

SWEET-TALKER, HALF-OFF & CO.,

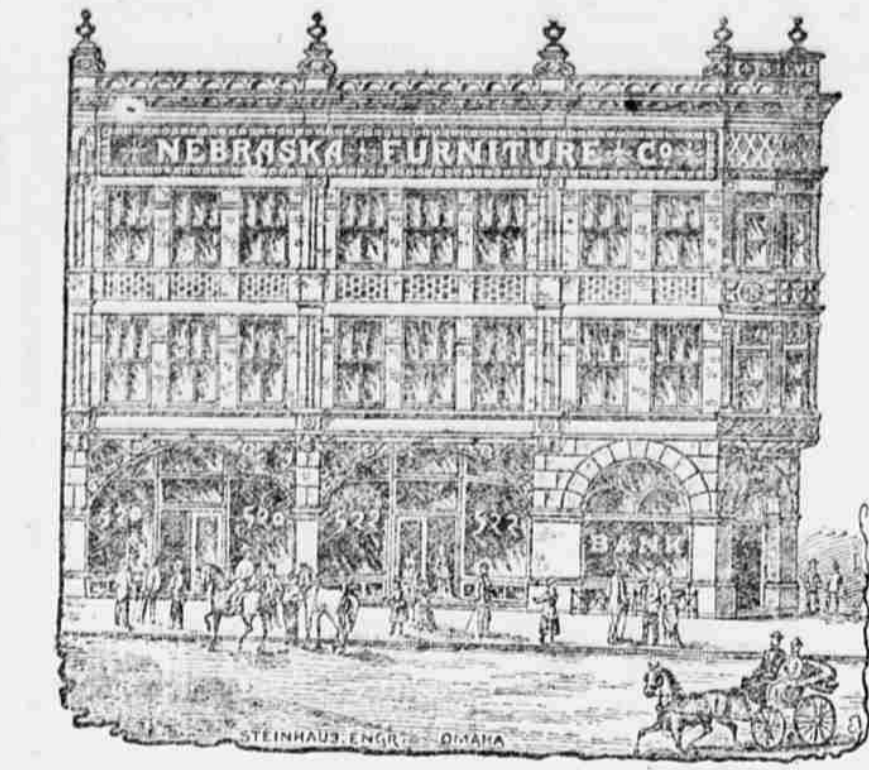
Are selling goods at prices which would make a smuggler suicide. Would be competitors completely paralyzed and sent home with pains in the neck. Everything goes. No reserve. Regardless of profit or loss. How can we do it? This is how: The goods were stolen. The detected thief paid us money to take the goods. We must move in 30 days. Landlord will not renew the lease. His reasons unfit for publication. Come and catch the bargains as they fly.

SWEET-TALKER, HALF-OFF & CO'S., Great Give Away Bazaar.

Is this sample of the bluster in modern advertisements much overdrawn? That people waste time in reading them is only an added evidence that Barnum was right when he said "The dear public love to be humbugged."

THE NEBRASKA FURNITURE CO.

Desire to attract no one by such a misleading statement as that we have, for instance, a \$50 Chamber suit we will sell at \$25, any more than we have gold dollars to part with at 50c. We wish to attract customers to our beautiful new ware-rooms by good values for their money. If you are a CASH BUYER, we want to see you. If you want TIME, we are equally anxious to see you.



Our Credit Terms are not arbitrary and are as liberal as any First Class House will Offer. We handle a complete line of House Furnishings. Will furnish an elegant mansion or humble cottage. So if you want an outfit let us figure with you.

IT COSTS NOTHING, and WE ARE COURTEOUS to Visitor and Purchaser Alike.

We will allow for this advertisement, if cut out and presented to us, One Dollar on Purchases of \$20 and Upwards. We shall be pleased to furnish estimates. It's a pleasure to show goods.

NEBRASKA FURNITURE COMPANY,

520 and 522 North 16th Street, Omaha, Nebraska.

CREEDS OF OUR CHURCHES.

The Jewish, the Mother of all Other Faiths.

PRESBYTERIAN DIFFERENCES.

The Universalist Believes All Mankind will be Saved—The Latter Day Saints Condemn Polygamy.

Church Creeds.

The creeds of the various churches published in last Sunday's Bee attracted widely the attention both of clergymen and laymen. This morning The Bee submits the creeds, or synopsis of the same, of the Jewish, Presbyterian, Universalist, and Latter Day Saints societies. The distinguishing features of each church are brought out clearly and the comparison of the creeds cannot fail to be interesting.

Hebrew.

The following synopsis of the Jewish faith was furnished by Rabbi Rosenau of the Temple of Israel:

Creed of Judaism.

In furnishing this brief statement of the main principles of Judaism, we desire to make the following prefatory remark: Judaism is a rational religion and endorses only such belief as is in harmony with the postulates of reason. All that which cannot be accounted for in this manner it rejects.

We believe in the unity of God, who possesses all moral and intellectual qualities in the highest perfection. Hence we call him most gracious, most merciful, most powerful, all-wise, almighty, etc. We believe that man has been created in the image of God, in as much as he is endowed with the lofty faculties of heart and mind, and that it is the duty of man to develop these constantly, so as to become as God-like as possible. We believe that the highest aim and end of man is to attain to the knowledge of God, and that the Messiah is not a person, who will resurrect the dead, but that the Messiah exists in the spirit of those times, when hatred and persecution will be no more, but peace and concord will reign supreme, and when the universal fatherhood of God and the universal brotherhood of man will be established on earth, as predicted by the prophet in these words: "On that day God will be one and His name will be one." We believe in the immortality of the soul, and the perishability of it would be an argument against the kindness, and the perfection of God, who has put into us the desire and hope for eternal life.

Presbyterians.

The Westminster Confession of Faith is the book of doctrines of the Presbyterian church. It is very lengthy, containing 1741 words. An attempt has been made to give below a fair synopsis of the doctrines enumerated in that creed:

Confession of Faith.

God, in his works of creation and providence, does so far manifest his wisdom, power, goodness and love, as to leave man without excuse; yet it pleased the Lord further to reveal himself, and declare his will unto men, inspired by the Holy Ghost; so that the scriptures of the old and new testaments do contain the special revelation of the mind and will of God for our salvation. The scriptures manifest themselves to be the word of God by their majesty and purity, by the consent of all the parts, and the scope of the whole, by their power to convict and convert sinners, and to build up believers

unto salvation; but the full persuasion that they are the very word of God is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts.

These scriptures are the only rule of faith and life, and the only way to believe concerning God and what duty God requires of man.

There is but one only living and true God, who is a spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth, most loving, gracious, merciful, long suffering, forgiving iniquity, transgression and sin, and who will by no means clear the guilty. In the unity of the Godhead there are three persons, the Father, the Son, the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

God, from all eternity, did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of his creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Out of his own free grace and love, God has in Christ Jesus elected some to eternal life. These being effectually called in due season, are justified, sanctified and kept by the power of God through faith unto salvation.

God, from all eternity, did please according to the unsearchable counsel of his own will whereby he extendeth or withholdeth mercy as he pleaseth for the glory of his sovereign power over his creatures to pass by.

God, the Creator of all things, upholds, directs, disposes and governs all his creatures by His most wise and holy providence; yet He so orders all things to fall out according to the nature of His creatures, and to the use of their faculties, that God is neither the author nor approver of sin, nor is the freedom or responsibility of man taken away; but all is to the praise of His wisdom, power, justice, goodness and mercy.

Our first parents in the exercise of their own free will fell from the estate wherein they were created, and all mankind, descended from them by ordinary generation, are alienated from God by wicked works.

Sin is any want of conformity with or transgression of the law of God.

God, when He had created man, entered into a covenant of life with him, and has westerly on condition of perfect and personal obedience; which covenant man broke by sinning against God.

The Lord Jesus, the only begotten Son of the Father, was chosen in the eternal purpose of His will, and in the fullness of time was made man by taking to himself a true body and a reasonable soul, and being conceived by the power of the Holy Ghost and born of the Virgin Mary, yet without sin; and so was made man, yet divine and human, two whole, perfect and distinct natures, inseparably joined together in one person. For our offenses He endured most grievous sufferings in soul and body, was crucified, dead and buried, and remained under the power of death, yet saw no corruption. He now sits at the right hand of the Father, making intercessions for us, and shall return to judge the world at the last day.

The Lord Jesus by His word and spirit renews us into the will of God for our salvation. His perfect obedience and sacrifice of Himself He fully satisfied the divine justice and purchased for us the forgiveness of sin, reconciliation unto God, and an everlasting inheritance in the kingdom of heaven.

God has endued the will of man with such natural liberty that it is neither forced nor by any absolute necessity determined to good or evil. Nevertheless, such is the state of sin into which the fall brought mankind that no man is able by his own strength to

convert himself or perfectly to keep all the commandments of God.

God by His word and Spirit effectually calls men out of that state of sin and death, which they are by nature, to grace and salvation by Jesus Christ, by convicting them of their sin and misery, enlightening their minds to the knowledge of Christ, renewing their wills, and thus persuading and enabling them to accept Jesus Christ, and the grace freely offered through Him in the gospel; yet so as they come most freely, being made willing by His grace, and the effectual call is of God's free grace alone.

Neither is it possible for any to be saved in any other way than by Christ through the Spirit.

Those whom God effectually calls to repentance and faith he also justifies by freely pardoning all their sins. Those justified are admitted to all the liberties and privileges of the sons of God. Those who are effectually called are sanctified by the spirit and word of God dwelling in them, so that they more and more unto sin and live unto righteousness.

Repentance unto life is a saving grace. Although repentance and faith, the doctrine of which is always to be preached, are not meritorious as any satisfaction for sin, or ground for pardon; yet, they are indispensable to all, so that without them none may expect pardon and salvation.

Good works, such as God has commanded in His Holy Word, which are the fruits and evidences of a true and living faith, are to be done with all diligence by all believers; that they may manifest their thankfulness, edify their brethren, adorn the profession of the gospel and glory in it, and that they may be created in Christ Jesus, that they may have their fruit unto righteousness, and the end of eternal life.

Works done by unregenerate men, although they may be commanded by God, and of good use to themselves and others, yet because they proceed not from a heart purified by faith, nor are done in a right manner, nor to the right end, do not merit the requirements of the divine law; and hence they cannot be placed as a ground of acceptance with God.

The moral law, which is summarily comprehended in the ten commandments, Christ does not abrogate, but fulfills and illustrates in the gospel. God alone is lord of the conscience. Liberty of conscience is not to be annulled by the requiring of implicit belief and blind obedience, nor to be made a cloak of sin.

Religious worship is to be given only to God, the Father, the Son, and the Holy Ghost.

The Sabbath is to be sanctified to the Lord by a holy resting from worldly employments and recreations, and by devoting the time to the service and worship of God, except as required for works of necessity and mercy.

A lawful oath is one wherein, upon just occasions, the person solemnly calls God to witness what he asserts, or promises, and to judge him according to the truth or falsehood thereof; such an oath ought to be taken only in all holy fear and reverence, in matters of weight and moment, and as daily imposed by lawful authority.

It is like manner a vow ought to be made only with religious care, out of faith and conscience of duty, or in the way of thankfulness; and it should be performed with strict fidelity.

Divorce because of adultery is lawful. The Catholic or universal church, which is invisible, consists of the whole number of the elect, who have been, are, or shall be received into heaven. The visible church, which is also catholic or universal, consists of all those throughout the world who profess the true religion, together with their children.

There is no other head of the church than the Jesus Christ, who has given the ministry, oracles and ordinances of God for the gathering and perfecting of the saints. The bodies of men, after death, return to dust and see corruption, but their souls, which neither die nor sleep, return to God who gave them; the souls of believers, and of those who have died in Christ, pass into glory; but the souls of the wicked are under condemnation, reserved for the judgment of the great day.

At the last day there shall, by the power of Christ, be a resurrection of the dead, both of the just and unjust; when they that are alive shall be changed, and the dead shall be raised again with their bodies; and the bodies of them that sleep in Jesus shall be made like to his body.

United Presbyterian.

The United Presbyterian church accepts

the Westminster Confession of Faith of the

Presbyterian church with some modifications respecting the power of the civil magistrate concerning religious matters. The fathers who took an active part in the union which resulted in the formation of the United Presbyterian church were of the opinion that there were certain points which were not distinctly and fairly exhibited in the Westminster Confession of Faith, and which the circumstances of the church, the signs of the times, and the views and practices of other churches demanded to be inserted and settled. They accordingly prepared a statement of the truth on those points, and it was adopted by both the churches entering into the union. This statement is called the testimony of the United Presbyterian church. It contains a plain declaration of the belief of the church on the points mentioned in the Westminster Confession of Faith, and which is to be held and maintained by the church.

It consists of eighteen articles on as many different subjects. The following is a synopsis of the more important articles:

TESTIMONY.

We declare that all associations, whether formed for political or personal purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations.

We declare that the church should not extend communion in sealing ordinances, to those who refuse adherence to her profession, or submission to her government and discipline in her worship, and that no communion which is inconsistent with the profession that she makes; nor should communion in any ordinance of worship be held with such persons.

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We declare that public social covenanting is a moral duty, the observance of which is not required at all times, but on extraordinary occasions, as the providence of God and the circumstances of the church may indicate. It is seasonable in time of great danger to the church, in times of exposure or backsliding, or in times of reformation, when the church is returning to God from a state of backsliding. When the church has entered into such covenants, the members are to continue to bind themselves faithfully to adhere to and prosecute the grand object for which such engagements have been entered into.

We declare that it is the will of God that the songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world; and in singing God's praise, those songs should be employed which are the most devout and compositions of uninspired men.

UNIVERSALIST.

Rev. Q. H. Shina of the Universalist congregation furnishes the following creed of his church, which was adopted at Winchester, N. H., in 1785.

Article I. We believe that the Holy Scriptures of the old and new testament contain a revelation of the character of God, and of His love, interest and final destination of mankind.

Article 2. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one holy spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

Article 3. We believe that the love of God and true happiness are inseparably connected, and that believers ought to maintain order and practice good works; for those things are good and praiseworthy.

WE BELIEVE.

In one God, the infinitely perfect Creator. That God makes himself known to men. That Jesus Christ, the brightness of God's glory, and the express image of His person, is a perfect and satisfying revelation of God as the father of the spirits of all men.

That the holy scriptures of the old and new testaments contain a revelation from God to man.

That the spirit of God, often called in scripture the Holy Spirit, is not only the medium of special revelation, but also of personal assurance of God's presence, guidance and comfort for Christian believers.

That sin arises from no original defect of our human nature, nor as a result of Adam's transgression affecting our human power.

That the new birth, regeneration, conversion (interchangeable terms in the New Testament), consists in the turning of the sinner from the service of sin to the loving service of God through the gospel of Christ.

That salvation or restoration—the spiritual health and happiness of man—is conditioned on his renouncing the forsaking of sin, and the enlightenment of his soul by the gospel.

That forgiveness is the blotting out, and bringing no more to remembrance as a bar to the pardoned soul's peace and joy, the sins which have been confessed and forsaken.

That man's duty and interest are determined by his relationship to God and to fellow men, and by the highest and noblest possibilities of his nature. (Micah vi. 8; Matt. v. 45, 48; Mark x. 23-34; Roman xiv. 1, 2; Phil. iv. 8; Luke xx. 21.)

That immortality is God's gift to all souls. That the destiny of man, in the purpose of God, is His attainment and enjoyment of holiness.

Latter Day Saints.

Edward Rennie, Jr., president elder of the Reorganized Church of Jesus Christ of Latter Day Saints, says in regard to his church:

"We have no creed to which our members are expected to subscribe to become identified with the body of the church; the essential condition of admission is that the individual should be free from all evil and learn to do well; or, in other words, to keep the commandments of God, and must show by his or her daily life that such is the desire before they can receive the ordinances of the church. Our creed is all truth, and the belief that man will be condemned or rewarded according to what he does—not what he believes. The glory of God is intelligence, or, in other words, light and truth, and John the beloved disciple said: 'We shall be like him when he comes; or, to state the same sentiment in another form, our glory and exaltation will be the development of all life's forces and our condition is a perfect man, unto the measure of the stature of the fulness of Christ.' Eph. iv. 13.

The following is an epitome of the faith and doctrine of the church:

FAITH AND DOCTRINE.

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost. Matt. xxvii. 19; 1 John 4, 3, 8; John 14.

We believe that men will be punished for their own sins and not for Adam's transgression. Acts 17: 31; Matt. v. 27; 1 Cor. xii. 13; Rev. xx. 12-15.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel. 1 Cor. x. 1-6; 1 Tim. ii. 1-6.

We believe these ordinances are: 1. Faith in God and in the Lord Jesus Christ. Heb. xii. 6, 1; 1 Pet. i. 21; Tim. ii. 10; John xii. 36, 38, 50; Mark xii. 21, 30; John xiv. 1, 2; 1 John 3: 23; Rom. 10: 10; 1 Cor. xii. 13; Acts 1: 5; 1 Tim. ii. 15; Luke 11: 13; 1 Cor. xii. 13; Rom. 10: 10; 1 Cor. xii. 13; Acts 1: 5; 1 Tim. ii. 15; Luke 11: 13.

2. Baptism by immersion for the remission of sins. Matt. iii. 16-17; Mark 16: 7-8; Luke 3: 3; John 1: 33; Acts 8: 38; 13: 16; 16: 33; 19: 4; Rom. 6: 3-4; 10: 10; 1 Cor. 12: 13; Gal. 3: 27; Eph. 5: 26; Tit. 2: 14; 1 Pet. 3: 21; 1 John 1: 7; Rev. 1: 5; 22: 17.

3. We believe that a man must be called of God and ordained by the laying on of hands of those who are in authority to entitle him to preach the gospel and administer in the ordinances thereof. Heb. v. 1, 5, 6, 8; Acts 13: 3; 14: 23; 19: 6; 20: 13; 21: 17; 22: 14; 23: 5; 26: 10; 28: 25; Eph. 4: 11; 1 John 4: 19.

4. We believe in the same kind of organization that existed in the primitive church: viz: apostles, prophets, pastors, teachers, evangelists, etc. 1 Cor. xii. 28; Matt. x. 1; Acts vi. 4; Eph. iv. 11-12; Titus 1: 5; 1 Tim. 4: 14; 5: 17; 2 Tim. 1: 6; Heb. 5: 4; 13: 7; 1 Pet. 5: 2-3; 2 Pet. 2: 18; Rev. 1: 20; 19: 13.

5. We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full; but that God, by His spirit, will con-

time to reveal His word to man until the end of time. Job xxxii. 8; Heb. xii. 3; Prov. xxix. 18; Amos 8: 7; Jer. xxiii. 4; xxxi. 31-34; xxxiii. 6; Ps. lxxxv. 10-11; Luke xvii. 20; Rev. xiv. 6-7; xix. 10.

6. We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, wisdom, charity, brotherly love, etc. 1 Cor. xii. 1-11; xiv. 26; John xix. 21; Acts ii. 3; Matt. xxviii. 19, 20; Mark xvi. 17.

7. We believe that marriage is ordained of God; and that the Lord provides for and our companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. Gen. ii. 18, 21-24; vii. 1, 7-13; Prov. v. 15-21; Mal. ii. 14-15; Matt. xix. 4, 6; 1 Cor. vi. 2; Heb. xiii. 4; D. and C. xxxiii. 7, xxxiv. 3.

8. We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the laws of God. Gen. 1: 10, 24-25; vii. 9; xxi. 2; in connection Gal. iv. 9 and v. Gen. xxi. 8-10; Mal. ii. 14-15; Matt. xix. 3-9. The Book of Mormon says: "Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it one wife, and concubines he shall have none, for I, the Lord God, delight in holiness and in the chastity of women, and whoredoms are an abomination before me, saith the Lord of hosts."—Jacob 2: 29.

9. We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be taken as decisive and the end of dispute; and that when God directs, man should obey.

10. We believe that the religion of Jesus Christ, as taught in the new testament scriptures, will, if its precepts are accepted and followed, most certainly result in the peace, domestic order, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

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Pastor and People.

At Trinity cathedral Friday night eleven adults were baptised by Dean Gardner. A class of fifty had been under instruction preparatory to confirmation, which rite will be administered at noon today.

On Thursday evening a pleasant reception was tendered to Rev. A. H. Shinn, pastor of the Universalist society, at the home of Mr. A. D. Morse, 3245 Harnay street. The intimacy of the weather interfered somewhat with the attendance, but those present passed a thoroughly enjoyable evening.

Rev. W. R. Henderson, who will resign his pastorate over the St. Paul street Presbyterian church May 1, has removed his family and household effects to the pretty little suburb, Bellevue, where he will make his future home.

RELIGIOUS.

More than 300 students in nine German universities have joined a special school for training missionaries for the Jews, of which Prof. Heintzsch is the head.

St. Pauline church is likely to relax the stringent restrictions on dissenters, as he has sent away the minister of public worship who established them.

Deputy archbishop says the exorcism of the Japanese for Christianity is overstated. They are eager for education, but Christianity is a stumbling block to them. Archbishop says: "When China is moved it will change the face of the globe." The fact to be noticed now is that China, having one-quarter of the population of the earth is moving.

Now Bedford clergyman who has been in service a long time advertises 100 sermons for sale, covering all subjects and applicable to any locality. He only wants \$1 apiece for the lot if taken in a lump.

Dr. Meredith's new Sunday school building in Brooklyn is said to be the best appointed building for the purpose in the United States. It can be divided into eight or ten separate rooms or thrown into one or several exercises.

The great movement in the American Baptist mission among the Tongus in India, in which 30,000 converts have been gathered in twelve years, still continues, and is spreading into the interior of the country. In the Nagaina district fifty-two were recently baptised in one week.

The presiding bishop of the house of bishops of the Protestant Episcopal church has assigned to the bishop of Albany the full Episcopal charges of the foreign churches and congregations on the continent of Europe and the clergyman officiating therein, for the three years next ensuing.

Many Episcopalians are very much worked up over the fact that Phillips Brooks took part in the installation of William Abbott as pastor of the Plymouth church, says the New York Tribune. They fear that in some way or another the doctrine of the apostolic succession will get lost.

Dr. Francis H. Brown of Boston has devised a plan by which 25,000 persons who formerly heard nothing of the sermon now hardly miss it when they attend church. A large sound-receiver stands near the preacher, and through tubes runs by way of the floor from it to each of the deal pews.

In the Trinity building, New York, architects are at work daily making drawings and preparing plans for the Episcopal cathedral, using the four prize plans as a basis of the work. The plans alone cost some \$35,000. They all contemplate the use of the finest granite, such as is put into government buildings at Washington.

Bishop Leonard has accepted the offer of Trinity church, Cleveland, to make that church his cathedral. The present rector, the Rev. Y. P. Morgan, will be the dean, and the senior pastor, Dr. Edlin, the senior canon. It is expected that Trinity cathedral will soon have a new and handsome edifice.

In Rome there are several thousand priests who are idle, and the number is increasing. Especially in the 325 churches of the Eternal City an almost endless number of masses are ordered from all the ends of the globe. There are 100,000 masses ordered every day, and the general vicar of Rome has ordered that the priest reading the mass shall receive only one cent for each mass, and order the rest to the treasury of the church.

The American Baptist year book for 1890 gives large figures for the regular churches in the United States. They have 2,175 ordained ministers, 35,288 churches and 3,670,917 members. These figures include white and colored and northern and southern Baptists. The number of baptisms last year was 144,575. They have 17,096 Sunday schools, with 1,158,065 pupils. The value of their church property is \$65,502, and the aggregate of their contributions last year was \$9,957,317.

It is said that the rectors of two churches in the Protestant Episcopal diocese of Maryland, who use a very advanced ceremonial, have for some time been placing what remains of the consecrated bread and wine after the communion service in a miniature tabernacle on the altar and burning a taper in front of it. Bishop Parke has, in consequence, issued a circular letter, it is stated, which says the church law is explicit that whatever remains of the consecrated material must immediately after the benediction be reverently consumed by the minister and other communicants.

Constantinople in the course of time has become a religious and ecclesiastical center of considerable importance for Christianity. Recently it has become the seat of a Roman Catholic archbishop. The other church dignitaries residing in the Turkish metropolis are the patriarch of the Greek Orthodox church (Dionysius V.), the Armenian Orthodox patriarch (Arakel), and the Bulgarian exarch. The number of Christian churches in Constantinople is 145. Of these 39 are Roman Catholic, 127 are Greek Orthodox, 50 Greek Orthodox, 39 Armenian Orthodox, 14 Protestant. In the suburbs Yediköy and San Stefano, in the very heart of the Turkish districts, Roman Catholic schools and churches have recently been established by the Dominican monks.

An Absolute Cure.

THE ORIGINAL LAMBERT'S OINTMENT is only put up in large tin-cans. It does not contain any mercury, and is an absolute cure for all sores, burrs, wounds, chapped hands and all skin eruptions. Will positively cure all kinds of piles. Ask for the ORIGINAL, ABSOLUTE OINTMENT. Sold by Goodman Drug company at 25 cents per box—by mail 35 cents.