ANNIVERSARY OF THE BATTLE OF LEXINGTON.

This year, till late in April, the snow fell thick and light; Thy flag of truce, dear Nature, in clinging drifts of white Hung over field and city; now everywhere is seen in place of that white quietness, a sudden glow of green. The verdure climbs the Common, beneath the ancient trees, To where the glorious Stars and Stripes are floating on the For, suddenly as spring awoke from winter's snow-draped

gloom,
The Passion-Flower of Seventy-Six is bursting into bloom. Dear is the time of roses, when earth to joy is wed, And garden-plat and meadow wear one generous flush of red llut now in dearer beauty, to freedom's colors true, Blooms the old town of Boston in red and white and blue.

Along the whole awakening North are those true colors spread A summer moon of patriotism is kindled overhead.

To party badges flaunting now,—no word of clique or clan; But "Up for God and Union!" is the shout of every man. ()h, peace is dear to Northern hearts; our hard-earned home more dear;
I'ut Freedom is beyond the price of any earthly cheer.
And Freedom's flag is sacred: he who would work it harm,
Let him, although a brother, beware our strong right arm!

A brother! ah, the sorrow, the anguish of that word! That fratricidal strike begun, when shall its end be heard? Not this the boon that patriot hearts have prayed and waited for;— We loved them, and we longed for peace; but they would Yes; war! on this memorial-day, the day of Lexington, A lightning-thrill along the wires from hear to hear thas run.

Have men we gazed on yesterday, to-day for us have bled; Again is Massachusetts' blood the first for Freedom shed. To war, and with our brethren, then, -if only this can be! Life hangs as nothing in the scale against dear Liberty.

Though hearts be torn asunder; for our country's flag we'll Our blood may seal the victory, but God will shield the Right!

ABRAHAM'S TRIALS.

The following extract from Franklin's Book ABOUT BIBLE MEN, published by J. E. Tilton & Co., Boston, is a specimen of the admirable manner in which the author commends the most important | the lives of our community to a very perceptible scriptural and evangelical truth to very youthful degree. How difficult it is to carry out any such readers.--EDS.7

In the night God spoke again to Abraham. He spoke terrible words this time. He told Abraham tangled with these customs. I will cheerfully pay to take Isaac, his dear son, whom he loved so an eighth part of my salary to the man that will much, and go with him a long way from home, to make it practicable for me to go to bed at ten the top of a high mountain, and build an altar, o'clock. In early life you have better facilities and kill Isaac, and offer him for a burnt offering. than you will have afterward for forming right if he could. But you know he had always obeyed firmness at the beginning, and some temporary

God instantly. Would he now? in the morning and saddled his ass, and took two sacrifice of health; and the dissipation that runs of his young men with him, and Isaac his son, and far into the night is a double curse, -on the body clave the wood for the burnt offering, and rose up, and on the soul. But perhaps literary aspiration, and went unto the place of which God had told or some other honorable motive, induces you to

did not hesitate. He did not loiter. He did not wait till late in the afternoon. He rose up the laws that God has written on your frame are early in the morning and went. He did not, not to be circumvented. Any special attainment probably, tell Sarah where he was going, or what he was going to do. Isaac knew his father was going to offer an offering to the Lord, for he saw in praise of "midnight oil;" that oil is as fatal as the wood and all the preparations.

sorrowful time for Abraham; but Isaac, I suppose. about the eyes,—or you may. But the consetalked pleasantly along with his father and the quences are not finally escaped. servants, little thinking what was to come. At last, on the third day, they saw a mountain in the distance, and Abraham knew that was the place. Then he stopped, and took the wood and laid it on Isaac's shoulders, and he took fire and a knife in his hand; and they went on, telling the servants only have a meaning, but a place. Spoken ever to wait until they came back. As they were so eloquently and feelingly, they are powerless if walking along together, Isaac spoke to his father, ill-timed. The pious sailor who uttered a single "My father, behold the fire and the wood; but the lame for a hurnt offering?" His sentence of admonition to his profane commander, father did not tell him. He said, "My son, God in province minister a hunt for a burnt offering? That commander was James A. Haldane, So they went silently on until they came to the

top of the mountain. called Moriah. On that mountain the city of Je- and he ordered a fresh set of hands to fill their rusalem was afterwards built, and there Jesus, our places. But as the men came forward, a view of Saviour, the Lamb of God, was crucified.

Isaac heaped up stones, and made an altar, and dane poured forth a most terrific volley of oaths, then Abraham told Isaac that he was to be God's and wished them all in hell. Afterwards, as opporlamb. He bound his hands and feet with cords, tunity offered, a pious sailor said to him pleasantly,

wonderfully good! And Abraham, hearing this, Choice words of wisdom to lead to Christ are only could not be sorry that he had suffered so those "pearls before swine" when they are uttered withthree sad days, for he had learned a great deal of out regard to the circumstances. the kindness and mercy that is in the heart of God. He had obeyed God, too, and had been blessed for it. And after all, he was not going home alone, to tell Sarah that she had now no child. No; Isaac was going with him, alive and well. I don't think Abraham ever wished he had

We may always obey God, and trust him, for he always loves us, and is seeking our good. He | the third and last resolution: mothers may give you to him without a fear. He has been planning your heavenly happiness thousands of years. We need never be afraid of God, perils, temptations, and sufferings of the camp. but only afraid of ourselves that we shall not be sorry for our sins, and love and obey him with all consented to address that meeting, because the our hearts. He says, "I love them that love resolution handed to him had the tap of the drum

been spared that trial.

EATING AND SLEEPING.

which unfortunately prevails so much in our mercantile communities, is, that it puts each indivi-dual into a practical solitude at the table, separates him from his next neighbor, who is a stranger, and leaves all the cares and anxieties of his business to troop and trample through his mind, neutralizing the nourishment he swallows, and making but a melancholy mastication. It has been the wisdom of wise nations from the beginning to render their meals genial and social. The old generations knew what they were doing when they employed jesters to stir up entertainment while they chewed and assimilated their viands. Forget all emulations and competitions, all bad debts and pending bargains, all wrath and variance, all unkindnesses from man or woman, and every other disturbing thing. Eat in perfect, charity with all men, eat at your ease, eat at leisure, eat not like beasts that snatch at their fodder, or sullenly consume it, as if the only satisfaction about it were that you have got it away from the rest of the world. The refinement and cheerfulness of the table are one measure of the dignity and progress of civilization. Be persuaded not to crowd the consumption of a meal into five minutes. or ten, or fifteen. You may endure that for awhile, but nature will certainly take her vengeance upon you in pains and infirmities, sooner

My next point is sleep. A great many young men, without the least idea of what they are doing, are planting the seeds of disease in their constitutions by not knowing how to sleep. Sleep collects and treasures up vital power. To deprive one's self of it is to hasten consumption. We are all aware, perhaps, that the sleep taken in the earlier part of the night is more refreshing and invigorating, both to the body and the mind, than what is taken in the latter part. So that we never make nature a fair compensation, when we undertake to square accounts, for sitting up inordinately late at night, by lying abed inordinately late the next morning. Such sleep may have some value, but not the natural value of what we lost. It would be exceedingly desirable that every one of us should be asleep for the night at ten o'clock, or half past ten at the latest. That practice would soon multiply the vigor, and lengthen rule, in the present customs and arrangements of social life, many of us know very well; and the Could Abraham do this? It does not seem as habits in this respect. All you want is a little self-denial, for the sake of a permanent good. The Bible says, "And Abraham rose up early That is a poor kind of pleasure which asks the sit up late. Necessary occupation engrosses all Yes, Abraham would obey God perfectly. He | the day, and if you are to get knowledge you must the oil of tansy. You may not feel the effects It was a next day, in languor, headache, or a stricture

A WORD AT THE RIGHT TIME. Timing words should be a study; for they not

So they went silently on, until they came to the and the man-of-war under his charge was "Melville Castle." At one time his men were cut Do you know what mountain that was? It was down by a destructive broadside from the enemy, wiour, the Lamb of God, was crucified.

When they reached the top, Abraham and them to shrink back with horror; whereupon Haland laid him on the wood.

How could Abraham do so? Because he loved and trusted God so entirely, that he would do went directly to his heart. He began to think of anything God bade him. How could Isaac let his soul, and was troubled in view of his sins, nor his father bind him and kill him, without saying did he find peace until he gave his heart to God. a word? Because he had always been taught to Then he devoted himself to preparing for the minsobey his father and his father's God, without a try, and became known to the world as the Rev. question. Why did God try Abraham so, and tell James A. Haldane. Through his preaching his him to do so dreadful a thing? I will try to ex- brother Robert was converted to Christ, and is plain this to you. God wished to teach Abraham known as a learned and pious commentator. For more about himself than he had ever known yet. a season, Robert labored in Geneva, when a num-Just as Abraham was lifting up the knife to kill Ispac, God spoke to him, and told him to stop.
"Lay not thy hand upon the lad," he said, "neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." So marvellous fruits of a single sentence uttered by Abraham unbound Isaac, and offered a sheep, that a sailor in "the nick of time!" Both the Halhe found near by, which God had sent there on danes, Monod, Neff, and Merle d'Aubigne, all purpose. It was caught by its horns in a bush. brought to Christ by that wave of influence which Then God spake again with Abraham, and promised to bless him with the richest blessings, beville Castle." Perhaps if he had spoken the same cause he had trusted him so perfectly. I suppose, words at another time, and in other circumstances, too, that God now showed to Abraham the things they would have irritated the commander beyond that would come to pass in that mountain. I measure. But he uttered them at a time and in suppose he told him that he would some day give a manner that were favorable, and God made his his only Son, his well beloved Son, to die a cruel words as arrows to the swearer's heart. True, death, on that very spot, for the salvation of sinners. As Isaac went up the mountain, carrying nitely weighing the importance and value of his the wood, so would God's precious Son carry the words; but this does not render the point in quesheavy cross. As Abraham himself lifted the knife tion less noticeable. The fact remains that his to slay his darling child, so God would permit words were uttered at just the right time to burn wicked men to kill his holy Son, and would seem into the heart; and it teaches the necessity of to be cruel to him, and all this he would do so wisdom and foresight in making appeals to the that sinners might be forgiven, and made holy, ungodly. The most pious appeal, not well timed, and fit for heaven. O, how good is God! how will serve only to awaken sneers and ridicule.

PROF. HITCHCOCK'S ADDRESS.

Rev. Professor Hitchcock, of New York, offered means only kindness when he tries us most se- Resolved, That it is incumbent upon us, at verely. You may trust him to save your precious this time, to appropriate, as means shall be fursoul, and forgive your sins, for he loves you so nished, \$10,000, or whatever shall be necesmuch that he gave his Son to die for you. Your sary to provide such books, tracts, and personal The Rev. Professor said that he had willingly in it. He thought that the work ought to be taken up and carried on for the soldier's sake. They are our sons, our brothers, our fathers perhaps; they are not, as is the case in some armies, the offscourings of streets and low haunts. They have Make it a matter of moral principle not to eat volunteered in a good cause, as good as any that too fast.—one of the cardinal sins of Americans ever called a martyr to the stake or a saint to his and of the nineteenth century. Count it no loss, knees. Few comparatively die in open fight; in the end, to take ample time for your meals. more are carried off by disease on the tented Health is one of the forms of wealth, and, what is field proper, than are slain on the embattled plain. far better, it is one of the noblest conditions of The moral peril of the soldier is always greater human service. Eudeavor always to have agree- than the peril to which his life is exposed. There able companionship in eating. The more you was therefore a large field for the true and moral the less likely what you eat influences of the great Captain of Salvation. The will be to turn itself into your enemy afterwards. colporteur will not be repelled from the tents of Friends at the board make the board friendly. the camp. During the Crimean war, only three Be cheerful there, even if you must be morose elsewhere. It is not skilful strategy to attack your diet with a grim visage. Within the bounds the men's sake ought the society to look to this of gentlemanly moderation, pleasantry is the best of all condiments; and an honest, hearty measure of it is never to be confounded with the unhal-

lowed levity, the silly simper, or the boisterous urge men on to fierce battle. The present quesuproar of the light headed, the rude, or the pro-

fane. One of the chief mischiefs of the practice a war of order with anarchy (applause;) between of dining at saloons, eating-houses, or hotels, union and confederacy. (Applause.) It is a war union and confederacy. (Applause.) It is a war of nationality against disintegration; and of disintegration that cannot stop with states, cities, or families—hardly with individual men. It is a holy war, and one which demands the prayers of the mother, who has sent forth to it her only son, and of the maiden who has been parted by it from her lover. The speaker extolled it as a most just conflict, and hoped that the North would strike so forcibly that the blow would be felt for ten generations to come. (Applause.) It could be done, and it should be done. (Immense applause.) Have we a flag, he asked, for which we are willing to spill our blood? The trouble hinged on the sentiment of Henry Clay, that his allegiance was secondary to his state. He (the speaker) loved his state, but if his state should strike his mother, the United States, then would be strike her. (Tremendous applause.) In conclusion, he observed that the men of tried courage are ever men of prayer. He who prays best can fight best; he who trusts most implicitly in God is most likely to keep his powder dry.

THE AMERICAN PULPIT.

BY HON. WM. JESSUP, LL. D. The American pulpit, in elequence, learning, ability, and influence, may well challenge comparison with that of any nation. Ours is a land of free speech, and nowhere is that freedom to be more prized, to be more valued, and more fearlessly sustained, than in the pulpit. He who would fetter a free press, or a free tongue, does violence to the fundamental principles of liberty; but he who muzzles the pulpit does sacrilegious violence to liberty in her purest, holiest temple. God is Lord of the conscience of his ministers in a peculiar manner. Called to his holy ministry, they may not fear man more than God. No men, and no institutions of men, have a right to prescribe to them what they may or may not preach. With the Word for their guide, with the wants of the perishing around them as their incentive, they have a responsibility above that which belongs to any

pits, and we merge into irrevocable barbarism and heathenism. Our ministers most deservedly exercise a larger share of influence and control than any(perhaps than all) other professions. It is matter of congratulation that it is so, for as a class, they are cultivated and refined gentlemen. Their vocation is one of love and mercy; their characters, blameless and harmless, without rebuke. They are every where the champions of education, of good morals, and good order. They stand foremost in every good enterprise, and in self-denial, and labors of love and charity, they leave all other classes far behind. This is a tame eulogium upon the American pulpit of this day; and the only purpose in view on this occasion is to speak in plain terms of this profession as it deserves. It needs no vindication; but it may be permitted a layman to render this slight tribute of regard to a profession he deems the most important to all the vital interests of a beloved country and a sinstricken world.

But even in this free country, and in this enlightened age, there is much mistake, misapprehension and ignorance in respect to the true freedom of the pulpit, and censures, unjust criticism, as well as open opposition, are often resorted to, in order to curb its freedom or control its influence. The delightful duty of instruction has been adverted to; and while the ministry confines its public services to imparting wisdom, no attempts are made to restrain it, if unaccompanied by the no less imperious, but much less pleasant, duty of rebuke. There are fashions, usages and institutions which will not bear rebuke. They may have their foundations in pride, in avarice, or in any other base passion; they may degrade and debase, and even descroy. They may not see the plainest precepts of our holy religion, and subversive of the Saviour's Golden Rule; but from their power and influence, and perhaps control they must not be rebuked. The properties of the College, or by orrespondence.

Brown's Brochial Irri Brownship, Commercial Law: Thormassing, Conjunting Accountants, and Instructors in Commercial Constants and Principals, Conjulting Accountants, and Instructors in Commercial Law: Thormassing, Conjulting Accountants, and Instructors in Commercial Law: Thormassing, Conjulting Accountants, and Instructors in Commercial Constants and Instructors in Commercial Constants and Principals, Conjulting Accountants, and Instructors in Commercial Constants and Instructors in Commercial Constants and Principals, Conjulting Accountants and Instructors in Commercial Constants and Principals, Conjulting Accountants and Instructors in Commercial Constants and Principals, Conjulting Accountants and Instructors in Commercial Constants and Principals, Conjulting Accountants and Instructors in Consumercial Constants and Principals, Conjulting Accountants and Instructors in Consumercial Constants and Principals, Conjulting Accountants and Instructors in Consumercial Constants and Principals, Conjulting Accountan hension and ignorance in respect to the true freefrom their power and influence, and perhaps control, they must not be rebuked. These institutions may darken the hopes, destroy the happiness, and rest as a deadly incubus upon millions, per verting the right, and sustaining the wrong, but ministering to the ease, and comfort, and enjoyment of others, and promoting the interests of the few at the expense of the many. They may not be rebuked. It is the glory of our age that we have, for the most part, a free and fearless pulpit; and come evil, and sin, and wrong, in what shape they may, their guises are torn off in naked deformity; they are held up to merited rebuke. Address before the Linnzan Assoc. of Penna. College.

STATISTICS OF SICKNESS. Six hundred thousand persons die in the United States every year, six hundred thousand funerals move in procession to the grave, and three million

mourners go about the streets.

This is the conclusion at which we must arrive. assuming the population of the country to be only twenty-five millions, (and it is doubtless much more than that,) and applying to that population the mean death-rate deducted from calculations. The vital statistics of England show that for each death there occur about twenty-eight cases of sickness, or two years of perpetual sickness. From which it results that these six hundred thousand deaths which take place in the U. States every year are accompanied by sixteen million eight hundred thousand cases of sickness, or one million two hundred thousand years of sickness; that is, one million two hundred thousand persons

are perpetually sick. Now every enlightened and candid physician will tell us that at least one half of these deaths and one half of this sickness is unnecessary and preventable, and is produced by the violation of the laws of health, either in regard to the air we breathe, the food we eat, or the clothing we wear. The highest English authority upon Physiology says that the average annual mortality of England "is just double that to which it might be reduced" by proper attention to Hygiene; that "only 198,000 (of the annual deaths) are inevi-

table, the remaining 198,000 being preventable." But so far as we have the data necessary for making the comparison, it appears that the standard of health and the length of life in this country are lower than in England; the mortality here being about 22 in every 1,000 inhabitants annually, while in the United States it is about 24 per 1,000.

Therefore we may, without exaggeration, as-

mortality which prevails in the United States is avoidable; or, in other words, that not less than three hundred thousand persons die unnecessary and preventable deaths every year; and that eight million cases of sickness, or that the perpetual sickness of six hundred thousand persons, results from the same artificial and preventable causes. Well does the London Times, speaking of the terrible sacrifice of human life, and of the great sanitary movement now going on in England to prevent it, exclaim, "Talk of war, indeed! Why what battles or contests ever wrought havoc like this? havoc, be it remembered, not occurring at intervals as an exceptional calamity, but carried steadily and incessantly through the ranks of the population." And all this terrible amount of sickness and death might be prevented by a proper knowledge and observance of the laws of health,

A Scottish Queen of the Sandwich Islands. me months ago, we referred to the fact that Mr Wylie, a native of Stewarton, Ayrshire, held the honorable position of Prime Minister to Kamehameha IV., the King of the Sandwich Islands. We observe a letter published in the Arbroath Guide, from an a letter published in the Arbroath Guide, from an officer on board of one of Her Majesty's cruisers in the South Seas, stationed at Honolulu, the capital of the Sandwich Islands, which contains the following:

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COUGHS. COLDS. CONSUMPTION, Asthma. Bronchitis, &c. JAYNE'S EXPECTORANT been for thirty years the Standard Remedy.

will be admitted that no better evidence of the great drative powers of this EXPECTORANT can be offered than the grateful testimony of those who have been restored to health by its use, and the wide-spread popularity which, for so long a period, it has maintained in the face of all competition, and which has created a constantly increased demand for it in all parts of the world. As far as possible, this evidence is laid before the public from time to time, until the most skeptical will acfrom time to time, until the most skeptical will acknowledge that for all pulmonary complaints, it is truly an invaluable remedy.

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THOUGH THE remote or primary causes of SKIN DISEASE may be various, as IMPURITY OF THE BLOOD, LIVER COMPLAINT, SCROFULA, &c., &c., pet the immediate cause is always the same, and that is an obstruction in the pores of the skin, by which the perspiration, in its passage from the body, is arrested and confined in and under the skin, causing an intolerable itching, or an eruption of Pimples, Pustules, Ringworm, Tetter, Salt Rheum, &c., &c. For all these affections,

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The Safe was opened this morning in the presence of Philadelphia, January 19, 1860. The Safe was opened this morning in the presence of a number of gentlemen, and the contents, comprising our books, bills, receivable money, and a large amount

of valuable papers, are all safe; not a thing was touched Respectfully, yours, THEO. H. PETERS & CO. The above Safe can be seen at our store, where the public are invited to call and examine it.

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Are you sick, feeble, and complaining? Are you out of orderwith your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanes out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold esttles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangement, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint; is also true in many of the deep-seated and dan gerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they care.

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are. Statements from leading physicians in some of the principal cities,

As a Family Physic-Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which make them invaluable to us in the daily treatment of disease.

Headache. Sick Headache. Foul Stomach.

From Dr. Kdward Boyd, Baltimore. Dear Bro. Ayer: I cannot answer you what complaints I have cared with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Prixiburgh, Pa., May 1, 1855.

Dr. J. C. Ayer: Sir, I have been repeatedly cured of the worst headache anybody can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours, with great respect,

KD. W. PREBLE,
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Department of the Interior.

Washington, D. C., 7th Feb. 1856.

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Dysentery, Diarrhœa, Relax, Worms. From Dr. J. G. Green, of Chicago.

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Too much cannot be said of your Pills for the cure of costinents. If others of our fraternity have found them as efficacious as I have, they should join me in prociaiming it for the benefit of the multi-tudes who suffer from that complaint, which, although had enough in itself, is the progenitor of others that are worse. I believe contenues to originate in the liver, but your Pills affect that organ and cure the disease. From Mrs. E. Stuart, Physician and Midwife, Boston. I find one or two large doses of your Pills, taken at the proper lime, are excellent promotives of the *natural secretion* when wholly or partially suppressed, and also very effectual to cleans the slemach and expel worms. They are so much the best physic we have, that I recommend no other to my patients.

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Dr. Ayer: I have been entirely cured, by your Pills, of Rheuma-ic Gout—a painful disease that had afflicted ma for years.

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It has cured CANCER and SCIRRHOUS TUMORS.
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It has cured BLINDNESS and WEAK EYES.

It has cured BLINDNESS and WEAK EYES. It has cured Disease of the HEART. It has cured DROPSY and WATERY SWELLINGS. It has cured WHITE SWELLINGS. It has cured DYSPEPSIA and LIVER COMPLAINT. It has removed ENLARGEMENT of the ABDOMEN, and of the Bones and Joints. **

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The usual symptoms of this disease are Cough, Soreness of the Lungs or Throat, Hoarseness, Difficulty of Breathing, Hectic Fever, a Spitting up of phlegm or matter, and sometimes blood. It is an inflommation of the fine skin, which lines the inside of the whole of the Wind Tubes or Air Vessels which run through every part of the Lungs. Jayne's Expectorant immediately suppresses the Cough, Pain, Inflammation, Fever, Difficulty of Breathing; produces a free and easy expectoration, and effects a speedy cure. Prepared only by DR. D. JAYNE & SON, 242 Chestnut Street.