EV. DR. TALMAGE.

BROOKLYN DIVINE'S SUN DAY SERMON.

bject: "The New Tabernacle."

xT: "What mean ye by these stones?" shua iv., 6.

e Jordan, like the Mississippi, has bluffs he Jordan, like the Mississippi, has bluffs the one side and flats on the other. Here there a sycamore shadows it. Here and re a willow dips into it. It was only a e over waist acep in December as I waded bugh it, but in the months of April and y the snows on Mount Lebanon thaw and down into the valley, and then the Jor-overflows its banks. Then it is wide, a raging and impetuous. At this season raging and impetuous. At this season year I hear the tramp of forty thou-

armed men coming down to cross the . You say, why do they not go up r the rise of the river at the old camel Ah! my friends, it is because it is not o go around when the Lord talls us to head. The Israelites had been going nd forty years, and they had enough of do not know how it is with you, my ren, but I have always got into trouble n I went around, but always got into by when I went ahead.

by when I went ahead. here spreads out the Jordan, a raging ent, much of it snow water just come in from the mountain top; and I see some he Israelites shivering at the idea of ging in, and one soldier says to his com-, "Joseph, can you swim?" And another . "If we get across the stream we will

"If we get across the stream we will ere with wet clothes and with damaged or, and the Canaanites will slash us to s with their swords before we get up the bank." But it is no time to halt. The

host marches on. priests carrying the ark go ahead, the e follow. I hear the tramp of the great itude. The priests have now come with-stone's throw of the water. Yet still e is no abatement of the flood. Now they come within four or five feet of the n; but there is no abatement of the

Bad prospect! It seems as if these testhat crossed the desert are now go-be drowned in sight of Canaan. But be drowned in sight of Canaan. But gard!" is the cry. The command rings ard!" is the cry. The command rings ig the line of the host. "Forward!" e priests have come within one step

the priests have come within one step to river. This time they lift their feet the solid ground and put them down the raging stream. No sooner are their there than Jordan flies.

a the right hand God piles up a great intain of floods; on the left the water s off toward the sea. The great river for rs halts and rears. The back waters, eing able to flow over the passing Is-tes, pile wave on wave until perhaps a bird would find some difficulty in scaling water cliff. Now the priests and all the ople have gone over on dry land. The ter on the left hand side by this time has ched the sea; and now that the miracu-s passage has been made, stand back and this stupendous pile of waters leap. God akes His hand from that walls of floods, and

like a hundred cataracts they plunge and coar in thunderous triumph to the sea. How are they to celebrate this passage? Shall it be with music? I suppose the trumets and cymbals were all worn out before his. Shali it be with banners waving? Oh, they are all faded and torn. Joshua es out, "I will tell you how to celebrate es out. cries out, "I will tell you how to celebrate this—build a monument here to commemo-rate the event," and every priest puts a heavy stone on his shoulder and marches out and drops that stone in the divinely ap-pointed place. I see the pile growing in height, in breadth, in significance; and, in after years, men went by that spot and saw this monument, and cried out one to another, in fulfilment of the prophecy of the text, "What meant ye by these stones?" Blessed be God, He did not leave our church in the wilderness! We have been wandering

the winderness: We have been wandering out for z year and a half worshiping in a Academy of Music, Brooklyn, and the ademy of Music, New York. And some ought we would never reach the promised of. Some said we had better take this ute and others that. Some said we had better go back, and some said there were sons of Anak in the way that would eat us up, and before the smoke had cleared away from the sky after our tabernacle had been sumed, people stood on the very site of place and said: "This church will never gain be built." We came down to the bank I Jordan; we looked off upon the waters. ome of the sympathy that was expressed arned out to be snow water melted from the top of Lebanon. Some said: "You had bet-ter not go in; you will get your feet wet." But we waded in, pastor and people, farther and farther, and in some way, the Lord only knows how, we got through; and to-night I go all around about this great house, erected by your persons and somethies and sacriy your prayers and sympathies and sacri-ces, and cry out in the words of my text: fices, and cry out in the words of my text: "What mean ye by these stones!" It is an outrage to build a house like this, so vast and so magnificent, unless there be some tramendous reasons for doing it; and so, my friends, I pursue you to-night with the question of my text, and I demand of these trustees and of these elders and of all who have contributed in the building of this structure, "What mean ye by these stones!" But before I get your answer to my question But before I get your answer to my question you interrupt me and point to the you interrupt me and point to the memorial wall at the side of this pull, t, and say, "Ex-plain that unusual group of memorials, What mean you by those stones?" By per-mission of the people of my beloved charge I recently visited the Holy Lands, and having in mind by day and night during my ab-sence this rising house of prayer, I bethought myself, "What can I do to make that place elemiferent and decrement?" myself, "What can I do to make that place significant and glorious?" On the morning of December the 3d we were at the foot of the most sacred mount-nin of all the earth, Mount Calvary. There is no more doubt of the locality than of Mount Washington or Mount Blanc. On the fuff of this mountain, which is the shape of the human skull, and so called in the Bible, "The place of the skull," there is room for three crosses. There I saw a stone so sug-gestive I rolled it down the hill and trans-ported it. It is nt the top of this wall, a white stone, with crimson veins running ported it. It is at the top of this wall, a white stone, with crimson veins running through it—the white typical of purity the primson suggestive of the blood that paid the price of our redemption. We place it at the top of the memorial wall, for above all in this church for all time, in sermon and song and prayer, shall be the sacrafice of Mount Cavalry. Look at it. That stone was see of the rection rent at the crucifyion. That Mount Carvairy. Look at it. That stone was one of the rocks rent at the crucifixion. That heard the cry, "it is finished." Was ever my church on earth honored with such a memorial? Beneath it are two tables of stone which I had brought from Mount Sinai where the finaw was given. Three camels were three weeks crossing the desert to fetch them. When at Cairo, Egypt, I proposed to the christian Arab that he bring one stone from Mount Sinai, he said, "We can easier bring two rocks than one, for one must balance them on the back of the camel," and I did not think until the day of their arrival ident to popularize Christ. We want to make them two rocks than one, for one must balance them on the back of the camel," and I did not think until the day of their arrival ident the story of His iove here until monthing the the awas given. Those the moutains when the law was given. The ower stone of the wall is from Mars Hill, the place where Faul stood when he proches that famous sermon on the brotherhood of the human race, declaring "God hath mado of one bio doil nations." Since Lord Elgin took the famous statury from the Acropolis, but Mars Hill, That stone bitained by special permission from the place where faul stoded when he preached that famous sermon on the brotherhood of the human race, declaring "God hath mado of one biod all nations." Since Lord Elgin took the famous statury from the Acropolis, but Mars Hill, That stone bitained by special permission from the puece of Greece, a most gracious and bri int woman, who received us as though was the anded in the orient, and takes doil energing of blind eyes and unstop-ing of deaf ears and casting out of unclean prints—such sile here, you and I are dead and fragetter. Showden, our American Minister mat running on to the day of the distory and the spreamed, that suggestive tablet was awe from the pulpit of rock on which and weeken. Now you understand why and then on the tribus table to the the story of dedication might be tota an opening of dedication might be tota anone ne of the rocks rent at the crucifixion. That eard the cry, "It is finished." Was ever The human rate, does allows." Since Lord Eigin took the famous statuary from the Acropolis, the hill adjoining Mars Hill, the Greek Government makes it impos-bile to transport to other lands any antiq-nities, and armed soldiers guard not coly the Acropolis, but Mars Hill. That stone I bitained by special permission from the Dueep of Greece, a most gracious and brit-int woman, who received us as though we had been oid acquaintances, and through T. Tricouris, the Prime Minister of Greece, md Mr. Snowden, our American Minister ten consul, that suggestive tablet was awed from the pulpit of rock on which au preached. Now you understand why re have marked it "The Gospel." Loug at-

ter my lips shall utter in this church their last message, these lips of stone will tell of the Law, and the Sacrifice, and the Gospel. This day I present them to the church and to all who shall gaze upon them. Thus you have my answer to the question, "What man you by these stones?" But you cannot divert me from the ques-tion of the text as I first put it. I have in-terpreted these four memorials on my right

terpreted these four memorials on my right hand, but there are hundreds of stones in these surrounding walls and underneath us, in the foundations, and rising above us in the towers. The quarries of this and trans-atlantic countries at the call of crowbar and chisel have contributed toward this structure.

"What mean ye by these stones?" You mean among other things that they You mean among other things that they shall be an earthly residence for Christ. Christ did not have much of a home when He was here. Who and where is that child crying? It is Jesus, born in an outhouse. Where is that hard breathing? It is Jesus, asleep on a rock. Who is that in the back part of a fishing smack, with a sailor's rough overcoat thrown over Him? It is Jesus, the worn out voyager. O, Jesus! is it not time that Thou hadst a house? We give Thee this. Thou didst give it to us first, but we give it back to Thee. It is too good for us, but not half good enough for Thee. Oh! come in and take the best seat here. Walk up and down all these aisles. Speak through these organ pipes. Throw thine arm over us in these arches. In the flaming of these brackets of fire speak to us. flaming of these brackets of fire speak to us, saying, "I am the light of the world." O saying, "I am the light of the work. King! make this thine audience chamber. Here proclaim righteousness and make the uncover treaties. We clap our hands, we uncover our heads, we lift our ensigns, we cry with multitudinous acclamation until the place rings and the heavens listen, "O King! live

Is it not time that He who was born in a stranger's house and buried in a stranger's grave should have an earthly house? Come in, O Jesus! not the corpse of a buried Christ, but a radiant and trumphant Jesus, con-queror of earth and heaven and hell.

He lives, all g'ory to His name, He lives, my Jeens, still the same. Oh, the sweet joy this sentence gives— I know that my Redeemer lives.

Blessed be His glorious name forever! Again, if any one asks the question of the text, "What mean ye by these stones?" the reply is we mean the communion of saints. Do you know that there is not a single de-nomination of Christians in Brooklyn that has not contributed something toward the building of this house? And if ever, standing in this place, there shall be a man who shall try by anything he says to stir up bit. terness between different denominations of Christians, may his tongue falter, and his cheek blanch, and his heart stop! My friends, if there is any church on earth where there is a mingling of all denomina-tions it is our church. I just wish that John Calvin and Arminius, if they were not too busy, would come out on the battlements

Sometimes in our prayer meetings I have heard brethren use the phrases of a beautiful liturgy, and we know where they come from; and in the same prayer meetings I have and in the same prayer meetings I have heard brethren made audible ejaculation, "Amen?" "Praise ye the Lord?" and we did not have to guess twice where they came from. When a man knocks at our church door "the comes from a sect where they door, if he comes from a sect where they will not give him a certificate, we say: "Come in by confession of faith." While Adoniram Judson, the Baptist, and John Wesley, the Methodist, and John Knox, the glorious old Scotch Presbyterian, are shak-ing hands in heaven, all churches on earth can afford to come into close communica-tion: "One Lord, one faith, one baptism." Oh, my brethren we have had enough of Big Bethel fights-the Fourteenth New York regiment fighting the Fifteenth Massachu-setts regiment. Now, let all those who are setts regiment. Now, let all those who are for Christ and stand on the same side go shoulder to shoulder, and this church, instead

shoulder to shoulder, and this church, instead of having a sprinkling of the divine blessing, go clear under the wave in one glorious im-mertion in the name of the Father and of the Son and of the Holy Ghost. I saw a little child once, in its dying hour, put one arm around its father's neck and the other arm around its mother's neck and bring them close down to its dying lips and give a last kiss. Oh, I said, those two per-sons will stand very near to each other al-ways after such an interlocking. The dying ways after such an interlocking. The dy Christ puts one arm around this denomi The dying tion of Christians, and the other arm around that denomination of Christians, and He brings them down to His dying lips while He gives them this parting kiss: "My peace I leave with you. My peace I give unto you.

souls. My friends, do not make the blunder of the ship carpenters in Noah's time, who helped to build the ark, but did not get into it. God forbid that you who have been so generous in building this church should not get under its influences. "Come thou and all thy house into the ark." Do you think a man is safe out of Christ? Not one day, not one hous not one minute and one scond

one hour, not one minute, not one second. Three or four years ago, you remember, a rail train broke down a bridge on the way to rail train broke down a bridge on the way to Albany, and after the catastrophe they were looking around among the timbers of the crushed bridge and the fallen train and found the conductor. He was dying, and had only strength to say one thing, and that was, "Hoist the flag for the next train." So there every two the factor the next train." So there "Hoist the flag for the next train." So there come to us to night, from the eternal word, voices of God, voices of angels, voices of de-parted spirits, crying: "Lift the warning. Blow the trumpet. Give the alarm. Hoist the flag for the next train." Oh, that to-night my Lord Jesus would sweep His arm around the great audience and take you all to His holy heart. You will never see no good a time for personal conse-cration as now. "What mean ye by these stones?" We mean your redemption from

stones" We mean your redemption from sin and death and hell by the power of an

omnipotent gospel. Well, the Brooklyn Tabernacle is crected again. We came here to night not to dediagain. We came here to night not to deci-cate it. That was done this morning. To-night we dedicate ourselves. In the Epis-copal and Methodist churches they have a railing around the altar, and the people come railing around the altar, and the people come and kneel down at that railing and get the sacramental blessing. Well, my friends, it would take more than a night to gather you in circles around this altar. Then just bow where you are for the blessing. Aged men, this is the last church that you will ever dedicate. May the God who comforted Jacob the Patriarch, and Paul the aged, make this house to you the gate of heaven: make this house to you the gate of heaven; and when, in your old days, you put on your and when, in your old days, you put on your spectacles to read the hymn or the Scripture lesson, may you get preparation for that land where you shall no more see through a glass darkly. May the warm sunshine of heaven thaw the snow off your foreheads! Men in middle life, do you know that this is the place where your are going to get your the place where you are going to get your fatigues rested and your sorrows appeased and your souls saved? Do you know that at this altar your sons and daughters will take upon themselves the yows of the Christian, and from this place you will carry out, some of you, your precious dead? Between this baptismal font and this communion table you will have some of the tenderest of life's exwill have some of the tenderest of hirs ex-periences. God bless you, old and young and middle aged. The money you have given to this church to-day will be. I hope, the best financial investment you have ever made. Your worldly investments may depend upon the whims of the money market, or the honesty of business associates, but the money you have given to the house of the Lord shall yield you large percentage, and declare ster-nal dividends long after the noonday sun shall have gone out like a spark from smitten anvil and all the stars are dead.

The Zuni Game of the Kicked Stick.

All 18 now ready; each rider has his avorite side, an old priest rides in advance and sprinkles sacred meal over the course, the starters kick the sticks, and the wildest excitement prevails. As each racer left his home he put into his mouth two shell beads-the one he drops as a sacrifice as he starts, the other when he has covered about one-half the course. The stick is tossed rather than kicked, and a good racer will toss it from eighty to one hundred feet. Over the heads of the runners it goes and falls beyond the first man. He simply points to where it lights, and runs ou. The next man tries to kick it, but should he fail to get under it he goes on and the next man takes it. The race is not to the swift alone, although this has much to do with it. The stick can in no case be touched

with anything but the foot, and should it fall into a cactus bush, a prairie-dog hole, or an arroyo, much valuable time is

SCIENTIFIC AND INDUSTRIAL.

Heating by electricity is promised. Compressed air signals are successful. A petroleum bicycle makes forty-nine

miles an hour.

Wire-wound guns are the latest ac-quisition of the United States Navy. It is said that at last a satisfactory arc

lamp for use on an incandescent circuit has been designed.

The electrical underground railway in London has proved that a speed of twenty-four miles an hour is practicable. The electric arc is composed of a stream

of vapor arising from the actual boiling or vaporization of the solid ends of the separated conductors.

To secure uniformity in the painting and varnishing of their passenger and freighs cars some railroads employ expert chemists to analyze the paints and about it, no "if" nor "possioils used.

A double hulled ship has been devised by Captain Meacon, of Chelsea, Mass., which is said to be absolutely unsinkable. His plan has received indorsement in the highest quarters.

A new electric appliance is so constructed that in railway train signalling it is impossible to give a clear signal be-fore the delivery of orders intended for the approaching train.

The only onyx polishing works in this country, located in Rutland, Vt., will be removed to Missouri and engage in preparing for market the vast quantities of onyx mined in Crawford and Pulaski counties.

One of the two chimpanzees at the Paris Jardin d'Acclimatation inoculated with Koch's lymph died forty-eight hours after the operation. The lungs of the creature were sent to the Alfort School of Medicine to be carefully examined.

At Mont-Dol, in Brittany. already well-known geologists and palmontolog-ists, the remains of about a hundred elephants have been discovered, gathered on a small surface of about 1900 square metres. All the bones are broken, and it is thought that the animals must have been eaten by prehistoric men.

In response to inquiries as to how hard rubber can be polished, the following instructions are given: Use a felt lap charged with the finest grade of pumice stone mixed with enough lard oil to make a thick paste. Run the lap at a high speed, and of course, apply the rubber to the side and not to the rim of the lap.

Hood's

Feeling.

100 Doses

One Dollar

Sarsaparilla

A number of experiments on the comparative palatability of insects, etc., are recorded in Nature, by E. B. Tichener and F. Finn. The insects experimented upon-consisting of beetles, moths, bees, etc .-- were offered to domestic mice, common toads, and a common mynah. The results evinced considerable variability and some caprice in the tastes of the animals fed, but do not indicate that STHE their appetites were voracious for the delicacies given them. The stronger beetles were taken with some hesitation. The mice declined to take bumble-bees; the mynah ate wasps greedily; the toads readily took wasps and bees, and were readily took wasps and eming to pay often stung, without seeming to pay Best Truss Ever Used. cockroach was eaten by the toads. The mynah for a long time refused, and only took it, as well as the earth-worm, finally, TRUSS in the dearth of our insects. A few centipeds were given to the mice and the mynah, but were never eaten, though the mice, in one case, eagerly seized and killed a large specimen. BAGGY KNEES B. J. GREELY, 715 Was Spring Medicine The WORDCRFUI Is so important that everybody knows its necessity and value. And there's nothing equal to

It's sometimes said patent medicines are for the ignorant. The doctors foster this idea.

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Suppose the doctors went on that principle. (We beg the doctors' pardon. wouldn't do !)

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NYNU-17

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ousson's ANOPYNE LINIMENT for Croup, Colds, oat, Tonsilitis, Colle, Cramps and Palme. Re-immer Complaints, Outs, Bruises like marks. THINK OF IT. In use over 40 YEARS in one family.

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Specialty.

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ly appreciate what a truly wonderful medicine it is. The delicious sensations of healing, easing, clearing, strength-gathering and recovering are unknown joys. For German Syrup we do not ask easy cases. Sugar and water may smooth a throat or stop a tickling-for a while. This is as far as the ordinary cough medicine goes. Boschee's German Syrup is a discovery, a great Throat and Lung Specialty. Where for years there have been sensitiveness, pain, coughing, spitting, hemorrhage, voice failure, weakness, slipping down, hill, where doctors and medicine and advice have been swallowed and followed to the gulf of despair, where there is the sickening conviction that all is over and the end is inevitable, there we place German Syrup. It cures. You are a live man vet if you take it.



FOR A ONE-DOLLAR BILL sent us by he United States, all of the by packets

One two-ounce pottle of Purs Vaselins. One two-once bottle of Vaseline Pomade. One jar of Vaseline Cold Cream. One cake of Vaseline Campbor los. One Cake of Vaseline Soap, unscen

How swift the heavenly course they run. Whose hearts and faith and hopes are one.

I heard a Baptist minister once say that he thought in the millennium it would be all one great Eaptist church; and I heard a Methodist minister say that he thought in the great millennial day it would be all one great Methodist church; and I have known a Presbyterian minister who thought that in the millennial day it would be all one great Presbyterian church. Now I think they are all mistaken. I think the millennial church will be a composite church; and just as you may take the best parts of five or six tunes, and under the skil-ful hands of Handel, Mozart or Beethoven entwine them into one grand and overpowering symphony, so, I suppose, in the latter days of the world, God will take the best parts of all denominations of Christians, and weave them into one great ecclesiastical harmony, broad as the earth and high as the heavens, and that will be the church of the future. Or, as mosaic is made of jasper and agate and many precious stones comented together-mosaic a thousand feet square in St. Mark's, or mosaic hoisted in colosal scraphim in St. Sophia's—so I suppose God will make, after a while, one great blending of all creeds, and all faiths, and all Christian of all creeds, and all faiths, and all Christian sentiments, the amythest and the jasper, and the chalcedony of all different experiences and belief, cometed side by side in the great mosaic of the ages: and while the nations look upon the columns and architraves of the stupendous church of the future, and cry out, "What mean ye by these stones!" there shall be innumerable voices to re-

spond, "We mean the Lord God omnipotent igneth Still further, you mean by these stones the salvation of the people. We did not build this church for mere worldly reforms, or for an educational institution, or as a platform on which to read essays and philosophical disquisitions, but a place for the tremendous work of soul saving. On, I had rather be the means in this church of having one soul prepared for a joyful eternity than five thousand souls prepared for mere worldly success. All churches are in two classes, all

lost in getting it out. Not infrequently it happens that one side will be several miles in advance of the other when the stick falls into some unnoticed hole. The wild and frenzied yelling which takes place as those who were behind come up and pass can only be imagined and not described. So skill in tossing it plays a prominent part. On, on they go to the southern hills, east to Ta-ai-yal-lo-ne, north to the mesas, follow these west for miles, then to the southern hills, and back again to the starting point. The distance traversed is nearly twenty-five miles and they pass over it in about two hours. Racing is indulged in by the excited horsemen as they approach the goal, and it is not unusual to see a pony drop over dead from exhaustion as they near the village .- Popular Science Monthly.

Submarine Telegraphy.

The submarine telegraph system of the world is one of the wonders of modern achievements. It holds the globe in a notwork of cables, and has made its remotest distances responsive to the influ-ences of civilization. There are no less than 120,070 nautical miles of cable soaking to-day in salt water and transmitting intelligence under the bellies of ocean fishes. Government administrations own 12,524 miles, while 107,546 are the property of private companies. The cost of these cables approximates \$200,000,000. No less than eleven cables are soused in North Atlantic brine, and all laid since 1870, the total .length of cables, including coast connections, being more than 30,000 miles.

The Eastern Telegraph Company covers the ground from England to India, and comprises 21,860 miles of cable, to which is an Eastern extension that exploits 12,-058 miles more. West African cables have been laid from Cadiz to Cape Town, and the Dark Continent is in telegraphic touch with the centers of civilization. No less than 17,000 miles of cable were necessary to make this connection that gives the trader in Africa a daily notice of the markets of the world and keeps the colonists on the Orange River posted on the events transpiring along the Ganges, the Thames and the Mississippi.

The benefits of this world-encircling system cannot be easily overstated, and it is a magnificent tribute to the service and progress of electric science .- San Francisco Examiner.

Musk From Coal OIL.

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