the Apostle Paul, in his epistle to the Corinthians, exclaimed: "Behold I snow you a mystery." And in his doctrine so clearly set forth he tew disconnected passages. For, in order did solve what had been for ages regarded things of time and sense, and awakening by the masses of mankind as an incomprehensible mystery. He showed how the ties of eternity, and leaving the natural for a large SPRING STOCK now being manu-factured, and we are needing room. We offer them of a consider the sort of well-made and stylish

the sort of a body they come into the heavenly world to continue in an etermal state of existence. In a general way at least he explained the process of dying and of man's entrance into life and immortality. As plainly as he could, according to the light he had, he declared the manner in which this great change is effected. He showed how death is swallowed up in victory; how death is deprived of its sting; how the grave is robbed of its terrors; how man's corruptible puts on incorruption; how his mortal nature puts on immortality, and how the imaginary dark valley of the shadow of death is illumined by the beauteous light

faith to be shaken by any strange doctrines

you may hear.

from God's own benign countenance. But theologians for the most part knew not, saw not, comprehended, not the is given to know [that is, to understand] religion in which they felt a deep interest: " Do not inquire too deeply into these

Pray for an increase of faith. Hold fast etc. When men and women were hunger-We have intimated that to be able to ing for the bread of life, namely, the the stones of perverted faith in respect to human form, constituting a complete spirthe word of God were offered them. Or, itual body. This spiritual body, while when the people asked for the fish of true natural science, regarded in the light of as it were with a natural body. This spir-Divine revelation, the serpents of sensuous them. Is it any wonder, therefore, my friends, that in many cases honest doubters and earnest inquirers have been driven into a denial of the dogmas of religion, and into skepticism, with regard than we do? Probably there would be James and John, as recorded in Luke ix,

more if it were a little less unpopular to 28 and following verses. We there read be a skeptic than it is. We cannot tarry here long enough to offer a plea for the honest doubters, or to in glory and spake of His decease, which make apologies for the sincere skeptics. he should accomplish at Jerusalem." Now, But in view of the difficulties and per- as a matter of history, we know that plexities of the prevailing theology; in view of the notion of the resurrection of the material human bodies, in view of ment or belief, before the Bible has been the monstrous contradiction of the idea that God is at the same time, all love, mercy, kindness and compassion toward a portion of His creatures, that He duced therefrom, as a whole, And all will is full of hatred, wrath and vengeance towards another portion; and in view of a thousand other things thus in preconceived opinions and not, as which are equally repugnant to enlightyet, in the truth. Multitudes are gliding ened human thought and equally at varidown the stream of time toward the great ance with the obvious teaching of Divine ocean of eternity, without any definite revelation, What shall men do? we may knowledge of the one-thousandth part of ask. What can men do who are endowed with the heaven-born faculty of reason and who are moved by irresistible impulses to exercise that reason? Why, we declare it to be our firm conviction that, just as surely as the heavens are higher than the earth, there are only two things

in general that they can do under the circumstances. The one course for them to pursue is to go on doubting the dogmas of religion, and then rejecting one thing after another of revealed truth until even the existence of God as an infinite, Divine, personal Being, is denied, and the idea of the future life and the immortality of man is repudiated, and thus, being so immersed in the treacherous mires of materialism as to become infatuated by the notion that man dies like the beasts, which perish, and which they will receive, yea, with inmost feelings of joy; and so be saved with an entering the fearful leap in the dark." And the other itual body after death, which will be given to notice how this is applicable to the sue-ject under consideration. And we find, on consulting the popular sentiment or belief, some time to an earnest perusal of the A. Estate and Personal Property.—Orders left at No. 35 Charlotte street, or at the Black Horse Hotel, 44 and 46 North Queen street, will receive prompt attention. Bills made out and attended to without additional cost. 027-ly carried size of the christian religion, as these are most lucidly expounded in the theological writings of Emanuel in the theological writings of Emanuel warious notions are entertained; that

Bible as a whole, in its most obvious truth, and desirous te have his mind en- has at the time that is raised into the contheology is most fully and perfectly adapteism, and from every form of self-conceit

into the downward way that surely leads to mental darkness and to the abodes of spiritual and eternal death. To those, therefore, who have weighed the tenets of the prevailing theology in the bal-ance of common sense, and have, according to their best judgment, found tion of the material body. We find that, them wanting, found them almost entirely in order to make it appear that such a thing devoid of those substantial spiritual elements, which satisfy the inner hunger and thirst of the mind, and heart, and soulto such we say, do not be discouraged yet, but resolve to look into the heaven-revealed doctrines of the New Jerusalem, in order to see if they do not contain just what you need for your mental satisfaction, and your spiritual edification, and your everlasting salvation.

But pardon these digressions; and let

us now devote ourselves more directly to a consideration of the subject. Let us endeavor to see, or to arrive at an intelligent understanding of the manner in which the apostle Paul has solred the mystery of man's death, as to his material body, and his resurrection to life and imimmortality, as to his spiritual body. In our text he says: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, etc." By the words, we shall not all sleep," is evidently meant that man does not remain in an unconscious state or condition in the grave; that the human soul does not sleep in the tomb or in the dust of the earth for centuries, or thousands, or even millions of years, awaiting a future general resurrection of all dead bodies of all the countless myriads of human beings who have lived and died in all lands of all ages his epistle to the Hebrews is that "it is appointed unto men once to die, but after this the judgment;" showing plainly as words can express it that the resurrection and also the judgment take place immedi-

ately after death. The next statement of the text is that 'we shall all be changed." And the change referred to consists simply in this, namely, in putting off the material body and continuing to exist by virtue of the spiritual body; in becoming unconscious as to the to a consciousness of the scenes and realiworld. Thus, if it is really true, as almost every one in Christendom professes to believe, that man is immortal; that a human being is so created; that, as to his soul, he cannot die to eternity, then it follows that the death and dissolution of the body must imply the continuation of life as to the soul or spirit. And so we see that the truth of the matter is as truly as it is

"There is no death! what seems so is transi-This life of mortal breath is but the suburb of

life elysian, Whose portal we call death." This sentiment is in perfect accord with the teachings of the scriptures throughout. For example, when the Divine Teacher himself says in Luke xx, 37, 38: "Now, that the dead are risen, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of do anything physically demands the busy none other but He who is, and who was, Isaac, and the God of Jacob. For, he is not a God of the dead but of the living; because all live unto Him. And we also read in the book of Ecclesiastes, 12th chapter, that when the windows of the soul-that is the eyes of the bodynew creature, shall attain a state of gen- God's ministers upon earth said to men are darkened as to the scenes of the earth, because man goeth to his long home; and ligent understanding of the matters of when "the silver cord is loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth, as it was; and the spirit shall return unto God, who gave it. Hence we learn from the true doctrine of the church, according to the sacred writings, that the human soul is manifested by means of the spirit, which is in the perfect man lives in the natural world, is clothe l, itual body, is composed of the spiritual ideas and materialistic notions were given substances of which all things of the other world are formed; and the natural body is composed of the material substances of which the things of this world are made. The spirit, then, is the real man: the organic being; the immortal intelligence: to many points of theology? Nay, on the that survives the dissolution of the body. contrary is it not rather a wonder that we That it is so is clearly shown in the account do not hear of far more avowed skepties of our Lord's transfiguration before Peter, that "there talked with him two men, who were Moses and Elias; who appeared

Moses and Elias had departed this life many long centuries before. We cannot stop here to discuss the translation of Eliiah, who is meant by Elias in this passage, and to give an explanation of particulars; but we must be content by making the general statement that it is a total impossibility for any human being ever to have gone away from this world and to have entered into the spiritual world with his material body. While Elijah was translated it is said of Moses, at the close of the Pentateach, that he died and was buried. His body returned to dust and ashes. It was in the course of a few years completely dissolved. In the form of imponderable gases the particles of material substances which had composed the body of Moses had for centuries been dispersed to all parts of the physical globe of the earth. There had been no resurrection. But notwithstanding all this, Moses appears as a man, together with Elias, on the mount of transfiguration and talks with the Lord Jesus. It is said that these two men, namely, Moses and Elias, "appeared in glory;" by which we understand that they were seen by the three disciples, with their inner sight, in their glorious spiritual bodies, in

the light of heaven; having become angels -angelic men-after their entrance into the heavenly world. We should observe that the apostle does take it, that if these words mean anything

But be it observed that it is the spiritual and not the natural or material body. So we are taught, in the gospels, that even though a man were physically dead, yet should be spiritually live. And that man's physical organism, composed of material substances, can never be metamophosed in any manner so as to become a spiritual organism, is as plainly taught in this same 15th chapter of Paul to the Corinthians as it can be expressed by words. He says, in the verse immediately preceding our text 'Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God : neither doth corruption inherit incorrup-

We see, therefore, my friends, that it is one of the strange and inexplfcable things of an erroncous theology that it has befogged the mind of the people of the Christian world generally with the absurd notionwith the nosensical idea-of the resurrecis taught, the theologians have turned the evidences of the sacred scriptures on this subject queerly upside down. They have strangely misappehended and misinterpreted the plain teachings of the apostle Paul. They have made the import of Holy Writ to conform to the preconceived opinions of men; which opinions have been foisted into the systems of religion as pure gospel truth; and so, the falsity in question has been infused into the minds of the great masses of the people. And in many individuals this falsity still remains, floating about in the mind, so to speak, like a dark cloud, through which the beautiful rays of the true idea on the subject cannot vet be seen. The theologians of the past who have

formed the prevailing popular idea of the resurrection of the physical body have also overlooked and ignored the facts of science, and the laws and operations of nature, which have an important bearing on the subject, and which are so well calculated to clear it up and make it interesting, and reasonable, and comprehensible, when taken in connection with what is taught in the Word of God. But we can most heartily congratulate the world, in view of the grand fact that, in the new age which has begun, in the new dispensation which has been given, in the new revelations of spiritual knowledge which have been made, in the Lord's New Church which has begun to be established, in the new, rational, logical, beautiful and scriptural doctrines of the Christian religion, which are being promulgated, more or less, in all lands and among all people throughout the habitable globe, and in the new thoughts, and feelings, and affections, and perceptions which are being awakened and cultivated; on account of these things, we say, we can congratulate the world; for, in view of them, there is hope-a bright and glorious hope—for the future of humanity. The new light-the cheering beneficent light from the Sun of Rightture that it will, as time rolls on, disperse the fogs of error, the mists of superstition. the shades of ignorance, and the clouds of falsity, more and more. And this light is the truth, which beams, in beauty and glory, from the Word of God, by virtue of its inner meaning or spiritual sense, which is now revealed. The truth of the Word beautifully expressed by the writer who of God is rational in its form and spiritual in its quality, as suited to the minds of those at this day who are able and willing to receive it, and to strive to live according to it. It is perfectly adapted to enlighten and gladden, to purify and ennoble, to elevate and bless, the universal family of man-

But now, in conclusion, a few more remarks respecting our subject. And let these remarks be about the change of death, or the manner in which man's dissolution is effected. It is said in our own text, that it takes place "in a moment, in the twinkling of an eye, at the last trump; for, the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Now, we understand the apostle here, by "the last trump," to use a figurative expression, signifying the close of any or every human being's natural life country. Respectfully yours, of any or every human being's natural life on earth; the departure from the scenes of time, and the awakening to a conscious life amid the wonderful realities of the eternal world. When we have been sleeping sweetly, we awaken in the morning, it may be said, in the twinkling of an eye. The expression is evidently made use of to mean at once, quickly or immediately; as it is sometimes employed in common speech. And so death is like a short, sweet. peaceful sleep. In death, a person is in a similar state as in sleep, with the difference that perceptible respiration has ceas-And we are instructed in the doctrine the church, that this sleep, in the generality of the cases, continues until the third day, and that then the person becomes conscious by awakening in the spirit. The reason why the sleep of death generally lasts until the third day, is, because the spirit of many cannot be resuscitated, that is, be made conscious by being withdrawn from, and thus separated from, the body until the two vital motions-the respiratory motion of the lungs, and the systolic motion of the heart-have entirely ceased. And these, we are informed, continue till the third day in most cases of adults. But in the very moment that the marvelous machinery of the physical human frame is brought entirely to a standstill, then, in the twinkling of an eye, the great change is accomplished, and the person is an actual in-

habitant of the spiritual world. In the case of infants and little children, we are told that their tender spirits are released from the body and carried up into heaven, where they are given into the charge of angel mothers, immediately after their decease. And they are cared for with the utmost tenderness, and grow up and become intelligent, and wise, and pure and lovely angels, according to their genius and latent capacities.

That man's resurrection takes place on the third day, as also did our Lord's, is shown from the scriptures in the prophecy of Hosea, viii., 12, where we read : and let us return unto the Lord, for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days He will revive us; in the third day He will raise us up, and we shall live in His sight.'

Why then should we have any fear of death? We need not have any, my friends, if we so live to make timely preparation for this important change which awaits us all. "For we know that if our earthly house of this tabernacle were dissolved we with hands, eternal in the heavens.

# HAPPY RELIEF

course to pursue is for the doubter or the sincere seeker after genuine, rational and scriptural truth, to betake himself to a thorough investigation of the system of religious shillowers as we have it in the says distinctly, "It is sown a religious shillowers as we have it in the says distinctly, "It is sown a religious shillowers as we have it in the says distinctly, "It is sown a religious shillowers as we have it in the says distinctly, "It is sown a religious shillowers as we have it in the says distinctly, "It is sown a religious shillowers as we have it in the says distinctly, "It is sown a religious shillowers as we have it in the says distinctly as we have it in the says distinctly as a significant shillowers."

DRY GOODS, &C.

### WE CANNOT ADVERTISE

As many kinds of goods are going up

Reduction of Prices.

in price every week, but we hold a large stock of desirable Dry Goods that are selling at rates proportionate to cost some time ago. In the matter of MUSLINS we secured and MUSLINS stored away an immense MUSLINS quantity, so that our sales- MUSLINS rooms and reserve stock- MUSLINS rooms look like wholesale MUSLINS stores. These standard MUSLINS goods are now retailing MUSLINS

### We also bought freely of FLANNELS,

largely at less than future MUSLINS

MUSLINS

And can show the good results of our bargaining on inquiry at the Flannel

> We are also selling CALICOES

Cheaper than they can be bought at. The people will have to pay higher for many kinds of dry goods after the present stock are sold out.

> John Wanamaker. GRAND DEPOT-13TH ST.,

# PHILADELPHIA.

MEDICAL.

# BLOOD AND SKIN HUMORS.

CUTICUEA REMEDIES for the Treatment of Blood and Skin and Scalp Humors. When of Scrofolious, Cancerous, Syphilitic origin, the CUTICUEA RESOLVENT is the principal remedy, and if there are at the same time Ulcers, Sores or other External Affections, then the CUTICUEA, assisted by the CUTICUEA SOAP, must be used externally. If the disease is of the Skin and Scalp, the principal remedy will then be the CUTICUEA, with the CUTICUEA SOAP, and such use of the RESOLVENT as is suggested by the following conditions: In all skin and Scalp Diseases, when the skin is hot and dry, the blood feverish, the liver torpid, the bowelseon-stipated, or when the virus of Scrofula or poison of Mercury is known to lark in the system, or when the Constitution has been shattered by Malarial and Anti-Periodic Fevers and Debilitating Diseases, always take the RESOLVENT bilitating Diseases, always take the RESOLVENT while using the CUTICURA. A cure thus made will be permanent and satisfactory.

### ECZEMA RODENT.

The Cuticura Remedies Succeed Where a Consultation of Physicians Falls. Messis. Weeks & Potter: Gentlemen.—I have suffered over thirteen years with skin disease in my hands and limbs, causing constant irritation, depriving me of rest and attention to ousness. I sought many remedies here and elsewhere, dso use of sulphur baths, without permanent

cure.

Last May a physician called my disease.

Eczema Rodent,—spots appeared on my hands, head and face, eyes became much inflamed and granulated, causing at length impaired Internal and external remedies were pre-

was then introduced to another, and a cor to no purpose.

After following advice for four months with ont any permanent cure, I bought two bottles of Cuticura Resolvent, two boxes of Cuticura, and some Soar, and can testify with great pleasure to the effect they have had in my case, in

eight days being nearly cured.

The physicians pronounced my case the most aggravated one that has ever come under their experience and practice.

I recommend and highly indorse the Cutt-T recommend and mgon, very Remedies. Yours truly, F. H. DRAKE,

### Agent for Harper & Bro.'s Publications CLIFFORD ST. AND WOODWARD AVE., DETROIT, MICH., Jan. 24, 1879.

SALT RHEUM On Face, Head and Parts of Body. Hea Covered With Scabs and Sores.

use your CUTICURA last July. Have only used one large and one small box, and one bottle of the RESOLVENT. My face and head and some parts of my body were amost raw. My head was covered with scabs and sores, and my suf-fering was fewarful.

country. Respectfully yours,
MRS, S. E. WHIPPLE,
DECATUR, MICH., Nov. 17, 1878. Cuticura, Cuticura Resolvent and Cuticura Soap are prepared by Weeks & Potter, Chem-ists and Druggists, 350 Washington street, Boston, and are for sale by all druggists. Price of Cuticura, small boxes, 50 cents; large boxes, containing two and one-half times the quantity of small, \$1. Resolvent, \$1 per bottle. Cuffeura Soap, 25 cents per cake; by mail, 30 cents; three cakes, 75 cents.

No other remedy in the world can so quickly assuage the most violent paroxysms of Pain. They distribute throughout the nervous system a gentle and continuous current of Electricity, which instantly annihilates Pain, vitalizes Weak and Paralyzed Parts, cures. Sore Lunes.

Paralyzed Parts, cures Sore Lungs, Palpita-tion of the Heart, Painfui Kidneys, Liver com-plaint, Rheumatism, Neuralgia and Sciatica. Get the genuine

GROCERIES. WHOLESALE AND RETAIL.

# LEVAN'S FLOUR

No. 227 NORTH PRINCE STREET.

GIVE IT A TRIAL.

Ten years ago Fahnestock's Farina Flour had a sale of 10,000 hs, per week in Lancaster,

VERY SUPERIOR. Mr. Fahnestock has not been milling for ten

years, but has again taken charge of his mill, and is making the Farina Flour. Lovers of Good Flour and buyers of New Process and Western Flour are invited to give the Farina Flour a trial. It is sold at a lower price than

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FOUNDERS AND MACHINISTS.

# BOILER MANUFACTORY,

SHOP ON PLUM STREET. OPPOSITE THE LOCOMOTIVE WORKS. The subscriber continues to manufactur BOILERS AND STEAM ENGINES,

For Tanning and other purposes; Furnace Twiers. Bellows Pipe Sheet-iron Work, and Blacksmithing generally

Jobbing promptly attended to. JOHN BEST. angi8-lyd]