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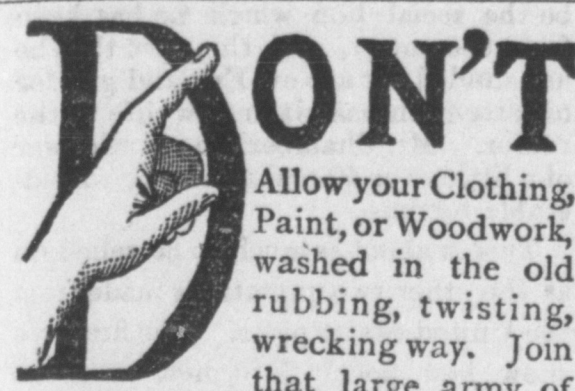
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FEBRUARY 8, 1888.

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3.



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rest by a sick child suffering and crying
with pain of Cutting Teeth? If so
send at once and get a bottle of "Mrs.
Winslow's Soothing Syrup" for Chil-
dren Teething. Its value is incalculable.
It will relieve the poor little
sufferer immediately. Depend upon
it mothers; there is no mistake about it.
It cures Dysentery and Diarrhoea,
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reduces Inflammation, and gives tone
and energy to the whole system.
"Mrs. Winslow's Soothing Syrup" for
children teething is pleasant to the
taste and is the prescription of one of
the oldest and best female physicians
and nurses in the United States, and is
for sale by all druggists throughout
the world. Price twenty-five cents a
bottle. Be sure and ask for "Mrs.
Winslow's Soothing Syrup," and
take no other kind.

Four.
BY MARY KNAPP.

The blue-eyed mother kissed with loving
care
The little daughter climbed on her knee,
While the twin blossoms, playing at her
feet,
Looked up and laughed with her in baby
glees;
Said I, "Dear friend, you have a lovely
three!"

"Nay," said she, and within her gentle
eyes
I saw a look of grief, unmarked before,
"Nay, not three there is one you do not see,
Although within our home he dwells no
more,
They have an elder brother—there are
four."

"My first-born is not here; God drew him
up
To heaven's high house. Christ keeps my
boy for me,
I never feel our darling one is lost,
Then separated from the other three;
He still is ours through all eternity."
—*Watchman*.

The Sabbath-School.

INTERNATIONAL LESSONS.

First Quarter—Lesson 7.—Feb. 12.
JESUS AND THE LITTLE ONES.—Matt.
18: 1-14.

GOLDEN TEXT.—But Jesus said,
Suffer little children, and forbid them
not, to come unto me; for of such is
the kingdom of heaven.—Matt. 19:
14.

A DISCUSSION BY THE WAY AS TO
WHO SHOULD BE THE GREATEST.—
(Mark 9: 33, 34). On their way
home to Capernaum from the trans-
figuration the disciples had a dis-
cussion as to who should be great-
est. It may have arisen from the
fact that three of their number had
been selected by Jesus for his com-
panions on the mount, and those
who had received special favors may
have usurped some authority.

**THE APPEAL TO JESUS FOR A
DECISION.**—Ver. 1. At the same
time came the disciples unto Jesus.
In Mark 9: 33, Jesus asked them
what they had been discussing.
The guilty ones held their peace,
they were ashamed to tell him.
Then some of the other disciples ap-
plied to Jesus for a decision. Who
(then) is the greatest in the kingdom
of heaven? Who of us shall occupy
the highest place in your coming
kingdom? They had as yet no other
notion of the kingdom than that it
would be a temporal one; that their
Mas was to be a prince, with
places, honors, wealth, at his com-
mand.

THE DECISION.—Mark 9: 35.
Jesus does not give them the
answer they expected, pointing out
the great ones, but lays down the
principles of greatness in his king-
dom: If any man desire to be first,
the same shall be last of all, and
servant of all; because the desire to
be first, self-seeking, is exactly op-
posite to the spirit which is the law
of Christ's kingdom, the spirit of
love, of self-denial, of helpfulness
of others, of humility.

He is the greatest, who claims
the least for self, who is most un-
conscious of self, but does the most
for his fellow-men. Only disin-
terested love can be great.

**THE OBJECT LESSON; A LITTLE
CHILD.**—Vers. 2-5. And Jesus
called a little child to him, and set
him in the midst of them, and said,
except ye be converted.

The word here rendered converted,
means "turned about so as to face
in the other direction." It always
signifies a radical and complete
change in method, spirit, or course.
Here it is, Unless you be turned
entirely away from this habit of
self-seeking, you cannot enter the
kingdom of heaven, much less be
greatest in it.

And become as little children: not
sinless, for no children are sinless.
If none but the sinless could enter
the kingdom of heaven, that king-
dom, on earth, would be empty.
The meaning is, You must have
those qualities which are character-
istic of childhood. These qualities
are: 1. humility; 2. freedom from
ambition, rivalry, or jealousy; 3.
affection; 4. perfect trust; 5. obedi-
ence; 6. a teachable spirit; 7. un-
worldliness; 8. indifference to the
distinctions of rank and wealth.

Shall not enter: not only could not
be first, but could not even enter
the kingdom.
Whosoever therefore shall humble
himself (so as to be) as this little
child. Humility is not thinking
meanly of one's self, but being will-
ing, even with great powers, to take
a lowly office and perform seemingly
menial service. Christ's own ex-
ample is the best interpretation of
his teaching.

Whoso shall receive: welcome,
show kindness to. This receiving is
the consequence and evidence of
humility. One such little child:
referring both to children in years,
and to those of a childlike spirit.
In my name: for my sake, from
love to me. Receive me: This act
proves that he loves me, and this
is the way in which he can express his
feelings.

**PUTTING STUMBLING-BLOCKS IN
THE WAY OF OTHERS.**—Vers. 6, 7.
Whoso shall offend: cause to
stumble, or fall into sin. One of
these little ones that believe in me:
the weakest and feeblest of God's
flock, the little ones, in intellectual
and spiritual power.

It were better for him that a mill-
stone, were hanged about his neck,
and were cast into the sea. Better
to die a thousand deaths than to
lead another into sin, and thus to
murder his soul.

Woe unto the world: not a wish,
but a statement of the fact. Be-
cause of offences: because there are
so many stumbling-blocks and
temptations to evil. For it must be
that offences come: it is unavoidable
in this sinful world that those who
would serve Christ should be tempt-
ed. But woe unto that man by
whom the offence cometh: who is
guilty of this most awful of sins,—
the leading of others into sin. He
that sins himself is weak, but he
that leads others into sin is devilish.

**REMOVING STUMBLING BLOCKS
FROM OUR OWN WAY.**—Vers. 8, 9.
If thy hand or thy foot offend thee
(lead thee into sin), cut them off.

The meaning is, if an object dear as
the right eye and useful as the
right hand, stands between you and
your progress to heaven and your
complete surrender to Christ, that
object, however dear, you are to part
with. It is better to have eternal
life here, to be a true Christian, and
to enter into heaven "without enjoy-
ing the things that caused us to sin,
than to enjoy them here and then
be lost." Cast into (the) everlasting
fire: The consequences of sin are
eternal.

This terrible warning comes from
the most loving heart in the uni-
verse. It is love, not hate, that
points out the danger of sin. Love's
hand rings the warning fire-bell.
Love lights the beacon to keep men
from being wrecked.

**THE DESIRE OF CHRIST THAT
MEN BE SAVED.**—Vers. 10-14.
Take heed that ye despise not, feel
contempt or indifference towards.
These little ones, the childlike be-
lievers, the unnoticed, insignificant,
lowly. The greater one's needs and
weakness, the more sure he is of the
notice of Christ. In heaven their
angels: Our Saviour only reveals
here the general fact that his fol-
lowers have their angels, who are
their attendants and guardians.
Do always behold the face of my
Father: i. e., children are under
the care of the highest order of
angels, of those that stand continu-
ally in the presence of God.

If Christ so cares for the young,
the childlike, the unnoticed, if the
highest angels guard them with lov-
ing care, then the church of Christ
should give its most loving atten-
tion, its best gifts, its most earnest
labors, to the same classes. That
church is most blessed which does
this.

For: here is another reason for
not despising the little ones. The
Son of man is come to save. The
purpose and object of the Son of
man, were to save men,—save them
from sin, and the consequences of
it. That which was lost: the lost
race of men.

If a man have a hundred sheep
and one of them be gone astray.
The lost sheep is a type of the
sinner going away from a loving
shepherd; unable to find the way
back, yet sure to perish unless it
does. Doth he not leave the ninety
and nine, and goeth: he knows
every sheep by name; knows which
one is lost. Into the mountains:
places hard and dangerous. And
seeketh that which is gone astray.
Jesus uses every means by which to
bring back his lost sheep.

He rejoiceth more of that sheep.
Heaven is full of joy at the repent-
ant sinner (Luke).

It is not the will of your Father
... that one of these little ones
should perish: God will not that a
single one of them should perish.
Those who are lost are lost because
they refuse to be saved. They re-
sist every divine love can make to
redeem them.

PRACTICAL HINTS.—One of the
greatest dangers of the church is
the desire of some to be greater
than others.

He only is truly great who loves
his fellow-men, and, forgetting self,
desires to do the most good to the
most people.

Note the love of Jesus for little
children.

A teachable, humble, unambiti-
ous, loving spirit is necessary to
enter the kingdom of heaven.

The true way to receive Christ is
to receive into our hearts, for
Christ's sake, those who need our
sympathies, as the way to serve
Christ is by serving the needy and
suffering.

—The greatest of all wrongs is to
lead the innocent, the weak, the
trusting, into sin.

No outward good can compensate
for the loss of holiness and eternal
life.

The punishment of the wicked is
terrible and endless.
Jesus warns men of their danger,
because he loves them.

The true church ever makes the
children her dearest care.

The true church always gives it-
self to the work of saving and help-
ing the weak, the unfortunate, the
unnoticed; seeks first, not the great,
but the needy.

Sinners are like lost sheep, gone
astray of their own choice.

We know something of the love of
Christ by what he endured to bring
us home.

God knows each of his sheep by
name. He misses us if we stay
away.

God desires that all men be saved,
for he has prepared the way for all,
invited all, sends his Spirit upon
all.

Those who refuse to go back
with the good shepherd to the fold,
who will not come that they might
have life, must perish.

How earnest we should be to be
saved and to save others.

Have you sent your renewal for
this year? If not, please send it
now.

She Saw the Procession.

The Germans have a story about
a little girl, named Jeannette, who
once went out to see a grand re-
view. She found a capital place
from which to see the soldiers pass,
and she noticed a poor old woman
in the crowd, trying very hard to
get where she could see.

Jeannette said to herself: "I
should like to see the soldiers
march but it isn't kind in me to
stay in this nice seat, and let that
old woman stay where she can't
see anything; I ought to honor old
age, and I will." So she called the
old woman, and placing her in the
nice seat, fell back among the
crowd. There she had to tiptoe
and peep and dodge about to catch
a glimpse of the splendid scene,
which she might have seen fully
and easily if she had kept her place.

Some of the people said she was
a silly girl, and laughed at her.
Jeannette was rewarded in her
heart for kindness to old age. A
few minutes later a man, covered
with lace, elbowed his way through
the crowd, and said to her: "Little
girl, will you come to her ladyship?
She could not imagine who her
ladyship was, but she followed the
man to a scaffold within the crowd.
A lady met her at the top of the
stairs, and said: "My dear child,
I saw you yield your seat to the old
woman. You acted nobly. Now,
sit down here by me: you can see
everything here." Thus Jeannette
was rewarded a second time for
honoring old age.

The Logic Of A Holy Life.

Some years ago a young man, who
gave clear evidence that he was
truly a subject of the regenerating
grace of God, was asked what had
led to the change in him, as he had
been wild and thoughtless. Was it
any sermon or book that had im-
pressed him? He proudly answered,
"No."

"What was it, then? Did any
one speak to you specially on the
subject of religion?"

The same response was given.

"Will you, then, state what first
led you to think of your soul's
eternal welfare?"

The reply was:

"I live in the same boarding-
house, and eat at the same table,
with J. Y."

"Well, did he ever talk to you
about your soul?"

"No, never till I sought an in-
terview with him," was the reply.
"But," he continued, "there was a
sweetness in his disposition, a
heavenly-mindedness, a holy aroma
about his whole life and demeanor,
that made one feel that he had a
source of comfort and peace and
happiness to which I was a stranger.
There was a daily beauty in his life
that made me ugly. I became
more and more dissatisfied with my-
self every time I saw him; and
though, as I said, he never spoke to
me on the subject of personal reli-
gion till I myself sought the inter-
view, yet his whole life was a con-
stant sermon to me."

A true gentleman is a true gentle-
man everywhere, not upon occasion
and among a certain class of persons
or in certain circumstances, but on
all occasions, and under all circum-
stances. He that would unneces-
sarily, by rude act or word, wound
the feelings of another, even in jest,
however humble he may be, shows
his lack of true refinement, and be-
trays a coarse and unfeeling nature.

Unless your health worries you,
don't worry about it. It is usually
all right as long as you can sleep
and eat and do your normal work.
Begin to be concerned about any
organ, and let your thoughts be
concentrated thereon, and you are
likely to develop illness. Only im-
agine yourself ill, and soon you will
have the luxury of becoming an
invalid. Switch of on the other
track. Don't swallow pills in ad-
vance. Imagine yourself well.

JAS. G. McNALLY, 1888. 1888.

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Easy Chairs, \$4.50 to \$20.

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preciated.

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JAMES G. McNALLY.

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a little night and morning will soon make
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For Dyspepsia,

It gives immediate relief.

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Nothing can be found to excel, as it causes
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One swallow gives instant relief.

**Sick Headache, Stomach and Pin
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Yield at once.

It is an invigorator of the whole system
whereby a regular and healthy circulation
is maintained has been well tested already,
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Eye Relief is a sure cure for Chilblains,
one application, well heated in, is usually
sufficient for the worst cases; also cures