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Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures Croup, Whooping Cough, Bronchitis, and Asthma; soothes irritation of the Larynx and Fauces; strengthens the Vocal Organs; allays soreness of the Lungs; prevents Consumption, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. R., who had a cough, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

Cough Medicine

to every one afflicted."—Robert Horton, Foreman Headlight, Morrilton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Bullard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me."—Mrs. E. Coburn, 19 Second St., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Lovejoy, 1257 Washington Street, Boston, Mass.

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PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.
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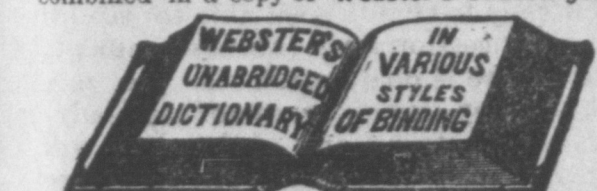
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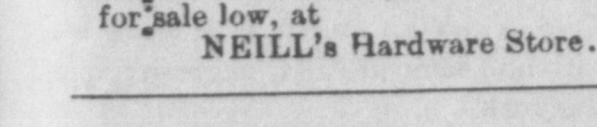
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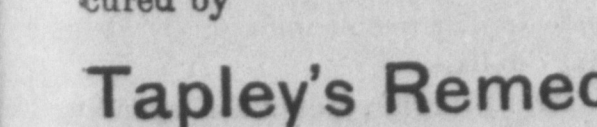
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DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. SWEET SYRUP AND CATHARTIC. THE MOST DELICATE CHILD CAN TAKE.

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A Christmas Song.

BY LOUISE MANNING RODGINS.

Oh, welcome, holy morning
Of blessed Christmas-tide!
The hearts that wait thy dawning
With joy are opened wide.
Bring back the early joy,
The faith that asked no proving,
The love that lived by loving,
That blest me when a boy.

Bring back the strong reliance
That rested in its lot;
That bade the world defiance,
Because it knew it not.
That listened every night
To hear the Christ-child sing,
And heard his earthward winging,
And the music of His flight.

The mother in the gloaming,
Lighted the Christmas-tree;
Now are the children coming,
The doors open fair and free;
Upon our dazzled sight,
No song or glowing story
E'er paired half the glory
Which shone on that glad night.

O Bethlehem's Holy Stranger,
Until Thou call me home,
Keep Thou my soul from danger
By joy for what shall come.
Then open wide the gate,
And to my eager praying,
Oh, let me hear Thee saying,
"Come, child, no longer wait!"

CHEER THEM.—There are many worthy people, some of them old or widowed, who would like the regular visits of a religious paper, but whose means are so limited that they do not feel that they can spare even the small price which it costs.

It would be a Christian act to supply their need in this respect. We have for many years been in the habit of furnishing the INTELLIGENCER to a number of this class, and will continue to do so.

But there are many more than we can supply at our own expense. Cannot some of our Christian readers pay for the paper to some of them? It would be a good investment of your money.

We will send the paper to such persons at \$1.00 a year, on being assured by the persons subscribing for them that they are of the class to which we refer.

We shall be glad to receive many subscriptions for this class. There are hundreds of our people who could each spend a dollar for a blessing in this form. There are scores who could each enjoy a blessing five or ten families in this way. Do it.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson XII—Dec. 23.

RUTH'S CHOICE.—Ruth 1:16-22.

GOLDEN TEXT.—Thy people shall be my people, and thy God my God.—Ruth 1:16.

THE BOOK OF RUTH.—Its name is derived from the principal character described in it. Its author is unknown, but some of the Jewish traditions ascribe it to Samuel.

The time of its writing is uncertain, but doubtless after the birth of David. The book gives a charming view of the domestic life of pious Israelites even during the most troubled times. Had we only drawn our impressions from the records of violence and crime contained in the Book of Judges, we should have been ready to conclude that all the gentler virtues had fled from the land. But the Book of Ruth discloses most beautiful views of piety, integrity, affection, chastity, gentleness, and charity.

THE EMIGRANTS.—During the rule of the Judges, probably near the time of Gideon, there arose a great famine in the land of Israel, which must have lasted several years. In Bethlehem lived a man named Elimelech and his wife Naomi. They had two sons, Mahlon and Chilion. Finding it difficult to obtain a living on the home farm on account of the famine, and perhaps afraid of roving bands of invaders, the family determined to emigrate to some safer and more fruitful region. They went across the Jordan, probably at the fords of Jericho, turned to the south, and settled among the rich fields of the Moabites. Here great changes came to the family. In the course of ten years, the sons married Moabite women, and both sons and Elimelech their father died, leaving the three women widows.

THE PARTING SCENE ON THE ROAD HOME.—The widowed Naomi, poor, in distress, among strangers, became homesick for her native land, her kindred, and the religious aids and consolations of her youth. The famine is over, Gideon has overcome the oppressors, the people have turned toward God. Accordingly she sets out on her return home. The two widowed daughters-in-law, Orpah and Ruth, went part of the way to see Naomi off. When the time came to part, they both declared they would not return, but would go with her to Israel. She declined to take advantage of the impulse of passionate regret, which their cooler judgment might not sanction, and urged them to return. Orpah was prevailed upon, and went back to her own people, to her old life, to her former gods. Orpah showed she had an affection for Naomi, yet did not love her enough to leave her country for her sake. Thus, many have affection for Christ, yet fall short of salvation by him, because they cannot find it in their hearts to forsake other things for him.

RUTH'S CHOICE.—Vers. 16-18.

Naomi used the same arguments to Ruth that she did to Orpah, with the additional weight of her sister-in-law's example. And Ruth said: *Entreat me not to leave thee.* All that Naomi had said, her solitariness, poverty, sorrow, only served to attach Ruth more firmly. She refused to leave her. Rather than to leave her to suffer alone, Ruth will starve with or beg for her.

Whither thou goest, I will go, etc. This passionate utterance is a type of what every one who becomes a Christian says to Christ and his church. *And thy God my God.* This is a pattern of a resolute convert to God and religion. *Where thou diest, will I die, and there will I be buried.* She gives herself up wholly and forever to the people of God. *The Lord do so to me:* calling upon herself the severest punishment if she should break her promise.

Ruth's Choice. 1. Like Mary, she chose the good part. 2. She chose in full view of all the consequences. 3. Her choice was of spiritual good, at the cost of poverty and friendlessness and toil. 4. She was led to her choice of the God and religion through human affection. 5. It was a life choice.

THE EMIGRANTS RETURN.—Vers. 19-22. *They came to Bethlehem:* the early home of Naomi. Here, too, she had a small estate (Ruth 4:3). *All the city was moved.* Naomi's return was an uncommon occurrence. Everybody ran, told the news, and wondered. For more than ten years had passed since she had left Bethlehem. Her husband, belonged to a prominent family in the city. *And they said:* they in the Hebrew is feminine. *The women of Bethlehem said.* Is this Naomi? In these words there was an expression of amazement, at her returning in so mournful a condition, as a solitary widow without either husband or sons. *Call me not Naomi.* The meaning of Naomi is pleasant, sweet. *Call me Mara:* i. e., bitter. Ten years have turned Naomi (beautiful) into Mara (bitter). *For the Almighty hath dealt very bitterly with me, I went out full: i. e., rich; in the possession of a husband and two sons. The Lord hath testified against me:* has borne witness against me, that our going away was a sin. *Barley harvest:* usually in the middle of April. Ruth thought she might contribute something to their subsistence by going forth to glean. This right of gleaning was one of the legal provisions for the poor of Israel. The part of the field to which Ruth was provisionally directed belonged to Boaz, a near kinsman of Naomi's late husband.

THE REWARD OF DEVOTION TO DUTY AND TO GOD.—The rest of the Book of Ruth tells of her recompense for her self-denying love. She found a means of supporting her mother-in-law. She won the respect and favor of the people. She gained an excellent husband and home. In Boaz we have a model for the character of a rich man in private life: we see one whose deep faith in God breaks out in every word of his lips, and every action of his life; one attentive to his own business and diligent in the care of his own property; kind and friendly to his dependents, and beloved by them; liberal, generous, and courteous to the poor and friendless stranger; observing and appreciating virtue in others; and practising it himself; respecting the rights of others even when they interfered with his own wishes; observant of the laws of his country; mindful of his obligations to the living and the dead; alive to the ties of kindred, of country, and of religion; and uniformly humble, quiet, and prudent in his conduct.

Ruth had the honor of including among her descendants the great kings David and Solomon, and above all, Jesus the Christ, through his mother.

LESSONS HINTS.

The sure reward of filial devotion and trust in the Lord.

The overruling providence of God in the private affairs of a humble family, as well as in the events of nations.

The important lesson "that God is no respecter of persons; but in every nation he that feareth God, and worketh righteousness, is accepted of him."

Every soul decides to turn back to the sinful world, as did Orpah, or to press on to know God, as did Ruth.

When your friends are returning to God, it is a favorable time for you to accompany them.

A woman may be brave without being bold.

Ruth as a model daughter.

Ruth's conduct as a daughter-in-law is worthy of all imitation.

God may suffer the righteous to fall into want and suffering for a time; but when he has tried them, he will bring them forth as gold refined and burnished.

Scrap-Books.

A lady who, both from choice and motives of economy, was accustomed to make the hats and dresses of herself and daughters, hit upon the following device: All the fashion-plates and designs that came out in successive numbers of *Harper's Bazar*, for which she was a subscriber, were cut out and pasted into the "hat book" and "dress and cloak book." Then when a new hat or garment was to be made this book was consulted for ideas and styles. If no one pattern was found that suited in all respects, as was frequently the case, combinations were made that did satisfy. The daughters, who were fond of fancy work, made a scrap-book from the same journal, and so had a store of ideas and patterns for making numberless articles both pretty and useful.

It is not often convenient to keep files of newspapers, but we may keep such of their contents as are immediately useful to us in a compact form and are easily gotten at. In this way recipe books of incalculable value to the compiler may be procured at comparatively slight outlay of money and time. Picture-books for children and invalids may be made so as to combine amusement and instruction. Children can do their own pasting with a little assistance, and find it very agreeable rainy-day work. Instead of books they may use boxes, of smooth surfaces, to receive their pictures, and when the pictures are all nicely pasted on, a coat of varnish will protect and secure them.

An Unusual Expert.

Mrs. Patti Lyle Collins is a reader of blind handwriting in the dead letter department of the post-office at Washington. She has been there for many years and is paid a liberal salary for her work; is not afraid of going out or coming in administrations, because she is an expert in her profession. She is a bright, clever woman and has an encyclopedic memory of names and places, as well as a happy faculty of guessing out obscure statements written in illegible or nonsensical ciphers on the backs of envelopes. I found her at her desk at the noon hour, eating the frugal lunch the department clerk carries in the regulation paper bag. She very kindly gave a brief sketch of her work, and showed her method of deciphering blind addresses and making into good English the mongrel languages recorded on the backs of envelopes by the careless and ignorant.

"How many languages do you speak, Mrs. Collins?" I inquired.

"Every known language excepting the Russian and Chinese," she answered. "We have few Russian letters sent to this country, and the Chinese are so careful in preparing the addresses—usually having one in English, in case of accident—that I have had no experience with them."

"How many letters do you read daily?"

"About one thousand; but these letters are never opened; only the addresses are read."

"Under what administration was this department established?"

"Under the management of Postmaster-General Key, but I have held this position only eight years."

"Do these careless correspondents appreciate the work you do?"

"Yes, I received many letters of thanks addressed to the 'Dead Letter Department.' A woman in England wrote to the postmaster general, asking him to find her brother in Massachusetts, America; that he had left the old country thirteen years before, and that his relatives had never heard of him since. I found him at No. 4 Barrington street, Lowell, Mass. His trade was given, and I reasoned from this that he would be found in a manufacturing town. After a year another letter came here misdirected to the same man. I never forget a name, and when I read 'Mr. James Gunn, No. 4 Barrington street, United States of America,' I knew where to send it. The man has communicated with his friends after thirteen years."—*Detroit Free Press.*

To use anything that comes handy for a book marker places you in danger of carelessly hiding some note or business memorandum which may cause you trouble and delay by not coming to light when wanted, or may reach eyes for which it was never intended, by the book being returned to the library or loaned to an acquaintance. If you will remember in your putting away, not to put out of the way, some precious minutes might be saved.

Plain, straightforward morality and every-day righteousness are better than all emotion and dogmatism and all churchism, says the world, and Christianity says much the same; but plain, straightforward righteousness and every-day morality come most surely when a man is keeping close to Christ.—*MacLaren.*

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Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, who from experience have learned that James Pyle's Pearlina, used as directed on each package, saves time, labor, rubbing, wear and tear.

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(Do not pay high prices when there is near you a cheap place to buy.)

JAS. G. McNALLY,
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