DR. TALMAGE'S SERMON

AT THE TABERNACLE-"A FAMILY DIFFICULTY SETTLED."

In Matters of Church Attendance Should the Wife Go with the Husband or the Husband with the Wife?-The Gospe

BROOKLYN, Nov. 28 .- The Rev. T. DeWitt Brooklyn, Nov. 28.—The Rec. ... Talmage, D. D., preached in the Brooklyn Tabernacle this morning on the subject: Matters of Church Attendance Should the Wife Go with the Husband or the Husband Go with the Wife?" The tabernacle still re-tains the decoration of Thanksgiving day, being specimens of American products from the north, south, east and west. A vast congregation sang the opening hymn, beginning

Come, let us join our friends above, Who have obtained the prize, And on the eagle wings of love To joys celestial rise.

For the greater part, the hymns used in Dr. Talmage's church are old and familiar, and when the whole audience rises to sing led by Professor Ali, the cornetist, and Professor Henry Eyre Browne, the organist, the

effect is overpowering.

Dr. Talmage's text was from Genesis xiii, 8, 9. "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen. Is not the whole land before thee!" Dr. Talmage said:

Uncle and nephew, Abram and Lot, both pious, both millionaires, and with such large flocks of bleating sheep and lowing cattle that their herdmen got into a fight, perhaps about the best pasture, or about the best water privilege, or because the cow of one got hocked by the horns of the other. Not their poverty of opportunity, but their wealth, was the cause of controversy between these two men. To Abram, the glorious old Bedouin sheik, such controversy seemed absurd. It was like two ships quarreling for sea room in the middle of the Atlantic ecean. There was a vast reach of country, corn There was a vast reach of country, corn fields, vineyards, harvests and plenty of room in illimitable acreage. "Now," says Abram: "Let us agree to differ. Here are the mountain districts, swept by the tonic and sea breeze, and with wide reaching prospect, or there is the plain of the Jordan, with tropical luxuriance. You may have either." Lot, who was not as rich as Abram, and might have been expected to take the second. might have been expected to take the second choice, made the first selection, and with a modesty that must have made Abram smile, said to him: "You may have the rocks and the fine prospect; I will take the valley of the Jordan, with all its luxuriance of corn fields, and the river to water the flocks, and the genial climate, and the wealth immeasurable." So the controversy was forever settied, and great souled Abram carried out the suggestion of the text: "Let there be no strife, I pray three, between me and thee, and between my herdmen and thy herdmen. Is not the whole land before thee?"

Weil, in this, the last quarter of the Nineteenth century, and in this beautiful land, which was called America, after Americus Vespucius, but ought to have been been called Columbia, after its discoverer, Columbus, we have a wealth of religious privilege and opportunity that is positively bewildering. Churches of all styles of creeds, and of all styles of governments, and all styles of worship, and all styles of architecture. What opulence of ecclesiastical opportunity! Now, while in desolate regions there may be only one church, and it must be that or nothing, in the coulent districts of this country, there is such a profusion that there ought to be no difficulty in making a selection. No fight about vestments, or between liturgical or non-liturgical adherents, or as to baptismal modes, or a handful of water as compared with a riverful. If Abram prefers to dwell in the heights, where he can only get a sprinkling from the clouds, let him consent that Lot have all the Jordan in which to im-merse himself. "Let there be no strife, I pray thee, between thee and me, and between thy herdmen and my herdmen. Is not the whole land before thee?"

Especially is it unfortunate when families allow, at the breakfast, or dining, or tea table, angry discussion as to which is the best church or denomination, one at one end of the table saying he could not endure the rigid doctrines of Presbyterianism, one at at one side of the table saying he did not understand how anybody could bear the noise in the Methodist church, and another declaring all the Baptists bigots. There are hundreds of families hopelessly split on ecclesiasticism, and in the middle of every discussion on such subjects there is a kindling of indignation, and it needs some old father Abram to come and put his foot on the loaded fuse before the explosion takes place, and say: "Let there be no strife, I pray thee, be-

tween me and thee, and between my herd-men and thy herdmen. Is not the whole land before thee?"

I undertake a subject never before under-taken in any pulpit, for it is an exceedingly delicate subject, and if not rightly handled might give serious offense; but I approach it without the slightest trepidation, for I am sure I have the Divine direction in the matters I propose to present. It is a tremen-dous question, asked all over Christendom, often asked with tears and sobs and heart breaks, and involving the peace of families, the eternal happiness of many souls: In matters of church attendance, should the wife go with the husband, or the husband go

with the wife! First, remember that all the evangelical churches have enough truth in them to save the soul and prepare us for happiness on earth and in heaven. I will go with you into any well selected theological library, and I will show you sermon: from ministers in all denominations that set forth man as a sinner and Christ as a deliverer from sin and sorrow. That is the whole gospei. Get that into your soul and you are atted for the here and the hereafter. The world has twenty-six letters in its alphabet, and there are only two letters in the gospel alphabet—S and C; S standing for our sin. C standing for Christ, our rescue, biesse I be His glorious name forever! In any church where you can thoroughly learn these two letters, and all they stand for, you ought to be edified and happy. There are differ-ences, we admit, and some denominations we like better than others. But suppose three or four of us make solemn agree-ment to meet each other a week from now in Chicago on important business, and one goes by the New York Central rail-road, another by the Eric railroad, another by the Pennsylvania railroad, another by the Baltimore and Ohio railroad. One goes this way, because the mountains are grander; another takes this, because the cars are more luxurious; another that, because the speed is greater; another takes the other, because he has long been accustomed to that route, and all the employes are familiar. So far as our enga; ment to meet is concerned, it makes no difference if we only get there. Now, any one of the innumerable evangelical denominations, if you practice its teaching—aithough some of their trains run on a broad gauge, and some on a narrow gaugewill bring you out at the city of the New

It being evident that you will be safe in any of the evangelical denominations, I pro-ceed to remark, first: If one of the married couple be a Christian and the other not, the one a Christian is bound to go anywhere to a church where the unconverted companion is willing to go, if he or she will go to no other. You, of the connubial partnership, are a Christian. You are safe for the skies. Then it is your first duty to secure the eternal safety of your lifetime associate. Is not the everlasting welfare of your wife impenitent, or your husband impenitent, of more importance than your church relationship? Is not the residence of your companion for the next quadrillion of years a mightier considera-tion to you than the gratification of your ecclesiastical taste for forty or fifty years?
A man or a woman that would stop half a minute to weigh preferences as to whether he or she had better go with the unconverted companion to this or that church or denomination has no religion at all, and never has had, and I fear never will have. You are loaded up with what you suppose to be religion, but you are like Capt. Frobisher, who brought back from his voyage of discovery a shipload of what he supposed valuable minerals, yet instead of being silver and gold, were nothing but common stones of the field, to be hurled out finally as useless. Mighty God! In all Thy realm is there one man or woman professing religion, yet so stolid, so unfitted, so far gone unto death that there would be any hesitancy in surrendering all preferences before such an

opportunity of salvation and heavenly re-union? If you, a Christian wife, are an attend-

ant upon this Brooklyn Tabernacle, and your

unconverted husband does not come here, be-

cause he does not like its preacher, or its

music, or its architecture, or its uncomfort-

able crowding, and goes not to any house of worship, but would go if you would accom-

pany him somewhere else, change your church relations. Take your hymn book

home with you to-day. Say good-by to your friends in the neighboring pews, and go

with him to any one of a hundred churches,

till his soul is sared and he joins you in the

march to heaven. More important than that

ring on the third finger of your left hand,

it is, that your Heavenly Father command the angel of mercy concerning your husband at his conversion, as in the parable of old: "Put a ring on his hand."
No letter of more importance ever came to the great city of Corinth, situated on what was called the "Bridge of the Sca," and glistening with sculpture, and gated with a style of brass the magnificence of which the following ages have not been able successfully to imitate, and overshadowed by the Acro-Corinthus, a fortress of rock 2,000 feet high— I say no letter ever came to that great city of more importance than that letter in which Paul puts the two startling questions: "What knowest thou, oh wife, whether thou shalt save thy husband? Or how knowest thou, oh man, whether thou shalt save thy wife?" The dearest sacrifice on the part of the one is cheap if it rescue the other. Better go to the smallest, weakest, most insignificant church on earth, and be co-partners in eternal bliss, than pass your earthly membership in most gorgeously attractive church while your companion stays outside of evangelical privilege. Better have the drowning saved by a scow or sloop than let him or her go down while you sail by in the gilded cabins of a Britannic or a Great Eastern.

Second remark: If both of the married couple be Christians, but one is so naturally constructed that it is impossible to enjoy the services of a particular denomination, and the other is not so sectarian or punctitious, let the one less particular go with the other who is very particular. As for myself, I feel as much at home in one denomination of evangelical Christians as another, and I think I must have been born very near the line. I like the solemn roll of the Episcopal liturgy, and I like the spontaneity of the liturgy, and I like the spontaneity of the Methodists, and I like the importance given to the ordinance of Baptism by the Baptists, and I like the freedom of the Congregationalists, and I like the government and the sublime doctrine of the Presbyterians, and I like many of the others just as good as any I have mentioned, and I could happily live and die, and preach, and be buried from any of them. But others are born with so stout and unbending and introorable a liking for some denomination that it is a positive necessity they have the advantage of that one. What they were intended to be in ecclesiasticism was written the other end responding that she never could stand the forms of Episcopacy, and one at one side of the table saying he did not understand how anybody could here the they had put into their hands as playthings a Westminster Catechism or the Thirty-nine Articles. The whole cur-

rent of their temperament and thought and as I can remember, one on the Parliament character runs into one sect of religionists as naturally as the James river into the Chesapeake. It would be a torture to such persons to be anything outside of that one church. Now, let the wife or hus-band who is not so constructed sacrifice the milder preference for the one more inflexible and rigorous. Let the grapevine follow the rugosities and sinuosities of the oak or hickory. Abram, the richer in flocks of Christian grace, should say to Lot, who is built on a smaller scale: "Let there be no strife, I pray thee, between me and thee, and between my herdinen and thy herdinen. Is the present light you have no excuse for neglecting your dary because you do not like not the whole land before thee?" As you can be edified and happy anywhere, go with your companion to the church to which he or she

must go or be miserable.

Remark the third: If both the married couple are very strong in their sectarianisms, let them attend the different churches preferred. It is not necessary that you attend the same church. Religion is between your conscience and your God. Like Abram and Lot, agree to differ. When on Sabbath morning you come out of the door of your home together, and one goes one way and the other together. the other, heartily wish each other a good sermon and a time of profitable devotion, and when you meet again at the noonday repast let it be evident each to each, and to your children, and to the hired help, that you have both been on the Mount of Transfiguration, both been on the Mount of Transiguration, although you went up by different paths, and that you have both been fed by the bread of life, though kneaded by different bands, in different trays, and baked in different ovens. "But how about the children?" I am often that he handled of

asked by hundreds of parents. Let them also make their choice. They will grow up with reverence for both the denominations represented by father and mother, if you, by holy lives, commend those denominations. If the father lives the better life, they will have the more favorable opinion of his denomination. If the mother lives the better life, they will have the more favorable opinion of her denomination. And some day both the parents will, for at least one service, go to the same church. The neighbors will say: "I wonder what is going on to-day, for I saw our neighbor and his wife, who always go to different churches, going arm in arm to the same sanctuary?" Well, I will tell you what has brought them together, arm in arm, to the same altar. Something very important has happened. Their son is to-day uniting with the church. He is standing in the nisle taking the vows of a Christian. He had been somewhat way-ward, and gave father and mother a good deal of anxiety, but their prayers have been answered in his conversion, and as he stands

in the aisle and the minister of religion says:

"Do you consecrate yourself to the God who made and redeemed you, and do you promise to serve him all your days?" and with manly voice he answers "I do." There is an April shower in the pew where father and mother sit, and a rainbow of joy which arches both their souls, that makes all differences of creed infinitesimal. And the daughter who had been very worldly, and gay, and thoughtless, puts her life on the altar of consecration, and as the sunlight of that Sabbath streams through the church window and falls upon her brow and cheek, she looks like their other daughter, whose face was lumined with the brightness of another world, on the day when the Lord took her into His heavenly keeping

years ago. I should not wonder if, after all, these parents pass the evening of their life in the same church, all differences of church preference overcome by the joy of being in the house of God where their children were pre-

pared for usefulness and heaven. But I can give you a recipe for ruining your children. Angrily contend in the household that your church is right and the church of your companion is wrong. Bring sneer and caricature to emphasize your opinions, and your children will make up their minds that religion is a sham, and they will have none of it. In the northeast storm of domestic controversy, the rose of Sharon and the lily of the valley will not grow. Fight about apostolic succession, fight about election and free agency, fight about baptism, fight about the bishopric, fight about gown and surplice, and the religious prospects of your children will be left dead on the field. You will be as unfortunate as Charles, duke of Burgundy, who in battle lost a diamond the value of a nation, for in your fight you will lose the jewel of salvation for your entire household. This is nothing against the advocacy of your own religious theories. Use all forcible argument, bring all telling illustration, array all demonstrative facts, but let there be no acerbity, no stinging retort, no mean insinuation, no superciliousness, as though all others were wrong and you infallibly right.

Take a hint from astronomy. The Ptolemaic system made the earth the center of the solar system, and everything was thought to turn round the earth. But the Copernican system came, and made the sun the center, around which the planets revolved. The bigot makes his little belief the center of everything, but the large souled Christian makes the Son of Righteousness the center, and all denominations, without any clashing, and each at its own light and in its own sphere, revolving around it. Over the tomb of Dean Stanley in Westminster abbey is the passage of Scripture: "Thy commandments are exceeding broad." Let no man crowd us on to a path like the bridge Al Sirat, which the Mohammedan thinks leads from this world over the abyss of hell into paradise, the breadth of the bridge less than the web of a starved spider or the edge of a sword or razor, off the edges of which many fall. No; while the way is not wide enough to take with us any of our sins, it is wide enough for all Christian believers to pass without peril into everlasting safety.

But do not any of you depend upon what you call a sound creed for salvation. A man may own all the statutes of the state of New York, and yet not be a lawyer, and a man may own all the best medical treatises, and not be a physician; and a man may own all the best works on painting and architecture, and not be either painter or architect; and a man may own all the sound creeds in the world, and yet not be a Christian. Not what you have in your head and on your tongue, but in your heart and in your life,

will decide averything. In olden times in England, before the modern street lamps were invented, every householder was expected to have a lantern sus-pended in front of his house, and the cry of the watchmen in London as they went along at eventide was: "Hang out your lights!" Instead of disputing in your home about the different kinds of lantern, as a watchman on the walls of Zion I cry: "Let your light so shine before men that they, seeing your good works, may glorify your father which is in heaven." Hang out your lights! You may have a thousand ideas about religion, and yet not the great idea of pardoning mercy. It is not the great idea of partioning mercy. It is not the number of your ideas, but the great-ness of them. A mouse bath ten offspring in her nest, while the lioness bath one in her lair. All ideas about forms and ceremonies and

in Westminster hotel, London, I looked out of the window and saw three clocks, as near house, another on St. Margaret's chapel. another on Westminster abbey, and they were all different. One said 12 o'clock at noon, another said 11:55, another said 12:06. I might as well have concluded that there is no such thing as time, because the three timepieces were different, as for you to conclude that there is no such thing as pure Christianity because the churches differ in their statement of it. It is about 12 o'clock noon, of the glorious Gospel dispensation, although the church clocks somewhat differ, and under neglecting your daty because you do not like this or do not like that. "How shall we escape if we neglect so great salvation?"

But let us all rejoice that, although part of our family may worship on earth in one church, and part in another church, or bowed at the same altars, it must be in a compromise of preferences, we are, if redeemed, on the way to perfect church, where all our preferences will be fully gratified. Great cathedral of eternity, with arches of amethysts, and pillars of supphire, and floors of emerald, and windows aglow with the sunrise of heaven! What wide nisles, spacious enough to allow empires to enter! What supplied and queens bending over them! What stupendous towers, with chimes angel hoisted and angel rung! myriads of worshipers, white and coroneted! What an offici-What robed Sor at the altar, even "the great high priest of our profession!" What walls, bung with the captured shields and flags, by the church militant passed up to be church triumphant! What doxologies of all nations! Coronet to coronet, cymbal to cymbal, harp to harp, organ to organ! Pull out the tremulent stop to recall the sufferings past! Pull out the trumpet stop to cele! the the victory!

When shall these eyes thy heaven built walls And pearly gates behold? Thy bulwarks with salvation strong, And streets of shining gold.

France's Tax Upon Pianos.

An attempt to put a tax upon pianos in Paris is vigorously repulsed by The Siecle, which contends that the piano has a moral mission, being par excellence the home instru-ment that keeps fathers and brothers within doors and away from the outside temptations of the great city. In addition to this, The Siecle contends that the piano has a refining influence upon the family which should never be checked by taxes.-New York Sun.

Better keep yo' eye on de man what low-rates his nabor. De dog dat fetches ur Lone will tote one.—Detroit Free Press.

This paper only \$1.50 per annum.

What "Uncle Sam" Has to Say.

That Calisaya Tonic is just what it purports to be, A TONIC, a medicinal preparation of real merit, and not a compound of impure and adulterated distilled spirits artfully disguised as Bitters, which poison the blood and lead to the formation of an appetite for strong drink, the following decision of the Commissioner of Internal Revenue will show:

TREASURY DEPARTMENT, OFFICE OF INTERNAL REVENUE, WASHINGTON, Jan. 25th, 1883.)
Messis. Westmoreland Bros., Greenville, S. C.—Gentlemen: Your formula for making your "Calisaya Tonic," tified to under oath on the 22nd instant, has been examined.

My decision is that, for purposes of taxation under the Internal Revenue laws, this Tonic, so made, may be classed as a proprietary medicinal tonic, subject to stamp tax, and that sales thereof will be subject to the provisions of Section 3243, U. S. Revised Statutes. Respectfully, GREEN B. RAUM, Commissioner.

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Notice.

LL PARTIES HOLDING ALL PARTIES HOLDING lands adjoining the lands of L. M. Keitt Estate are hereby notified that I do not accept the plat made by Surveyor Mellichamp as a correct showing of my lines lichamp as a correct showing of my ines and boundaries, as no authentic plats were submitted for his guidance, and the result not his accordance with long recognized landmarks. All sales of lands made by parties holding adjoining lands must be subject to the re-survey, which I will order and have executed at my earliest convenience.

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The State of South Carolina, ORANGEBURG COUNTY.

BENJ. P. IZLAR ESQ., PROBATE JUDGE. THEREAS, R. V. Dannerly has made WHEREAS, R. V. Dannerly has made suit to me, to grant him Letters of Administration of the Estate and effects of Elizabeth Minniken: THESE ARE THEREFORE to cite and admonish all and singular the kindred and Creditors of the said Elizabeth Minniken, deceased, that they be and appear, before me, in the Court of Probate, to be held at Orangeburg Court House on the 16th day of December, next, after publication here-December, next, after publication here-of, at 11 o'clock in the forenoon, to shew cause, if any they have, why the said Administration should not be granted.
Given under my hand, this 26th day of November, Anno Domini, 1886.
BENJ. P. IZLAR,

Probate Judge O. C.

Assessment Notice.

OFFICE OF COUNTY AUDITOR, Office of County Auditor, Orangebring County, Orangebring County, Orangebring County, Orangebring, S. C., Nov. 30, 1886.

NOTICE 18 HEREBY GIVEN that I will be at the following named places on the days specified for the purpose of taking returns for the fiscal year 1886-87.

All Personal Property must be returned, and all changes or transfers noted.

Office from 9 A. M. to 2 P. M.:
Rowesville, Monday, January 3, 1887.

Rowesville, Monday, January 3, 1887, Jamison's, Tuesday, January 4, 1887, J. H. Felder's, Wednesday, January 5,

887. S. P. Wells', Thursday, January 6, 1887. D. J. Avinger's, Friday, January 7, 1887. W. J. Snider's, Saturday, January 8, '87. J. A. M. Haigler's, Monday, January 10,

J. M. Moss' Mill, Tuesday, January 11, Connor's Store, Wednesday, January 12,

Ayers' Shop, Thursday, January 13, 1887. Branchville, Friday, January 14, 1887. J. D. Smoak's, Saturday, January 15, 87. Zeigler't, Monday, January 17, 1887. Jacob Smoak's, Tuesday, January 18,

Jno. T. Williamson's, Wednesday, January 19, 1887.
R. S. Gleaton's, Thursday, January 29,

M. L. Gleaton's, Friday, January 21, '87 W. Sawyer's Store, Saturday, January 22, Col. D. Livingston's Mill, Monday, Jan-

uary 24, 1887.
W. F. Phillips, Tuesday, January 25, 187.
Fort Motte, Wednesday, January 26, 1887.
St. Matthews, Thursday, January 27, 187.
Knott's Mill, Friday, January 28, 1887.
Easterlin's Mill, Saturday, January 29, 1887.

Orangeburg Court House from January 31st to February 20th, 1887. J. B. LIVINGSTON, County Auditor O. C.

ME

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"FOR FORTY YEARS I have been a "FOR FORTY YEARS I have been a victim to CATARRII—three-fourths of the time a sufferer from EXCRUCIATING PAINS ACROSS MY FOREHEAD and MY NOSTRIIS. The discharges were so offensive that I hesitate to mention it, except for the good it may do some other sufferer. I have spent a young fortune from my earnings during my forty years of suffering to obtain relief from the doctors. I have tried patent medicines—every one I I have tried patent medicines—every one I could learn of—from the four corners of the earth, with no relief. And AT LAST (57 years of age) have met with a remedy that has cured me entirely—made me a new man. I weighed 128 pounds and now weigh 146. I used thirteen bottles of the medicine, and the only regret I have is that being in the humble walks of life I may not have influence to prevail on all catarrh sufferers to use what has cured me

Guinn's Pioneer Blood Renewer. "HENRY CHEVES,

"No. 267 Second St., Macon, Ga." "Mr. Henry Cheves, the writer of the above formely of Crawford county, now of Macon, Georgia, merits the confidence of all interested in catarrh. W. A. HUFF, Ex-Mayor of Macon.

A SUBERB

FLESH PRODUCER AND TONIC! Guinn's Pioneer Blood Renewer.

Cures all Blood and Skin Diseases, Reumatism, Scofula, Old Sores. A perfect Spring Medicine.

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Ex-Gov. A. H. Stephens' Cousin.

I am first cousin of the late Ex-Governor Alexander II. Stephens, and have been postal clerk on different railroads since 1868. For ten years I have been a sufferer from a cancer on my face, which grew worse until the discharge of matter became profess, and year, offensive. I became

worse until the discharge of matter became profuse and very offensive. I became thoroughly disgusted with blood purifiers and pronounced them humbugs, as I had tried many without relief.

Finally I was induced to use B. B. B., which was about the 1st of February, and continued its use until the latter part of April. The offensive discharge decreased at once and the hardness around the cancer disappeared. It improved my general health and I rapidly gained flesh and strength. The discharge gradually decreased and the cancer became less and less in size until nothing remains except a sear to tell the tale of a once dangerous cancer. in size until nothing remains except a sear to tell the tale of a once dangerous cancer. All who have seen me since I have commenced the use of B. B. B. bear testimony of my great improvement, and the sear on my face shows that it cured the cancer. I find that B. B. B. comes squarely up to what it is recommended, and I cannot say the mysel in praise of this wonderful mediane.

what it is recommended, and I cannot say too much in praise of this wonderful medicine. I have tried them all but B. B. B. stands at the top as a blood purifier.

The above is copied from the Athens, (Ga.) Banner-Watchman, being the volunteer language of Mr. James A. Greer, which Editor Gantt indorses:

which Editor Gantt inforses:

"Mr. Greer is an honest, upright citizen of Athens, who had a bad caneer, and his numerous friends thought that he could not live very long, as the caneer was gradually sapping the foundation of his constitution, but now looks well and hearty.

2 Against 18.
Several physicians have pronounced my disease blood poison, caused by paint or lead in the paint, but they could not ear me. Last summer I used eighteen bottles of a largely advertised blood medicine, which did me no more good than so much water. I have used only two bottles of B. B. B.

and am proud to say that I have received greater benefit from them than from the eighteen, and am now rapidly recovering. There is no question about the superiority of B. B. B. over all blood remedies. 215 Reynolds Street. W. H. Woody. Augusta, Ga., April 21st, 1886.

All who desire full information about the cause and cure of Blood Poisons, Scrofula and Scrofulous Swellings, Ulcers, Scres, Rheumatism, Kidney Complaints, Catarrh, racemarker, Kichey Competer, a copy of our 32-page Hustrated Book of Wonders, filled with the most wonderful and startling proof ever before known. Address, BLOOD BALM CO.

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