

## Lancaster Intelligencer.

MONDAY EVENING, JUNE 13, 1881.

### THE KINGDOM OF GOD.

THE BACALAUREATE SERMON.

Preached in the Chapel of Franklin & Marshall College, Sunday, June 13, 1881, by Rev. T. G. Apple, D. D., President.

But seek ye first the Kingdom of God and His righteousness, and these things shall be added unto you.—Matt. vi., 33.

Since the world began men have been seeking to know what is the supreme good and to come into the possession of it. This earnest search and persevering effort have not been without results that may be studied with interest and profit. Such study leads us into the interior workings of those God-like powers of reason and will which man is endowed. Different answers to the question have been given by ethical writers from Plato in ancient times to Kant and Spencer in modern times. One finds it in the highest development of the reason, another in the right determination of the will, a third in the highest normal development of all man's powers, and a fourth in living in conformity to the Divine will. The deepest and most earnest thinkers in every age, unless we except certain modern agnostics, have connected man's highest happiness in one way or another with the favor of a personal God, and looked to a future life as a future world for its full attainment. But while it might be interesting to refer to some length to the answers that the great minds of the world have given, in a service such as that in which we are engaged in this sacred task to-day with its solemn associations, we must limit us to the realm of human learning, and therefore we turn to the oracles of heavenly wisdom and ask what answer our Lord has given to this inquiry of the ages. In the words we have selected for our meditation on this occasion, we find the only proper light of man's first and greatest pursuit, and gives the promise that its attainment will assuredly include all lesser good that is necessary for his temporal and earthly existence. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." This is an answer not from man but from God.

In endeavoring to understand these words we must distinguish the kingdom of God here spoken of from the Divine government of the world in the order of nature and providence. We must not identify that nature and providence are separate and excluded from the kingdom of God; but the glorious mystery that here challenges the apprehension of our faith comes up before us as a supernatural revelation. If we believe in a supernatural revelation at all, we must believe in a Kingdom of God which transcends the order of nature as this confronts us in the first creation. The entrance of sin first into the angelic sphere of existence, and then into our world through the fall of man, introduced an element of evil and death, which served and brought misery and death upon our fallen race. By reason of sin man became alienated from God, and the Divine Word could no longer find free entrance into his reason and will. In order to overcome this power of sin in the universe and to open the way again for the communication of the life of God to our humanity, God the Word became incarnate in the person of Jesus Christ, suffered and died as a sacrifice for sin upon the cross, subdued the powers of hell, and rose again to life and death. The consummation of this revelation and redemption brought in through Him was reached in His glorification, which sets before the eye of faith the complete establishment of the kingdom of God in the universe as the supreme good for man and for creatures.

The kingdom of God, then, is that supernatural realm of truth and love, inaugurated in the incarnation and established in the universe by our Lord Jesus Christ in the glorification of His humanity. Beginning in His advent, reaching its apex in the pre-Christian ages, when the light was shining in the darkness of our fallen humanity, but more especially in His incarnation when the Word became flesh and tabernacled among men, it moved forward through successive stages of triumph and victory, until its completion and perfection was reached in the enthronement of the Son of Man at the right hand of the infinite majesty in the heavens. The sublime announcement of the full inauguration of the kingdom of God in the heavens from the lips of Christ, when He declared to His disciples, "All authority hath been given unto me in heaven and on earth," and in those words, "all things whatsoever the Father hath are mine." Also in his last prayer, "And now, O Father, glorify thou me with the universe self with the glory which I had with thee before the world was." St. Paul who on his way to Damascus saw the glorified Lord and declares, "I was not disobedient unto the heavenly vision," speaks of His exaltation in the following terms: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him, having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us ward who believe, according to that working of the strength of His might which he wrought in Christ, when he raised Him from the dead, and made Him sit at His own right hand in the heavenly places, far above all rule and authority, and power, and dominion, and every name that is named, not only in this world but also in that which is to come; and He put all things in subjection under His feet." Again, "He that descended is the same also that ascended far above all the heavens that He might fill all things." In the Revelation of St. John this same Lord says, "I am the Alpha and the Omega, which is and which was and which is to come, the Almighty."

But why quote separate passages when the word of God from beginning to end shines forth with the light of His glorious majesty? In that word the light of the new creation dawns upon the first creation and shines forth with an effulgence far exceeding that of the natural sun. The processes of that kingdom there go onward with a heavenly majesty and power that infinitely transcends the organic processes of the natural creation and the sublime movements of all merely human history. That is the Kingdom of God, before whose coming because of His glorious light, sun, moon and stars shall go out in darkness and "the foundations of the earth and the heavens shall perish. They all shall wax old as doth a garment and as a mantle shall thou roll them up, as a garment, and they shall be changed, but thou art the same and thy years shall not fail." Thus even time itself shall be no more when the eternal years of this kingdom come in. The particular thought I wish to emphasize here is that in this glorification of

the Lord we have set before us the very substance and constitution of the Kingdom of God. Of this kingdom He is the supreme head, in whom dwelleth the fullness of the Godhead bodily, from whom now flow forth through His Word by the power of the Holy Ghost salvation and eternal life for lost and ruined men, and the power and the glory of the Lord now fill the universe with infinite fullness.

Science struggles to place before the mind of man a faint glimpse of the infinite expanse of the natural creation with its myriads of worlds and the infinite power and wisdom manifested in upholding and governing them, but in all this natural creation we have only the visible shrine of the glorious spiritual realm that challenges the power of the human intellect in the glorification of Christ and in the Kingdom of God originating therefrom. In this Kingdom the first creation is glorified in the new, and here man finds and attains his true destiny. This Kingdom of our God is the realm of eternal life for man. Its coming is heralded by angels in the words which they sang, "Glory to God in the highest, and on earth peace among men in whom He is well pleased." It is set up the eternal reign of peace. From it are excluded the powers of evil, of disobedience, of death. And I saw a new heaven and a new earth; for the first earth was passed away, and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. This Kingdom is the supreme good for man, the place where his weary feet may rest, the eternal abiding place for his home-sick spirit.

If we have power at all by Divine grace to rise to this sphere of faith and catch but the faintest glimpse of this spiritual, yet so real, Kingdom, it is because of the other objects of pursuit to which we turn. Try in comparison with it any other challenge and see how utterly insignificant it becomes. Seek ye first the pride and pomp of this world; but how soon they crumble beneath our feet! Seek ye first a career of worldly ambition and how soon it is but a satire the skeleton of the grave beckons us to its iron embrace! Seek ye first the culture of the mind, reveling in the pursuits of literature and science; but how little this alone can satisfy the cravings of the immortal spirit! Seek ye first to traverse the dusty thoroughfares of business activity; but what is the end of it all? Bring forward any and every pursuit of man and in comparison how unspeakably sublime and how satisfying to the soul, sound the words in our ears, "The Kingdom of God is at hand. His righteousness!" This is the supreme good and every other good must receive its benediction from this. Let us go now to consider in the next place in what this benediction consists: "And all these things shall be added unto you."

The promise is that those who seek the higher end of life in the Kingdom of God shall not lack those blessings that come to us through the providence of God in relation to our natural earthly life. From what has now been said in regard to the higher spiritual life of man, as finding its true end in the Kingdom of God, we might seem as though Christianity had little or no concern in regard to man's mundane life. It is indeed often thought and said that religion looks "only to a future heaven, while it does not provide for the wants and requirements of our present life. He must live and labor in a real life of struggle and toil on earth; he must seek his daily bread, provide for his family, secure the culture of his mind, carry forward the interests of government and industry, and in short, provide for the varied necessities of his worldly life. How is Christianity related to these wants and necessities, and what can it do to elevate and improve man in his present life? There are those who divide and under these two interests, who allow that the spiritual life may be adopted and pursued, while the spiritual wants of man, his temporal and earthly life must be nourished and supported from a different source altogether. But our Lord relates these two, the supply of man's spiritual wants in the Kingdom of God, and the care of his earthly life by His providence, as two very different ways. The same Lord who supplies the wants of the spirit is also the upholder and ruler of the order of nature, and by His all-wise providence He provides for all the earthly wants of His creatures.

We may not be able to comprehend the union and harmony of the order of nature, or of Divine providence in and through nature, and the higher order of grace, but of the fact of their living union and harmony we cannot entertain a doubt. According to a universal law the higher in that it is the more perfect, and the heavenly includes the earthly. When, therefore, man's higher life is in right relation to God it follows as a necessary consequence that his earthly life and earthly interests will be properly provided for also.

We must, indeed, at this point avoid the error of supposing that Christianity is a mere instrument and help to advance purely earthly interests. This would be to reverse the true order. A selfish and worldly life may press on to the acquisition of wealth and power, but the Kingdom of God, while a life in the order of grace must renounce the lower good in order to gain the higher. This our Lord plainly declares. He that would save his life in the Kingdom of Heaven must lose it in the Kingdom of earth; but he that will lose His earthly life for Him, shall take up His cross and follow Him.

But this by no means contradicts the truth that the higher life of grace brings with it a perpetual benediction upon the natural and earthly interests of man. The blessings and gifts of providence are in the same hands that dispense the higher gifts of grace. But each in its right order and relation. "All these things shall be added unto you." Food and raiment and shelter for the bodily life are not primary, not an end in themselves; they are means to be sought only in the order of things, and are regarded as subordinate and incidental while the highest good is to be sought after as the great end of life. The mystery of providence is included in the higher mystery of the Kingdom of God and is the difference between the life of the Christian and the life of man of the world. "Be not therefore anxious, saying, what shall we eat? or what shall we drink? or wherewith shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things." Food, raiment, shelter, these necessities of our mundane life, may be taken as representing all the proper necessities of this life as it expands into its various social relations and calls for numerous other things besides food and raiment, but they come under the protection and guidance of providence. The object of earthly toil on the part of the great majority of the race is to secure those bare necessities of life; it is,

as it were, a battle for subsistence. The life of others takes a wider range, calling for a certain degree of culture or wealth, of influence or power, in order that they may properly work out the problem of life so far as this present world is concerned. Success in business and trade, in profession and calling, which many regard as the greater end of life, comes under this class of natural necessities.

The truth, then, which our Lord here announces is, that man's life in all its earthly relations is to be determined in subordination to his relation to the Kingdom of God. The life of the scholar no less than the life of the laborer, every calling and pursuit, receives its guiding light from above. This is the light to which our Lord refers when He says, "The light which is in the eye, if it be single, thy whole body shall be full of light." This light represents wisdom in the true sense of that word, which consists in holding steadfastly in view the great end of life. Having this end in view every life is true and faithful in the degree in which, pursuing steadily this object, it commits itself in all its interests and activities to the providence of God.

An example of such perfect life of faith we have in the life of our Lord. Every act of His life was directed with reference to the Kingdom of God which he came to establish. No considerations of earthly success or worldly glory entered into the course marked out for Him by His Father. "My time is not yet come; but your time is always ready." He said to His brethren when they urged Him to go up to the feast, "Their life stood in the way, and I cannot go up because according to the saying of the Scriptures, 'I will not see the face of a man until he shall offer a sacrifice for sin.'" On another occasion, when He moved to go into Judea, His disciples said unto Him, "Rabbi, the Jews were but now seeking to stone Thee; and goest thou thither again? Jesus answered, "Are there not twelve hours in a day? If a man walk in the day he stumbls, because he seeth the light of this world. But if a man walk in the night he stumbls, because the light is not in him." which means, in its spiritual sense, that if a man's life moves forward in the light of the heavenly world he need fear no evil. His steps will be guided safely. But if this higher, heavenly light is not in him, and he walks according to worldly prudential considerations he is in danger of stumbling in darkness and will stumbl and fall.

In a certain way the truth here stated is accepted generally. Much is said in regard to being guided by principle, not by policy. A mere time server is like a weather-vane that changes with every change of the wind. However much they come about in practice, yet all acknowledge that a man's life should be determined and guided by right principle. But all do not so readily acknowledge that the only true light for every life is the light that shines upon our pathway from the Kingdom of God. The Kingdom of God is the true ideal of human life, before which Plato's republic, and every Utopia vanished away. We admire the ideals of human genius. They picture forth in creations of the phantasy the beauty and truth which we wish to inspire in the institutions of man. But when we turn from these and contemplate the infinite glory and perfection of the Kingdom of God, through which shines forth the Divine perfections of His author, we cannot but feel the wide difference. Plato and Shakespeare and Milton give noble thoughts and lofty ideals, but they are as the shining of the lowly glow-worm contrasted with the full orb of sun when we compare them with the spiritual world opened up for faith in the Kingdom of God.

Still the question seems, can he who strives to live for this high end of life, so implicitly rely on the providence of God as to have no anxiety for his daily bread, and for all things necessary for his earthly life? Do not facts seem to contradict this truth? In considering the mystery of the Kingdom of God we cannot overlook the fact that there is a principle of evil in the world which God allows a certain degree of freedom. And it is not the case that the evil in the world organizes its forces to impede and destroy the progress of the Kingdom of God, and the truth is that it does not well-nigh become an axiom that to compete with the workings of the world in all departments of life one must use its own methods and employ its own weapons; that the man who resolves to be honest and true in every work and relation of life will be left to starve, while the dishonest and corrupt ride on to fortunes? Let us not be deceived by this appearance. A good man's life may suffer temporary defeat; he may have to endure the hatred and malice of their legitimate foes. These are persecutions, but the prosperity of the wicked is always fictitious and the righteous will finally be vindicated. Whatever measure of worldly good is necessary for him, whatever degree of prosperity is best for the advancement of his spiritual life, will be guaranteed the good man and true, and more than that he ought not to desire. He that strives by Divine grace to commit his earthly interests to the orderings of Providence, and is true to this faith, will most assuredly build his house upon a rock, and against His coming will stand. Let us not be misled by the appearance. A good man's life may suffer temporary defeat; he may have to endure the hatred and malice of their legitimate foes. These are persecutions, but the prosperity of the wicked is always fictitious and the righteous will finally be vindicated. Whatever measure of worldly good is necessary for him, whatever degree of prosperity is best for the advancement of his spiritual life, will be guaranteed the good man and true, and more than that he ought not to desire. He that strives by Divine grace to commit his earthly interests to the orderings of Providence, and is true to this faith, will most assuredly build his house upon a rock, and against His coming will stand. Let us not be misled by the appearance.

It is easy to see that in the case of man's individual life, the right order here is to make the highest interest supreme and to refer all lower interests to it. The highest principle is that there is no necessary antagonism between Christianity and material progress. It is right that the social economist should study and pursue whatever tends to prosper the earthly interests of mankind. But these interests are to be elevated to the supremacy over man's higher interests without involving confusion and failure. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cross from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Just in the degree in which the world stumbles in harmony with the Kingdom of God in that degree will "all these things be added unto you." God's providence is abundant to supply all man's necessary wants. We need no Malthusian theory to warn us that the provisions God has made for this supply are inadequate to the increase of population. The difficulty lies not there. Remember as the connection may at first view appear, yet there is such relation between the Kingdom of God and the Kingdom of nature that that latter is always controlled by the former. When the world is in harmony with the Kingdom of God, as the foundation support of the phenomenal creation, when it seeks the righteousness of that Kingdom as the highest good, then and from that source a benediction will descend upon all secular interests and the disorders and distractions of the world will begin to pass away. There is a salutary power in that Kingdom, as there was in its Lord while on earth, to heal all manner of sickness, to rebuke the pestilence, yea, even to command the disorders of nature to disappear. The Kingdom of God can reach the world and help only through the Word of God, which carries in it the living breath of the incarnate, glorified Jehovah, and only as that breath animates the spirit of man can he live in the highest and truest sense. And this higher life from above alone can save the physical, earthly life of man from sinking into the darkness and death of the world's sepulchre.

And now, in conclusion, let me speak a few words of counsel to you, the members of the graduating class, in this special behalf these services have been appointed. The subject we have considered has special lessons for you in the peculiar occupancy you occupy at this time. Your course of literary culture in this institu-

tion has now come to a close and you are about to enter upon the commencement of active life. You are about to launch your boat upon a sea in which there are many perils. Comparatively few make the voyage with entire success. You must now choose some special calling and work in life. This itself is no easy task. How many make shipwreck here! But beyond any specific aim, you have been taught, what I now repeat, that in order to develop the highest and best form of character and be finally successful you must make the supreme good your ultimate aim and receive inspiration from it. What that supreme good, as set forth in the Word of God, is, I have tried to show. Let your ultimate aim in life be determined by faith in the Kingdom of God revealed in Jesus Christ, in which Kingdom the true destiny of individual life and the last meaning of human history are reached. In this time of youth you may see much good, and rightly, too, in different forms of the world's natural life; but when you shall have lived to test by experience what is in the world you will find at last that there is no stability save in that Kingdom which has foundations, whose maker and builder is God. When ready to faint under trials and disappointments that sooner or later will come, the weary way of life, this vision of faith will revive your drooping spirits and strengthen you to labor on to the end. Seek, then, to find the true end of your life individually and of your work in life, in the results that will be gathered up finally in the world of spiritual existence that is beyond the temporal and transitory life of this world.

Secondly, maintaining this faith in the supernatural, commit yourselves for the future, by faith also, to the protection and care of Divine Providence. Do not view the worth of your education by making it a mere instrument for the attainment of pecuniary or secular prosperity. Some, we know, will have it that this is the end of education, and that in this way only it becomes practical. Let us know that for, if asked, if not to enable you to secure material prosperity in life? You have been taught that education is, relatively, an end in itself, and that it is an invaluable boon for what it is in the culture of the higher powers of your rational nature. It is more than most men realize for the body, and you may, and that legitimately, to provide for your bodily and temporal wants, but make it not merely an instrument for this as its end. Avoid the fatal error of making your work in life look for its end in any merely worldly material good. Labor not first to secure worldly advancement and place and power among your fellow men as an end. If you do you will prostitute your liberal culture to base, sordid, purposes, and meet bitter disappointment at last. Physical good and worldly advantages you may secure in your calling in the worldly sense, performance and prosperity, promotion to place and power among your fellow men, may be necessary to give proper effect to your life work. But these must come not as the end but only as the conditions of true success, and so far as they are needful for your life work they will be given to you in the all-wise allotments of an overruling Providence. Seeking the true end of life in the Kingdom of God, rest content with what of earthly good comes to you. Remember that you are not to be content with what you have need of all these things, and that they will most assuredly be added unto you. It is not an easy matter thus to commit one's life in reference to all earthly good to this source. Man loves to take his life into his own hands and use and direct it to his own pleasure and according to his own notions of worldly preferment, and there are comparatively few who really believe that a Divine hand directs and controls all these things, even the most particular and minute, always and only with direct reference to man's spiritual welfare. Hence the lives of men are in constant conflict with Divine providence. But the victory of faith brings the will into serene and tranquil harmony with the will of God in the orderings of His providence.

With these parting counsels, in the name of your instructors, who have labored to give right direction to your education, in the midst of imperfections and failings indeed, as we are all truly conscious, yet with integrity of purpose and true regard for your welfare, I now commit you to the keeping of Him who is able to guide and preserve you in all the pathway of life safely to its close. In a few days you will come forward to receive the honors of the baccalaureate, to receive that recognition of your studies, and thus enter the great republic of letters as alumni of this college. When the work of your life on earth comes to its close, may you each one receive that higher crown in the eternal Kingdom of our Lord Jesus Christ, who is God over all, blessed for ever more, to whom be glory for ever! Amen.

**A Good Account.**  
To sum it up, six long years of bed-ridden sickness and suffering, costing \$200 per year, ended in a few days. I was told that I had bottles of Hop Bitters taken by my wife, who has done her own housework for a year since without the aid of a man. I want every body to know I feel their benefit."  
J. J. Zwilak, John Wacker, Butler, N. Y.

Go to H. B. Cochran's Drug Store, 137 North Queen Street, for Mrs. Freeman's Remedy. It is a good remedy for all kinds of ailments, and is sold in bottles of 25 and 50 cents. Directions in English and German. Price, 15 cents.

Dear Sir,  
Mrs. W. J. Lang, Bethany, Ont., states that for fifteen months she was troubled with disease of the eyes, and was blind. In ten minutes after using Thomas' Electric Oil she found relief, and in a short time she was entirely cured. For brightness and stability of color, are unequalled. Color from 2 to 5 pounds. Directions in English and German. Price, 15 cents.

Nearly a Miracle.  
E. Asenith Hall, Birmingham, N. Y., writes: "I suffered from rheumatism with a dull pain through my left leg and shoulders. I lost my spirits, appetite and color, and could not do my usual work. After using Thomas' Electric Oil I was cured in ten minutes. I took three bottles of the oil, and am now as well as ever." Price \$1. For sale at H. B. Cochran's Drug Store, 137 North Queen Street, Lancaster.

**SPECIAL NOTICE FOR THE SEASON!**  
You can have FURNITURE REPAIRED AND RE-VARNISHED, CHAIRS RE-CANED, RE-PAINTED AND UPHOLSTERED. OLD MATTRESSES MADE OVER LIKE NEW! OLD FRAMES RE-GILDED AT MODERATE PRICES! ALL KINDS OF FURNITURE RECOVERED AND UPHOLSTERED IN FIRST-CLASS MANNER!  
Walter A. Heimish's Furniture and Picture Frame Rooms,  
154 1/2 East King Street, Over China Hall.

## DRY GOODS.

### SUMMER GOODS.

#### JOHN WANAMAKERS, PHILADELPHIA.

**DRY GOODS.**  
Our dress goods have been most heavily drawn upon for three months, and of course many sorts are gone altogether, such as could not be replaced. But the stock is still very heavy, kept so by continual buying. Why, we sell almost our whole stock every month in the active time.  
The quickest above—Isn't it the one to find the best things in?  
JOHN WANAMAKER.  
Next-door circle, Chestnut street entrance.

**BLACK DRESS GOODS.**  
A shift gives us a little more room for grandness—greenish plain and figured. The plain are few and the figured many; but which most needs room is a question.  
All black goods are together in a very small space; and an uncommon stock too.  
JOHN WANAMAKER.  
Next-door circle, Chestnut street entrance.

**BLACK BEADED NET.**  
Eight varieties, from \$1.50 to \$1.75.  
JOHN WANAMAKER.  
Second circle, southwest from centre.

**ANTIQUE TIES.**  
Under a dollar at about three-quarters our own prices lately.  
JOHN WANAMAKER.  
First circle, southwest from centre.

**ADIDAS' COLLARS.**  
Two new collars: embroidery and point of Alençon, 30 cents; Swiss reversing, 18 cents. Out of our own factory.  
JOHN WANAMAKER.  
First circle, west from centre.

#### JOHN WANAMAKER, Thirteenth, Market and Chestnut Sts., PHILADELPHIA.

#### GIVLER, BOWERS & HURST, 25 EAST KING STREET, LANCASTER, PA.

### CLOSING SALE OF SUN UMBRELLAS AND PARASOLS.

### SPRING DRESS GOODS.

#### SPECIAL BARGAINS IN LACE TIES.

#### GIVLER, BOWERS & HURST, 25 EAST KING STREET, LANCASTER, PA.

#### JACOB M. MARKS, JOHN A. CHARLES, JOHN B. ROTH.

#### LANE & CO.

### Dry Goods Offered at Great Bargains, AT THE OLD RELIABLE STAND, No. 24 East King Street.

#### SILK DEPARTMENT.—Special Inducements in Black and Colored Silks.

#### DOMESTIC DEPARTMENT.—Unsurpassed in quantity and quality, and goods in all the departments guaranteed to be what they are sold for.

#### JACOB M. MARKS, JOHN A. CHARLES, JOHN B. ROTH.

#### IRON BITTERS.

### IRON BITTERS!

#### A TRUE TONIC. SURE APPETISER.

#### INDIGESTION, DYSPEPSIA, INTERMITTENT FEVERS, WANT OF APPE-TITE, LOSS OF STRENGTH, LACK OF ENERGY, &c.

#### IRON BITTERS are highly recommended for all diseases requiring a certain and efficient tonic; especially

#### IRON BITTERS are highly recommended for all diseases requiring a certain and efficient tonic; especially

#### IRON BITTERS are highly recommended for all diseases requiring a certain and efficient tonic; especially

#### IRON BITTERS are highly recommended for all diseases requiring a certain and efficient tonic; especially

#### IRON BITTERS are highly recommended for all diseases requiring a certain and efficient tonic; especially

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.

#### IRON BITTERS.