

# The Favorite

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.

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## Cough Medicine

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"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, 1237 Washington street, Boston, Mass.

## Ayer's Cherry Pectoral.

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## Never Give Up.

In the world that lies before you  
There is much for you to win;  
But beforehand you must conquer  
Foes without and foes within  
And if now your tasks can rout you,  
Then, when life's real battles call,  
Will you in their heat and struggle,  
Victor stand, or vanquished fall?

Can you hope for bright successes  
If you're always failing now?  
Do you think defeat will help to  
Weave the laurel round your brow?  
Just as little straws can tell us  
From which side the breezes blow,  
So the way you work at trifles  
Will your perseverance show.

Never say that fate's against you,  
That you cannot conquer luck;  
There is no such thing as either—  
All depends on work and pluck.  
Just you be resolved to conquer,  
Never mind how tough the fray;  
Put your hands and brain in motion,  
And, my boys, you'll gain the day.  
—Christian at Work.

## The Sabbath-School.

### INTERNATIONAL LESSON.

Fourth Quarter-Lesson VI.—Nov. 11.  
CALEB'S INHERITANCE.—Josh. 14:  
1-15.

GOLDEN TEXT.—Trust in the  
Lord and do good: so shalt thou  
dwell in the land, and verily thou  
shalt be fed.—Ps. 37: 3.

THE DIVISION OF THE LAND  
AMONG THE TRIBES.—Ver. 5. As  
the Lord commanded Moses...  
they divided the land. This chapter  
forms the introduction to an account  
of the allocation of the land west of  
Jordan, to the nine tribes and a half.  
The land was not actually  
divided till after Caleb had received  
his portion; but they now "entered  
upon the business of dividing it,  
they took the preliminary measures."  
There were ten lots cast in such a  
manner as to decide that some were  
to be next to the Egyptians, some  
to have the sea-coasts, some to  
occupy the higher ground, and some  
to settle in the valleys. The lot  
seems to have had reference to situ-  
ation alone, and not to extent of  
territory. Two tribes and a half  
had their portion east of the Jordan;  
Levi had no inheritance as a tribe,  
but had certain cities assigned to  
them in various parts, so that they,  
as religious teachers, would be dis-  
tributed among the people. But to  
make the number of the tribes the  
full number of twelve, Joseph's two  
sons, Ephraim and Manasseh, were  
each made the head of a tribe. The  
land was divided among the people.  
Each family had its farm. And  
they had an absolute title to it which  
could not be forever alienated, but  
at the end of every 50 years there  
was to be a restoration, to each  
family, of the family portion.

THE FAITHFUL SERVICE.—Vers.  
6-8. Then: while they were in  
Gilgal preparing to make the divi-  
sion. The children of Judah came.  
The children of Judah,—that is the  
heads and chief men,—accompanied  
Caleb, who belonged to the same  
tribe, in order to testify their con-  
sent to the measure. As Caleb was  
one of the twelve whom God had  
chosen to superintend the partition  
of the land, it might seem, if he  
came unattended, that he designed  
to take advantage of his authority  
as a commissioner to promote his  
public interest; he therefore takes  
his brethren along with him to pre-  
clude any such imputation. In  
Gilgal. Here the casting of the  
lots commenced. *Caleb the son of  
Jephunneh* \*\* said etc, the thing  
that the Lord said unto Moses...  
concerning me: given in ver. 9. In  
Kadesh-barnea from which place the  
spies had been sent, and which had  
been the headquarters of the  
Israelites for nearly 38 years in the  
wilderness. *Forty years old was I,*  
*\*\*\* brought him word again as it*  
*was in mine heart: made a true and*  
*honest statement. The other spies*  
*spoke no less from their heart than*  
*he did from his. But their hearts*  
*were not right with God; they were*  
*filled with fear and unbelief.*

Nevertheless my brethren (the  
other spies)...made the heart of  
the people melt: with discourag-  
ement and fear. But I wholly fol-  
lowed the Lord: by being true to his  
convictions, by putting his trust in  
God. Caleb was so strong and  
manly because "he wholly followed  
the Lord." More manliness would  
mean less falseness, less failure,  
more enterprise and grand success.  
And godliness begets it. By com-  
munion with God man attains calm-  
ness, wisdom, strength, and help.

THE PROMISE.—Ver. 9. *Moses*  
*swore on that day, saying, And*  
*the part of the land is not stated in*  
*this verse, but ver. 12 shows that*  
*some definite place was understood;*  
*viz., Hebron, in whose vicinity grew*  
*the grapes of Eschol. Surely the*  
*land whereon thy feet have trodden*  
*shall be thine inheritance. Forty*  
*five years before he had gone into*  
*this land, and it had been promised*  
*him.*

THE PROMISE FULFILLED.—Vers.  
10-15. *I am this day fourscore and*  
*five years old. Caleb was now,*

with the exception of Joshua, not  
only the oldest man in all Israel,  
but was twenty years older than any  
of them; for all that were above  
twenty when he was forty, had died  
in the wilderness. *As yet I am as*  
*strong, etc.* My ability for counsel,  
and for action, remains unimpaired.  
For war: which required the ut-  
most strength and endurance. *Both*  
*to go out and to come in:* a pro-  
verbial phrase, equivalent to per-  
forming all the duties belonging to  
an official station. *Now therefore*  
*give me this mountain:* not a particu-  
lar mountain, but the mountainous  
region in which Hebron was situated.  
Hebron is the highest city of  
southern Palestine, six hundred feet  
higher than Jerusalem, and two  
thousand six hundred feet above  
the Mediterranean. The mountain  
near it rises still higher, being  
the highest point of southern  
Palestine. *For thou heardest*  
*in that day how the Anakim (a*  
*race of giants) were there, and that*  
*the cities were great and fenced:*  
fortified with strong walls. These  
things are mentioned because it  
shows how great his faith. *It so be*  
*the Lord will be with me:* not ex-  
pressing doubt, but a statement of  
the only means by which he could  
succeed. *I shall be able to drive*  
*them out.* His faith had not dimin-  
ished. He believed 45 years before,  
and he still believed in God's promise  
and help. His whole experience  
tended to strengthen his faith.

Some of the highest blessings are  
fenced about with the greatest diffi-  
culties. 1. No earthly inheritance  
is without its peculiar disadvantages.  
Some of the "Anakims" which re-  
sist us in our efforts to fulfil our  
mission are the evil in our own  
heart, the temptations of the world  
persecution and opposition. 2.  
Nevertheless it is best for us, as for  
Caleb, to have such an inheritance.  
Difficulties try our faith and cour-  
age; give scope for energy and de-  
votion; make the ultimate peace  
the more blessed.

And Joshua blessed him: expressed  
his good wishes, and prayer for the  
success of his undertaking. *Hebron*  
*for an inheritance.* The valley of  
Hebron must have been one of the  
most beautiful spots in the land.  
It also had precious memories.  
Abraham and the patriarchs had  
dwelt there. From this place Jacob  
started for Egypt. *Unto this day:*  
when the book was written.  
*Kiriath-arba:* i. e., City of Arba.  
Arba was a giant, a leader of the  
Anakim, who had conquered the  
city. *And the land had rest from*  
*war:* after more than six years of  
fighting. This rest gave opportu-  
nity for the distribution of the land  
among the tribes.

### PRACTICAL HINTS.

There is more presumption in de-  
clining and neglecting God's prom-  
ises, than in urging their perform-  
ance.

A youth well-spent usually leads  
to a happy old age, while a youth  
spent in rebellion against God usu-  
ally leads to premature death, or to  
an age full of pain and penury.

Faithfulness in early life reaps a  
large reward in later years. There  
is no greater mistake than to im-  
agine that indolence, carelessness,  
"wild oats," in youth can lead to a  
successful life. "Whatsoever a  
man soweth that must he reap."  
"Wholly following the Lord" is  
the way to noble character, large  
usefulness, and true success.

Only that can be ours "which  
our feet tread upon." There is  
much we wish, dream about, hope  
for, which never becomes ours to  
enjoy, because we do not take pos-  
session of it.

The fulfilment of God's promises  
is often delayed, but never fails.  
An earlier fulfilment of the promise  
to Caleb would have been an evil,  
not a good.

The blessing of the aged is a most  
desirable good.

There are "Anakim" in our in-  
heritance; difficulties and dangers  
and temptations in the way. We  
seldom fully enjoy or know the  
value of that which we do not gain  
by toil.

### A Warning.

The devil is a cunning angler; if  
he cannot land his trout by hook,  
he will take to tickling. As the  
sensation is grateful, comforting,  
he seldom fails. Who does not like  
to be sought after? Who does not  
appreciate the golden opinions of  
his fellows? A young man, rther  
than be considered strait-laced, ac-  
cepts an invitation into questionable  
society. A compliment has been  
paid him, and he does not quite like  
to say "No!" but when it is borne  
in mind that his presence at one  
midnight carnival, besides jeopardiz-  
ing his earthly prospects and putting  
his own soul in peril, will label the  
whole proceedings as respectable,  
and be referred to with pride as a  
precedent for others equally respect-  
able, the profound importance of  
the step will be at once apparent.

There is current to-day a devilish  
maxim that every young man must  
have his fling. No stone will be  
left unturned to convert you to the

same opinion. You will be urged  
to add to your knowledge by seeing  
life in all its phases at theatres,  
music halls, dancing saloons, gam-  
bling hells, and gin palaces. You  
will be wheeled into these white-  
washed charnel houses, these gilded  
soul-traps, these vile manufactories  
where the raw and loathsome mate-  
rial of vice is worked up into capti-  
vating and marketable shape. For  
God's sake, beware! Give heed to  
the warning of Scripture, and the  
danger-signals standing at every  
inch of the way. These pure mind-  
ed, high principled young men—  
these young men who tell you they  
know what's what—only just go in  
to see, that's all—go in pure, come  
out corrupted—go in rich, come  
out beggared—go in in the prime  
of health and manhood, come out  
sapped of their vigour, shorn of all  
nobility, bearing away the undying  
germs of death. Then the old  
home, once a place of joy, becomes  
the abode of lamentations.

Get, then, where the heavenly  
voices can reach you, and be swift  
to act upon their blest communica-  
tions. Wait but a little while, and  
the other voices will all be hushed.  
In a few short years these flash-  
ing young men will be no more. They  
tread a path bestrewn with fading  
flowers, but which is but a short  
cut to the grave. Not many years  
since, I knew a young fellow, re-  
spectably connected, who heartily  
subscribed to those maxims that  
every young man must have his  
fling. He was very consistent and  
practised what he preached. He  
swore well, drank well, was a good  
hand at cards and billiards. He  
could crack a foul joke, and boast  
most truthfully of his numerous ex-  
cesses. Yea, he was a very hero, a  
kind of planet, round which large  
clusters of minor satellites revolved.  
His light burned brilliantly, evoked  
applause; but lacking power of con-  
tinuity, suddenly went out. A viru-  
lent disease, with bull dog feroc-  
ity, fastened upon his body, seized  
his very vitals, and would not leave  
go till his lungs had met; then it  
flung its mangled victim into a dis-  
honoured grave, and left it there for  
decent folks to bury. Yet he was  
deemed a good-natured, generous-  
hearted young man, and a jolly good  
sort of fellow; but he cracked his  
last joke at thirty!—*The Quiver.*

### Words Not To Use.

Cute, for acute.  
Party, for person.  
Depot, for station.  
Promise, for assure.  
Posted, for informed.  
Stopping, for staying.  
Like I do, for as I do.  
Feel badly, for feel bad.  
First-rate, as an adverb.  
Healthy, for wholesome.  
Try and do, for try to do.  
These kind, for this kind.  
Cunning, for small, dainty.  
Funny, for odd or unusual.  
Guess, for suppose or think.  
Fix, for arrange or prepare.  
Just as soon, for just as lief.  
Right away, for immediately.  
Between seven, for among seven.  
Not as good as, for not so good as.  
Some ten days, for about ten  
days.

The matter of, for the matter with.  
Not as I know, for not that I  
know.

Somebody else's, for somebody's  
else.

Kind of, to indicate a moderate  
degree.

Storms, for it rains or snows  
moderately.

Above, for foregoing, more than  
or beyond.

Try an experiment, for make an  
experiment.

More than you think for, for  
more than you think.

Singular subject with contracted  
plural verb, e. g., "She don't  
skate well."

Nice, indiscriminately. (Real  
nice may be doubly faulty.)

Real, as an adverb, in expressions,  
real good, for really or very good.

Taste and smell of, when used  
transitively. Illustration: We  
taste a dish which tastes of pepper.

Some or any, in an adverbial  
sense, e. g., "I have studied some,"  
for somewhat. "I have not studied  
any," for at all.

A HOLIDAY FOR THE WIFE.—Give  
your wife a vacation. She needs  
one. Little cares are harder to bear  
than greater responsibilities, and  
she has many more cares than her  
husband, and sometimes as great  
responsibilities. A woman's work  
is never done; and modern life has  
increased and intensified it. Cares  
have multiplied faster than con-  
veniences. Life is more complex,  
its demands are greater and more  
numerous, society more exacting.  
Who needs a vacation, if she does not?  
And she cannot get it at home. The  
more quiet and restful the home is  
to you, the more evidence that it  
is a care if not a burden, to her. A  
housekeeper can no more take a  
vacation in her home than a mer-  
chant in his counting-room. Even  
though her absence occasions incon-  
venience, give an occasional vaca-  
tion.—*Selected.*

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## EXTRAORDINARY VALUE.

In Parlor Suits, 7 Pieces, solid wal-  
nut, best Hair Cloth, our own manu-  
facture, \$42.75, at  
JAS. G. McNALLY'S.

## Silverware and Cutlery.

Another instalment of Toronto Sil-  
ver Plate Co.'s goods just received.  
Also a fine assortment of Pocket Cut-  
lery very cheap, at  
J. G. McNALLY'S.

## English Goods.

30 New Ivoryware Tea Sets, hand-  
some patterns and very cheap.  
2 Cases English Glassware, 5 crates  
Meakin's White Granite, at  
J. G. McNALLY'S.