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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 Throat; prevents Consumption, and, when 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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"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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But I will write of him who fights
And vanquishes his sins,
Who struggles on through years
Against himself and wins.

Here is a hero, staunch and brave,
Who fights an unseen foe,
And puts at last beneath his feet
His passions, base and low.
And stands erect in manhood's might,
Undaunted—undismayed—
The bravest man who e'er drew sword,
In foray or in raid.

It calls for something more than brawn
Or muscle to overcome
An enemy who marches not
With banner, plume or drum—
A foe forever lurking nigh,
With silent, stealthy tread—
Forever near your board by day,
At night beside your bed.

All honour, then, to that brave heart,
Though rich or poor he be,
Who struggles with his baser part—
Who conquers and is free.
He may not wear a hero's crown,
Or fill a hero's grave;
But truth will place his name among
The bravest of the brave.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter—Lesson VII—Nov. 18.

HELPING ONE ANOTHER.—Josh. 21: 43-45; 22: 1-9.

GOLDEN TEXT.—Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6: 2.

GOD'S PROMISES FULFILLED.—Vers. 43-45. And the Lord gave unto Israel: by leading them to the promised land; by giving them strength to conquer it; and by the distribution of the land. All the land which he swore to give unto their fathers. It extended from the desert and the river of Egypt on the south, to Lebanon on the north, and the Euphrates on the northeast, and was bounded by the Mediterranean on the west. And they possessed it, and dwelt therein. They lived in it, and had actual possession of as much as they could occupy; but only in David's and Solomon's time did they govern the whole extent promised. But God fulfilled his part of the covenant; he gave the whole to them, and they could have had actual possession at any time if they had done their part. It is as if a father had deeded a farm to his son; given him a perfect title and full possession; but the son was idle and permitted a part of the land to go to weeds.

Canaanites in the Promised Land. The Canaanites were not wholly driven out. They were scattered, discouraged, broken in strength, and with God's aid could have been easily overcome. The Israelites should have continued the warfare till the land was possessed only by God's own people. On account of this neglect, they were led into idolatry and other sins, and were troubled for a thousand years. A thorough conquest at first would have saved them ages of suffering and sinning.

It is the same with our own hearts. The victory over sin cannot be gained in a day, by one great battle. But God's people should make a constant warfare, and be constant victors. Every sin left in the heart, every faculty or power not wholly consecrated to Christ, every lust unsubdued, will be a trouble and a sorrow.

And there stood not a man of all their enemies before them. Though the Canaanites were not all exterminated, those who remained did not venture upon an attack on the Israelites. Nothing but their own cowardice prevented them from enjoying the blessings of God in all their fulness.

There failed not ought of any good thing which the Lord had spoken. In due season all the promises of God will be accomplished to his people; and their believing hope and patient waiting and self-denying obedience will terminate in joyful songs of triumph. Then it will be acknowledged that there hath not failed ought of any good thing which the Lord had spoken.

God Faithful to his Promises. God's nature is such that he must be faithful to what he has promised. God's faithfulness in the past is the assurance and proof that he will fulfil them in the future.

RETURN OF THE TROOPS OF TWO AND A HALF TRIBES TO THEIR HOME.—Vers. 1-4. Then Joshua called the Reubenites, . . . Gadites, and the half tribe of Manasseh: that is, the 40,000 soldiers of these tribes who had crossed the Jordan to help their brethren in the conquest for Canaan. Their families with a portion of the men had remained in the country of Gilead, east of the Jordan, where they had chosen their home. *Ye have kept all that Moses . . . commanded you: that if they took their inheritance in Gilead, they should yet aid their brethren in their war. Ye have not left your brethren these*

many days: probably for nearly seven years. Yet it is possible that in the intervals of action some of them at least may have visited their families across the Jordan. Certain it is, that these two tribes and a half had always their quota of men in readiness at their respective posts, for any service to which they might be called; and after so long a delay we can easily imagine how they must have longed for the period of their release, when they could return to their homes to be met with a joyful welcome. But like faithful soldiers they await an honorable discharge. Had they departed sooner, they would have been recalled as fugitives or branded as cowards; now they retire with blessings and applause. So though our home in heaven be ever so attractive, we are required to remain contentedly on earth till our warfare be accomplished. *Rest . . . as he promised them* (Deut. 28: 1, 9; Josh. 1: 2-9).

The Brotherly Service. This is characterized by: 1. Obedience to discipline. Soldiers, servants, all persons under authority, should recognize the duty of obedience from the heart, and perform it conscientiously, diligently, and cheerfully. 2. Brotherly kindness. These tribes had not left their brethren. Humanity, patriotism, and Christianity should lead us to labor unselfishly for the welfare of the world, our country, and fellow-Christians. 3. Faithfulness to God. These tribes had "kept the charge of the commandment of the Lord their God." We have a charge from God to keep. Even our duties to men should be discharged with a supreme regard to the will of God (Col. 3: 22), and our religious devotion should guide and inspire us in human duties.

THE PARTING EXHORTATION.—Vers. 5, 6. The Danger. The two and a half tribes would be isolated from their brethren, and there "was danger lest the separation should injure their fidelity to God. The influence of Christian example and the sympathy of the church are great aids to devotion. This applies to those who go from their homes to business occupations which separate them from old religious associations, to those who leave their country for travel. They would dwell amid evil surroundings. Heathen associates, bad examples, temptations, would tend to mar their religious character and life, as Lot was injured by living in Sodom. They would be at a distance from religious ordinances, and could with difficulty attend even the great feasts. It is a great misfortune and full of danger to live far away from the means of grace. *Take diligent heed: because of these dangers. To do the commandment and the law.* He that ceases to keep the commandments will soon find that his spiritual life and character have degenerated. *Which Moses . . . charged you to love the Lord your God.* This is the centre and soul of true religion. *To cleave unto him: letting nothing come between to separate them. Serve him with all your heart. No half-hearted service would avail. And they went unto their tents: their homes.*

THE REWARD OF FAITHFUL SERVICE.—Vers. 7-9. *Now to the one half of the tribe of Manasseh. . . . Return with much riches.* Some idea of the amount of these riches can be obtained from the amount of spoil taken from the Midianites west of the Jordan, recorded in Num. 31: 26-54. These included 675,000 sheep, 72,000 oxen, and 61,000 asses. The Canaanites were rich, and their riches served to give the new nation a large and complete outfit.

The wealth of the world will, in the end, belong to the kingdom of God. All the inventions, the commerce, the new sources of comfort, the literature, the science, shall go to bless the kingdom of God, and promote its progress throughout the world. *Divide the spoil of your enemies with your brethren: those who had fought in their turn, but were now at home, and with those who had remained at home caring for the families and the possessions of the absent soldiers.* So it was with the spoil of the Midianites in Moses' time; half was given to the soldiers, and half to the congregation. So David divided the spoil four hundred years later (1 Sam. 30: 21-25).

Applications. 1. Those who deny themselves to support ministers and missionaries are entitled to a portion of the reward of their labors, and shall with those "who turn many unto righteousness," "shine with the brightness of the firmament and as the stars forever and ever." It is necessary that some should "abide by the stuff," should carry on the business of the world, and do its work; and if they are devoted heart and soul to the Lord, and gather in order that they may sustain the soldiers of the cross in the field, both together shall sing the songs of victory. 2. The same principle applies to those who have it in their hearts to enter the active service of the Lord, but are prevented by sickness or poverty.

PRACTICAL HINTS.

The Lord fulfils his every promise; not in one jot or tittle shall it fail. God will give us a complete victory over sin in the soul. No sin, no temptation can stand before us if we trust in God and put on the divine armor.

Whatever failures our lives have known have come from our own neglect, and not from the failure of God to keep his promises.

It is our privilege and duty to help our brethren. Their cause is our cause.

There is great danger in isolation from our Christian brethren, especially when we are surrounded by worldly influences and temptations. Individuals and churches need Christian fellowship.

The only safety is in loving God with all our hearts and keeping his commandments with all our soul.

True brotherly kindness and helpfulness enriches this life. That individual, that family, that nation, which treats all men as brothers, which extends a helping hand to every one in need, however poor or degraded, grows richer in possessions and in spiritual life. Every neglect to help, every repulse of others, takes from our own lives.

A Bad Fire.

"Jones, have you heard of the fire that burned up the man's house and lot?"

"No, Smith; where was it?"

"Here in the city."

"What a misfortune to him!"

"Was it a good house?"

"Yes; a nice house and lot—a good home for any family."

"What a pity! How did the fire begin?"

"The man played with fire, and thoughtlessly set it burning himself."

"How silly! Did you say the lot was burned too?"

"Yes; lot and all—all gone, slick and clean."

"That is singular. It must have been a terribly hot fire; and then I don't see how it could have burned the lot."

"No; it was not a very hot fire. Indeed, it was so small that it attracted but little attention, and did not alarm anybody."

"But how could such a little fire burn up a house and lot? You haven't told me."

"It burned a long time—more than twenty years; and, though it seemed to consume very slowly, yet it consumed about one hundred and fifty dollars' worth every year, till it was all gone."

"I can not understand you yet. Tell me where the fire was kindled, and all about it."

"Well, then, it was kindled on the end of a cigar. The cigar cost him, he himself told me, \$12.50 per month, or \$150 a year, and that in twenty-one years would amount to \$3,150, besides all the interest. Now, the money was worth at least ten per cent., and at that rate, it would double once in about every seven years; so that the whole sum would be more than \$10,000. That would buy a fine house and lot in any city. It would pay for a large farm in the country. Don't you pity the family of the man who has slowly burned up their home?"

"Whew! I guess you mean me; for I have smoked more than twenty years. But it doesn't cost so much as that, and I haven't any house of my own; have always rented; thought I was too poor to own a house. And all because I have been burning it up! What a fool I have been!"

The boys would better never light a fire which costs so much, and which, though so easily put out, is yet so likely, if once kindled, to keep burning all their lives.—Selected.

The Japanese Bath.

Take an enormous oval bucket, holding perhaps fifty gallons, with stove-pipe running up inside it. Fill the tub with water and the pipe with red-hot charcoal, and when the temperature is a little short of boiling point get bodily in and sit down, and you have a Japanese bath. In most cases the next step is to get out again with amazing alacrity, but the Japanese sits calmly there and perspires till he is parboiled. Being the guest, I am invited to enter first, while the entire household stands around and suppresses its amusement. When I emerge, in a fainting condition, my host enters, and he is followed in turn by the five servants, in the order of their dignity, down to the humble "cock boy." If there were any ladies resident in our household they would take their turn with the rest. The bath is, of course, merely to open the pores. One is not supposed to wash in it, but to sit quite still. Soaping follows for the foreigners and rubbing for the others, and the cold douche. The process, when completed, is delicious, cleansing, and invigorating, and far ahead of the simple "cold tub" of the Englishman at home and abroad.

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