SALUTATION FROM THE CHARLOT, The Searching Question: "Is Thine Heart Right."

TEXT: "Is thine heart right ?"-II. Kings

With mettled horses at full speed, for he was celebrated for fast driving Jehu, the warrior and king, returns from tattle. But seeing Jehonadab, an acquaintance, by the wayside, he shouts "Whoa! whoa!" to the hathered span. Then, leaning over to Jehon-adab, Jehu salautes him in the words of the text—words not more appropriate for that hour and that place than for this hour and

place.

Is thine heart right? I should like to hear of your physical health. Well myself, I like to have everyboly else well; and so might ask: Is your eyesight right, your hearing right, your nerves right, your lungs right, your entire body right? But I am busy to-day taking diagnosis of the more important resistinal, and disposes.

spiritual conditions.

I should like to hear of your financial welfare. I want everybody to have plenty of money, ample apparel, large storehous, and confortable residence. And I might ask: Is your business right, your income right, your worldly surroundings right? But what are these financial questions compared with the inquiry as to whether you have been able to inquiry as to whether you have been able to pay your debts to God; as to whether you are ruining yourself but as to whether you are ruining yourself by the long credit sys-tem of the soul? I have known men to have no more than one loaf of bread at a time, and yet to own a government bond of heaven worth more than the whole material uni-

verse.

The question I ask you to-day is not in reand question I ask you to-day is not in regard to your habits. I make no inquiry about your integrity, or your chastity, or your sobriety. I do not mean to stand on the outside of the gate and ring the bell; but coming up the coming up the steps I open the door and come to the private apartment of the soul; and with the earnestness of a man that must give an account for this day's work, I cry out: O man, O woman immortal, is thine

not insult you by an argument to prove hat we are by nature all wrong. If there be a factory explosion and the smoke-stack be upset, and the wheels be broken in two, and the engine unjointed, and the ponous bars be twisted, and a man should look in and say that nothing was the matter.

you would pronounce him a fool. Well, it yon would pronounce him a fool. Well, it needs no acumen to discover that our nature is all atwist and askew and unjointed. The thing doesn't work right. The biggest trouble we have in the world is with our souls.

Men sometimes say that though their lives

may not be just right, their heart is all right. Impossible! A farmer never puts the poorest apples on top of his barrel; nor does the mer-chant place the meanest goods in his show window. The best part of us is our outward window. The best part of us is our outward life. I do not stop to discuss whether we all fell in Adam, for we have been our own Adam, and have all eaten of the forbidden fruit and have been turned out of the paradise of holiness and peace; and though the flaming sword that stood at the gate to keep us out has changed position and comes behind to drive us in, we will not go.

The Bible account of us is not exaggerated

when it says that we are poor and wretched and miserable and blind and naked. Poor: the wretch that stands shivering on our doorstep on a cold day is not so much in need of bread as we are of spiritual help. Blind: why, the man whose eyes perished in the powder blast, and who for these ten years as gone feeling his way from street to street, is not in such utter darkness as we. Naked: why, there is not one rag of holiness left to hide the shame of our sin. Sick: why, the leprosy has eaten into the head and the heart and the hands and the feet, and the marasmus of an everlasting wasting away has al-ready seized on some of us.

First we need a repenting heart. If for the

last ten, twenty or forty years of life we have been going on in the wrong way it is time that we turned around and started in the opposite direction. If we offend our friends we are glad to apologize. God is our best we are giad to apologize. God is our best friend, and yet how many of us have never apologized for the wrongs we have done Him!

There is nothing that we so much need to get rid of as sin. It is a horrible black monster. It polluted Eden. It killed Christ. It has blasted the world. Men keep dogs in kennels, and rabbits in a warren, and cattle in a year. What a man that would be who in a pen. What a man that would be who would shut them up in his parlor. But this foul dog of sin, and these herds of transgression, we have entertained for many a long year in our heart, which should be the cleanest, brightest room in all our nature. Out with the vile herd! Beyone, ye befoulers of an immortal nature! Turn out the beasts

d let Christ come in! A heathen came to an early Christian who A neather came to an early christian who had the reputation of curing diseases. The Christian said: "You must have all your idols destroyed." The heather gave to the Christian the key to bis house, that he might go in and destroy the idols. He battered to pieces all he saw, but still the man did not get well. The Christian said to him: "There must some idol in your house not yet destroyed The heathen confessed that there was one idol of beaten gold that he could not bear to give up. After a while when that was destroyed,

in answer to the prayer of the Christian the sick man got well.

Many a man has awakened in his dying hour to find his sins all about him. clambered up on the right side of the bed, on the left side, and over the headboard, and over the footboard, and horibly devoured

Repent! the voice celestial cries,
Nor longer dare delay:
The wretch that scorns the mandate dies, The wretch that scorns the And meets a fiery day.

Again, we need a believing heart. A good many years ago a weary one went up one of the hills of Asia Minor, and with two logs on the hills of Asia Minor, and with two logs on his back cried out to all the world, offering to carry their sins and sorrows. They pursued him. They slapped him in the face. They mocked him. When he groaned they groaned. They shook their fists at him. They, spit on him. They hounded him as though he were a wild beast. His healing of the sick, his sight giving to the blind, his mercy to the outcast silence I not the revenge mercy to the outcast silence i not the reveng of the world. His prayers and benedictions were lost in that whirlwind of execuation, Away with him! Away with him!

Ah! it was not merely the two pieces of wood that he carried; it was the transgressions of the race, the anguish of the ages, the wrath of God, the sorrows of hell, the stu-Prendous interests of an unending eternity. No wonder his back bent. No wonder the blood started from every pore. No wonder that he crouched under a torture that made the sun faint, and the everlasting hills trem-ble, and the dead rush up in their winding sheets as he cried, "If it be possible, let this cup page from me." But the cup did not pass. None to comfort.

There he hangs! What has that hand done that it should be thus crushed in the palm? It has been healing the lame and wiping away tears. What has that foot been wiping away tears. What has that for doing that it should be so lacerated? doing that it should be so incertated? It has been going about doing good. Of what has the victim been guilty? Guilty of saving a world. Tell me, ye heavens and earth, was there ever such another criminal? Was there ever such a crime! On that hill of carnage, that sunless day, amid those howling rioters. may not your sins and mine have perished! I believe it.

Oh, the ransom has been paid. Those arms of Jesus were stretched out so wide that when He brought them together again they might embrace the world. Oh, that I might out of the blossoms of the spring, or the flaming foliage of the autumn, make one wreath for my Lord! Oh, that all the triumphal arches of the world could be swung in one gateway, where the King of Glory might come in! Oh, that all the harps and trumpets and organs of earthly music might, in one anthem, speak his praise!

But what were earthly flowers to him who walketh amid the snow of the white lines of Heaven! What were arches of earthly ma-sonry to him who hath about his throne a that all who came and took the oath of all giance by the Sist of December should be pardoned. Maclan, a chieftan of a promirainbow spun out of everlasting sunshine! What were all earthly music to him when the hundred and forty and four thousand on the rebels, but had some pride in being the very last one that should take the oath. He one side, and the cherubim, and seraphim. postponed starting for this purpose until two days before the expiration of the term. A id archangels stand on the other side snow storm impeded his way, and before he

all the space between is filled with the dox-ologies of eternal jubilee!—the hosanna of a padeemed earth, the hallelujah of unfallen angels, song after song rising about the throne of God and of the Lamb. In that ou e, high place, let him hear us. Stop! tarps of heaven, that our poor cry may be

Again, in order to have a right heart it hust be a forgiving heart. An old writer

ays: "To render good for evil is God like; good for good is man like; evil for good devil ke." Which of these natures have we! the." Which of these natures have we christ will have nothing to do with us as long as we keep any old grudge. We have all been cheated and lied about. There are cople who dislike us so much that if we

should come down to poverty and disgrace, they would say: "Good for him! Didn't I tell you so?" They never have understood us, and never will. They do not understand us. Unsanctified human nature says: "Wait till you get a good crack at him, and when at last you find him in a tight place, give it to him. Flay him alive. No quarter. Leave not a rag of reputation. Jump on him with both feet. Pay him in his own coin—sarcasm for sarcasm, scorn for scorn, abuse for abuse." But my friends, that is not the right kind of But, my friends, that is not the right kind of heart. No man ever did so mean a thing toward us as we have done toward God. And if we cannot forgive others, how can we expect God to forgive us! Thousands of men have been kept out of heaven by an unfor-

Here is some one who says: "I will forgive that man the wrong he did me about that house and lot: I will forgive that man who overreached me in a bargain; I will forgive that man who sold me a shoddy overcoat; I forgive them all-all but one. That man I cannot forgive. The villain—I can hardly keep my hands off of him. If my going to Heaven depends on my forgiving him, then I will stay out." Wrong feeling! If a man lie to my once, I am not called to trust him again. If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welof all men, whatever meanness outrage they have inflicted upon if you want to get your heart and me. If you want to get your heart right, strike a match and burn up all your old gruiges and blow the ashes away. "If you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." An old Christian black woman was going along the streets of New York with a basket of apples that she had for sale. A rough sailor ran against her av i upset the basket, and stood back expecting to hear her scold frig..tfully; but she stooped down and picked up the apples and said: "God forgive picked up the apples and said: "God forgive you, my son, as I do." The sailor saw the meanness of what he had done and felt in his pocket for his money, and insisted that she should take it all. Though she was black he called her mother and said: "Forgive

he called her mother and said: "Forgive me, mother: I will never do anything so mean again." Ah! there is a power in a forgiving spirit to overcome all hardness. There is no way of conquering men like that of bestowing upon them your pardon, whether they will accept it or not.

Again, a right heart is an expectant heart. It is a poor business to be building castles in the air. Enjoy what you have now. Don't spoil your comfort in the small house because you expect a larger one. Don't fret about your income when it is \$3 or \$4 per day because you expect to have after awhile \$10 per day, or \$10,000 a year, because you ex-\$10 per day, or \$10.000 a year, because you expect it to be \$20,000 a year. But about heavenly things, the more we think the better. Those castles are not in the air, but on the hills, and we have a deed of them in our possession. I like to see a man all full of heaven.

He talks heaven. He sings heaven. He prays heaven. He dreams heaven. Some of us in our sleep have had the good place open to us. We saw the pinnacles in the sky. We heard the click of the hoofs of the white horses on which victors rode, and the clap-ping of the cymbals of eternal triumph. And ping of the cymbals of eternal triumpa. And while in our sleep we were glad that all our soriows were over, and lundens done with, the throne of God grew whiter, whiter and whiter, till we opened our eyes and saw that it was only the sun of the earthly morning shining on our pillow. To have a right heart you need to be filled with this expectancy. It would make your privations and annoyances more bearable.

Some talk of heaven as though it were a handsome church where a few fayored spir-

handsome church, where a few favored spirits would come in and sit down on finely cushioned seats all by themselves and sing psalms to all eternity. No, no. "I saw a great multitude that no man could number the state of the talked that the same that the talked the same that the sam standing before the throne. He that talked with me had a golden reed to measure the city and it was 12,000 furlongs"—that is, 1,500 miles in circumference. Ah! heaven is not a little colony at one corner of Gol's dominion where a man's entrance depends upon what kind of clothes he has on his back and how much money he has in his purse, but a vast empire. God grant that the light of that blessed world may shine upon us in our

last moment. The roughest time we had in crossing the ocean was at the mouth of Liverpool harbor. We arrived at nightfall and were obliged to lie there till the morning waiting for the rising of the tide before we could go up to the city. How the vessel pitched and writhed in the water! So sometimes the last illness of the Christian is a struggle. He is almost through the voyage. The waves of temptation toss the soul, but he waits for the morning. At last the light dawns and the tides of joy arise in his soul and he sails up and casts anchor within the veil.

Is thy heart right! What question can

compare with this in importance?

It is a business question. Do you not realize that you will soon have to go out of that store; that you will soon have to resign that partnership: that soon among all the millions of dollars' worth of gools that are sold in New York you will not have the handling of a yard of cloth, or a pound of sugar, or a pen-nyworth of anything: that soon if a conflagration should start at Central Park and sweep everything to the Battery, it would not disturb you; that soon if every cashier should abscord, and every insurance com-pany should fail, it would not affect you? What are the questions that stop this side the grave compared with the questions that reach beyond it? Are you making losses that are to be everlasting? Are you making purare to be everlasting? Are you making purchases for eternity? Are you jobbing for time when you might be wholealing for eternity? What question of the store is so broad at the base and so altitudinous and so

overwhelming as the question: "Is thy heart Or is it a domestic question? Is it some-thing about father, or mother, or companion, or son, or daughter, that you think is comparable with this question in importance! Do you not realize that by universal and inexor-able law all these relations will be broken up? Your father will be gone, your mother will be gone, your companion will be gone, your child will be gone, you will be gone; and then this supernal question will begin to harvest its chief gains, or deplore its worst losses, roll up into its mightiest magnitude, or sweep its vast circles. What difference now does it vast circles. What difference now does it make to Napoleon III whether he triumphed or surrendered at Sedan, whether he lived at the Tuileries or at Chiselhurst: whether he was Emperor or exile? They laid him out in his coffin in the dress of a field marshal. Did that give him any better chance for the next world than if he had been laid out in a plain shroud! And soon to us what will be the difference whether in this world we rode or walked, were bowed to or maltreated, were applauded or hisselat, were welcomed in or belief and world belief and work! kicked out, while laying hold of every mo-meut of the great future and burning in all the splendor of grief and overarching and undergoing all time and alleternity is the plain, simple, practical, thrilling, agonizing, overwhelming question: "Is thy heart right." Have you within you a repentant heart, an expectant heart? If not I must write upon your soul what George Whitefield wrote upon the window pane with his diamond ring. He tarried in an elegant house over night, but found that there was no God recognized in that house. Before he left his recognized in that house. Before he room in the morning with his ring he upon the window pane: "One thing thou lackest." After the guest was gone the housewife came up and looked at the window and saw the inscription and called her husband and her children, and God, through that ministry of the window glass, brought them all to Jesus. Though you may to-day be surrounded by comforts and luxuries, and feel that you have need of nothing, if you are not the children of God, with the signet ring of Christ's love, let me inscribe upon your souls: "One thing thou lackest." I pray you that, whatever else you may miss you may not up is beaven. It is may miss, you may not miss herven. It is too bright a home to lose. Your soul has been bought at too dear a price. I preach to you of the blood that cleanseth from all sin. Casting all your sins behind you, I beg of you to start this morning for the kingdom, "Yes," you say, "I will start, but not now." William III made a recolamation, when there William III made proclamation, when there was a revolution in the north of Scotland.

miserably put to death. He started too late and arrived too late. In like manner some of you are in prospect of losing forever the amnesty of the Gospel. Many of you are going to be forever too late. Remember the irreparable mistake of MacIan! THE library, furniture, etc., of the late King Ludwig, of Bavaria, at Lindenhof, which cost \$100,000, have just been sold for \$4,000. His carriages and sleighs have been sold to a circus manager, and his deer are in

nent clan, resolved to return with the rest of

of up to take the oath and receive a pardon

from the throne the time was up and While the others were set free, MacIan

GOPHER HOLLOW CORRESPOND-ENCE.

> EY A. CERES FRITCH. GOFER HOLLER, Illinoy.

Mister Eddittur:
DEER SUR—I have hed my Hands so full uv pressin dooties laitly, that I coodnt find no time fer tu Indulge my taiste fer litterairy pursoots; Els Ide a rit a letter tu voor Papre afore this. Yoo wood naterally spose that a man like Me, whats been so obvyusly faverd by providens with all them Brilvant and Engagin ewalitis what is kalkilated fer tu maik Him okkipy a Promenent persishun in the komunety, yoo wood Naterally spose, I say, that setch a man wood Endevver fer tu Bust thrue them shackels what onkind fate Has bin a chainin his Inteleckt down With. yu mite Reckon, too yuse a figger uv speach, that setch a man Wood shaik his maine like a rousted lyon and, with Har n Iballs and heevin chest, make a dive fer the Rale fence what onfaverabel sircumstances has bin erectin rite acrost the rode uv his kareer, and what is a henderin the Rose uv his mind from unfoldin and Blossumin out as it orter. Setch however is not the Case, or Leastways, even ef a man did fist round Middlin lively, a Tryin tu kleer away the Rale fence afoursaid, the chances air that his Endevvers woodnt be crownd with no sucksess. and that he Wood so tu speek, cum out uv the littel eend uv the Horn. the tallented and faimous french Riter, Mical Angeelo, kn wed what he was taukin about when he sed: I tell you what. Horashio, thare is sum things betwickst hevven and Airth what us fokes haint got no noshun uv in our filosify. Now, I clame wone of them things is the Wether. what be moar onexplainabel than ken drouth we have bin faverd the with, goin on 4 months? And its jest this saim drouth whats kept me from ritin so fur. The pertater Bugs has got tu be took stricktly in hand and made tu kno Whoo is the lord uv the sile. in them dry seesons all the varmint whats Ordinarilly bad enuff, is 10 Times wass nor yoosuel. It taiks konsidderabel time and work fer tu karry out this undertakin. Then moast wells and sisturns up our Way has giv out, and the wimmin fokes is a clammerin fer water tu wash with and mop flores and setchlike. It keaps a feller trottin back and farrards,

tu and from Mud Laik, evvry day. Setch manyooel mensulup my Lesal.

up my Lesal.

hours tu overflowin. Tu top off
with, the old wumm a n is enjoyin
miserabel Helt!
th is summer
whitch maiks b
extry cross. J
bounden dooty
Path master,

ahed and set a shinin ecksampel tu My naburs and feller sittisens, in every-thing in the Intellecktooel and Edgukashunel line; I have took my frend Mosus Grumbelbee's advise. Ses he tu me, laitly, with a thortful Eckspreshur. hoverin acrost his kountinance: "Danyell, even of it cums ruther onconvenient, konsider your dooty and persishun amung t us. Hoo is there hearabouts that ken do enny Thing fer the mentil elevashun uv the masses, ef taint Danyell Green?" thems the words he sed and thay went strate tu my Hart and konshence. Acting upon h's advise, I detarmined tu rite sum l'oatry for the Gofer Holler Demikratic Bugle Horn, and my Efferts took so amazinly with the refined klass ny the reedin publick, that I konklooded tu faver your papre with sum uv it. I inclaose a fue stanzers whitch I giv voo Purmishun tu print intu yoor valooable papre. heare thay go:

THE DROUTH.

Stomer the seckend. Ducks and pease is feelin unkumfertabul fer the want uv Watur.

The garden sass Aint prosperin as it orter, ovury Day yu ken see the fokes startin fer the laik after barrils uv water.

Whitch its thare Dooty, and thay aint doin no mear than they orter.

Stanzer the thurd. The Ha and barly krop is a faleyure, owin tu the want us watur.

But I reckon some us them is a kuttin thare has suner than they orter, caus it wood grow sum mear, of We shood happen to git sum water. We air all uv us hopin fur Rano and sum uv us

is a sayin mour unpius words than they orter In wil purceeve that the abuv peece is rit intu Hexomators, whitch is the kind av Meeter Homer picked onto when he was a ritin his illyad. as its gittin lait and I have tu git up airly in the Morning tu go tu the mill, I wil cloase for this Time. My wumman sends her Respecks and I remane yoors DANYELL GREEN,

trooly, DANYELL GREEN, Skule Dereckter, path master, and whitch was a running fer justis of the Pees.



The above is a portrait of Florence Nightingale, whose serious illness was recently reported by the English papers. Miss Nightingale was born at Florence. Italy, in 1820. She early commenced a career of practical beneficence by organizing associations of lady nurses for the Englisharmy hospitais in the Crimea during the war with Russia, and acted as Superintendent. Later a national testimonial of \$250,000, presented to her in recognition of her noble services, was at her request devoted to the formation and maintenance of an institution for the training and employing of public nurs s for the sick.

A Fine Memory.

Brown-"What have you got that string around your finger for, Robinson?" Robinson-"To remind me of something I am to get for my wife; and, by George, I've forgot what it was!"-New

BUFFALO BILL ABROAD!

A Little Love Affair-What the Cowboys The success of "our own" Buffalo Bill-W.

F. Cody—in England is very gratifying to his thousands of admirers on this side.

There was more truth than many imagined h his reply to the inquiry:
"What are you doing in England?"
"Chiefly playing poker with Duchesses."
The English nobility quickly "cottoned

"Buffalo Bill, because they recognized that be belonged to a higher order than their own
—Nature's nobility. Despite his wild life he
early managed to acquire an education and
the polish which makes him easy even in

royal society.

His polish is the bitter fruit, it is said, of a young love experience. When a young man on the plains, wild, woolly and unkempt in appearance and character, he fell in love with a dashing little school teacher. Full of place and feith in himself he proposed to pluck and faith in himself, he proposed to her. She laughed at him and he—collapsed. After a time he braced up, bought some

books, and began to study.

His defeat proved his victory. The girl was his mascot, and his successes are due to Magnificent specimens of manhood though

hagnineent specimens of mannood inough they be "Bill's boys" are not perfection. Under date: "Buffalo Bill's Wild West Co., London, Sept. 19, 1887," D. W. Shoemaker of the Cowboy Band, writes: "Some weeks ago I was suffering from great disorder of the liver and kidneys and general prostration. I was forced to quit work and take my had I was forced to quit work and take my bed. I called in a physician, who only afforded temporary relief. A friend induced me to take Warner's safe cure, which afforder take Warner's safe cure, which afforded almost instant relief, and after taking three

almost instant relief, and after taking three-bottles, I find myself in as good health as at any time in my life."

Two other members of the Wild West show, Mawe Beardsley, pony express rider, and Jim Mitchell, a cowboy, add to this statement of Shoemaker's, that in their long experience on the plaint, from change of experience on the plains, from change of water, climate and mode of life, and severe nding, they became subject to liver and kidney diseases, and they have found a sure remedy for these troubles in Warner's safe cure. Mawe Beardsley says: "I constantly recommend it to my friends."

Buffalo Bill has pluck end courage and hard sense, and not only controls all the wild elements that make up the Wild West show, but controls himself.

His experience as a scout makes him wary. discreet and shrewd. He quickly learns the best way to secure results, and, like a true man, has no prejudice against anything that

proves its merits.

Buffalo Bill is so popular in England he may come home a "Sir William." But if not he will probably enjoy himself quite as well, having secured a fortune ample enough for all his properties of the properties. all his wants, title or no title.

Old-Time Hangings.

In the seventeenth and eighteenth centuries our method of executions was most brutal, says a writer in the Gentleman's Magazine. There was the long ride of the criminal in an open cart, with his coffin by his side, either to Tyburn or to the spot where he committed the murder. The cart was stopped under the gallows, the rope was fastened around the criminal's neck, the carman gave the horse a lash, and the poor wretch was left swaying to and tro, kicking. If he had friends they would try to shorten his agony by hanging on to his legs and beating his breast, a shocking sight. But hanging then was looked upon as a holiday spectacle, in which we find the lower class took great interest, and evinced much sympathy with the deceased. For instance, Claude Duval, the celebrated highwayman, lay in state at the "Tangier" tavern in St. Giles in a room hung with black cloth, the bier covered with escutcheons, and with eight wax candles burning around. He was buried by torchlight, and was followed to Covent Garden Church by a numerous train of mourners, mostly women. Mission, a French writer who visited England in the reign of William III., says: "He that is hang'd or otherwise executed first takes care to get himself shav'd and handsomely drest, either in mourning or in the dress of a bride-groom. This done, he sets his friends at work to get him leave to be bury'd, and to carry his coffin with him, which is easily obtain'd. When his suit of cloaths or night-gown, his gloves, hat, perriwig, nosegay, coffin, flannel dress for his corps, and all those things are bought and prepar'd, the main point is taken care of-his mind is at peace, and then he thinks of his conscience. Generally he studies a speech, which he pronounces under the gallows and gives in writing to the sheriff or the minister that attends him in his last moments, desiring that it may be print-Every nite the cows cum hoam a bellerin fur Watur.

caus they hed tu go dry in the paster a good deel longer than theyd orter.

I'm dertfull set on bein marciful and givin the critters plenty uv water.

altho I say it myself, what hadent orter.

altho I say it myself, what hadent orter. pretty many of these people dress thus gayly and go to it with such an air of

> fcshions." Air and Exercise.

indifference, there are many others

that go slovenly enough and with very

dismal phizzes. I remember one day

I saw in the park a handsome girl, very

well dress'd, that was then in mourning

for her father, who had been hang'd

Pure air is of the greatest import ance to the body. The blood wants it, the tissues demand it and life cannot go on without it. Pure air oxygenate; or purifies the blood, burns up wast; matter, allows the heat of the body to be kept up and keeps going all our v. tal organs. Bad air means low vitality, retention of waste in the system, with consequent disease and early death. Impure air is the cause of all our diseases of the respiratory organs, rich as coughs, colds, influenzas, sore throats, enlarged or inflamed tonsils. loss of voice, catarrh, pleurisy, bron-chitis, inflammation of the lungs and even consumption itself. Be careful therefore to always breathe pure air; have your sitting rooms and your bedroom windows open day and night, in all seasons and in all weathers, about two inches. The absence from colds, coughs, etc., that you will notice ir yourselves is an experience once gained will never be forgotten. Recollect that you spend a third of your lives in your bedrooms, and if you breathe bad air there it shortens life and causes disease. Always insist on pure air, and be sure you get the best you can.

Cur muscles require exercise to develop them and to keep them in proper condition. I reckon that two hours a day of bodily work or exercise will keep a person off the sick list, three hours daily will put him in fair health, while four or more will keep him in good health. Those whose lives are sedentary must walk from six to eight miles a day; this may be taken in the morning or in the evening. It is a good plan to walk to and from business if possible, or where this is impossible to have a good walk at night after tea, or late dinner. This causes sound sleep, good spirits, a healthy body and a contented mind. Young ladies are requested to observe that they must follow this advice just as much as their brothers or male friends have to; it will make you tosy, merry, cheerful and natural.

ITCHING PILES .- Symptoms -- Moisture : intense itching and stinging; worse by scratching. If allowed to continue tumors form, which often bleed and ulcerate, becoming very which often beed and any state of the fiching and bleeding, heals ulceration, and in many cases removes the tumors. It is equally efficacious in curing all Skin Diseases. DR. SWAYNE & SON, Proprietors, Phila. By mail for 50 cents. SWAYNE'S OINTMENT for tale by druggists.

A PROMINENT MERCHANT WRITES. I Was Bound to Keep Trying as Long as Life Lasted.

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Don't neglect early symptoms. At druggists \$1.00 per bottle, 6 bottles \$.00, or by express, Dr. Kilmer & Co., Binghamton, N. Y.

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