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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. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this 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, 1237 Washington street, Boston, Mass.

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Dr. J. C. Ayer & Co., Lowell, Mass.
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The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below.
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Gentlemen—I have used Kendall's Spasmin Cure for Spasms, and also in a case of lameness and stiff joints and found it a sure cure in every respect. Cordially recommend it to all who are afflicted with any of these ailments.
Very respectfully yours,
CHARLES J. O'NEILL.

KENDALL'S SPASMIN CURE.
ST. THOMAS, P. Q., April 22, 1889.
Gentlemen—I have used Kendall's Spasmin Cure on my wife, which was suffering from lameness in a very bad form, and can say that your Kendall's Spasmin Cure made complete and rapid cure. I can recommend it as the best and most effective remedy I have ever handled. Kindly send me one of your valuable books entitled "A Treatise on the Horse."
Yours respectfully,
L. F. WILKINSON.

KENDALL'S SPASMIN CURE.
FORT ELIZABETH, N.S., May 10, 1889.
Gentlemen—I have used Kendall's Spasmin Cure and Blisters on hand and they have never failed me. I can state that they will do in a bad case of Spasms and also two cases of Rheumatism, standing on my feet, and have thought to bleed from, and have seen any signs of disease in my wife's legs.
Yours truly,
J. O'NEILL.

Price \$1 per bottle, or six bottles for \$5. All druggists have it or can get it for you, or I will send it to any address on receipt of price by the druggist.
J. C. KENDALL CO., Enochburg Falls, Vt.
SOLD BY ALL DRUGGISTS.

Weary.

Yes, the mother's arm is weary
Where the baby's head has lain,
And the daily round of duty
Ceases, to begin again.
But if your lives could fashion,
Or could alter at your will,
Would you choose the tired aching?
Or the empty arms and still?

Better noise and healthy clatter,
Than the echo in the room,
Better floors beyond suspicion
Of the housemaid's brush and broom.
Than to have the nest all empty,
All the darling nestlings flown,
And to sit in idle quiet,
But to sit and muse alone.

Angel forms that watch above us,
O'er our lives that vigil keep,
Often look in pitying wonder—
Wonder that we sit and weep;
Knowing that our Father gives us
Rarest treasures, richest joys,
Much of earth and some of heaven—
In our baby girls and boys.
—Elizabeth Schirmer.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter-Lesson X Sept. 8.
GOLDEN TEXT.—*There is a friend that sticketh closer than a brother.*—Prov. 18: 24.

THE FRIENDSHIP OF DAVID AND JONATHAN. It is probable that Jonathan became acquainted with David when David secretly anointed by Saul, was first summoned to court to charm away the evil spirit from the king by his skill in music and song (16: 10-23). The friendship of Jonathan and David was one of the most perfect and beautiful ever known. The two friends made a covenant of friendship together.

THE FRIENDSHIP TRIED AND PROVED.—Vers. 1-13. For the next seven years the young David had to pass through a severe course of discipline. Saul was sometimes troubled by an evil spirit, which wrought him up to an insane frenzy of evil passions. David sought to soothe him with his music; but the king grew envious of him. He hated David, and tried in various ways to kill him. When he learned that his daughter Michal loved the young hero, he used even this love as a means of destroying David, requiring him to kill 100 Philistines as his dowry, hoping he would perish in the attempt. But this turned to David's advantage, by making him son-in-law to the king. Michal at one time saved David's life by putting a household image in his bed in his place, while he escaped to the aged prophet Samuel in Ramah. All this time Jonathan remained the faithful friend of David. *And David fled from Naioth: probably the dwelling of the school of the prophets. In Ramah. Samuel's home. Here David had escaped from the wrath of Saul; but as soon as the king knew where he was, he sent messengers to arrest David. But they returned to the king without fulfilling their errand. A second and a third band fared no better. At last, Saul himself determined to head a fourth band; but the sights and sounds of a spot so venerable had the same effect on him as on the others. This was probably Saul's last interview with Samuel; and it may be that the truth was revealed to him that David should be king in his place, confirming his previous suspicion (see vers. 30, 31.) It was no longer safe for David to remain here, and he fled. And came to: Gibeath, the capital. What have I done? what is mine iniquity? David was conscious that he had given Saul no just occasion for this persecution. Thou shalt not die: for Jonathan would take David's part. My father will do nothing either great or small, but that he will shew it me. So that he would have ample opportunity to warn David. And David swore moreover, Confirmed by his assertion in ver. 1. Thy father certainly, etc. He shows why Jonathan was probably mistaken in his belief that his father would not tell him if he intended to kill him. There is only a step between me and death: so sure was he that the king intended to kill him. Whatsoever thy soul desireth, I will even do it for thee. I will risk everything to help you. Behold tomorrow is the new moon. The new moon, or beginning of each month, was celebrated with especial sacrifices and blowing of trumpets. Hide myself... unto the third day: till the feast was fully over. A yearly sacrifice for all the family. It is not clear whether David really wanted to go to Bethlehem, and meant to hide "in the field" afterwards, or whether he regarded the story as a justifiable deception to avoid exciting Saul's anger. If he say thus, it is well. If Saul intended to kill David at this time, he would be angry at having his prey escape; but if he had no such intentions, he would be indifferent about his absence. Who shall tell me? or what if, etc. Jonathan renews his agreement with David to report to him the intentions of his father. As it might not be safe for*

Jonathan to be seen going to David's hiding-place, they agreed upon a signal by which David, unseen, could learn the state of things at the court. Jonathan was to take a boy out into the field near David's hiding-place, and shoot with bow and arrows as at a mark, sending the boy after the arrows. If he shouted to the lad, so that the concealed David could overhear, "Behold the arrows are this side of thee," then it was safe for David to return. But if he shouted, "Is not the arrow beyond thee," then David must haste away. The result was that Saul was angry at David's absence, and abused Jonathan for being his friend, and even cast his javelin at him. This was too much, Jonathan in great indignation went out into the field where David was hidden, and not only called out the words agreed upon, but shouted to the boy, but for David's ear, "Make speed, haste; stay not!" After the boy had gone, they ventured to speak to one another, and bid each other a most touching farewell. They never met again, save once, a year or two later in the wilds of Ziph, when David was pursued by Saul.

THE QUALITIES OF THEIR FRIENDSHIP. It was between persons of real worth and character. It was formed and cemented by deep piety and devoted friendship to God. Only in the religious atmosphere and in supreme love to God can be found the deepest and most enduring friendship among men. It was mutually helpful. It was a friendship in adversity as well as in prosperity. It was faithful and constant to the end.

FRIENDSHIP WITH JESUS. The friendship of Jonathan and David teaches lessons concerning the higher friendship with Jesus. He loves us, whether we do him or not; but we are not friends unless we also love him, nor can we claim the benefits of that friendship. Friendship with Jesus is based on worth. We love him because he is so good, so noble, so pure, so lovable. And he finds something in the poorest and weakest of his disciples to love, and possibilities of greater worth; but only as they grow like him can there be the truest mutual friendship. John the lovable was "the disciple whom Jesus loved." Friendship with Jesus implies self sacrifice. Jonathan cheerfully relinquishes his hopes of his father's kingdom for his friend David. Jesus left his heavenly kingdom to come down to us, and he died upon the cross that we might be kings and priests in his Father's kingdom. We on our part are to show our love by sacrifices for him and his cause. The tendency of friendship with Jesus is that we become like him. Meditating on his character and goodness, loving the good shining in his character, we are conformed to his image. Friendship with Jesus is full of refreshment, courage, strength, and cheer. It leads us to love all for whom he died, and whom he loves. It will endure forever.

The Figures on Your Watch-face.

Mark down the figures on the face of a watch, said a Summit Street jeweller.
1, 2, 3, 4, 5, 6—began the reporter, as he put pencil to paper.
No, I mean Roman numerals.
Then this was produced:
I, II, III, IV, V, VI, VII, VIII, IX, X, XI, XII.
You are wrong said the jeweller. I guess not, said the reporter. Try again, said the jeweller. Perhaps I don't know how to count in Roman figures, said the reporter. You know that well enough, but watchmakers use different ones. Look at your watch.
Haven't got one.
Well, look at mine. See the figure which stands for four o'clock. The reporter looked and was surprised. It was IIII, not IV.
Are all the clocks and watches that way? he asked.
Every one which has Roman figures on its dial?
Why?

Well, I'll tell you the story. It is nothing but a tradition among watchmakers, but the custom has always been preserved. You may or you may not know that the first clock that in any way resembled those now in use was made by Henry Vick, in 1370. He made it for Charles V. of France, who has been called 'The Wise.'

Now, Charles was wise in a good many ways. He was wise enough to recover from England most of the land which Edward III. had conquered, and he did a good many other things which benefited France but his early education had been somewhat neglected, and he probably would have had trouble in passing a Civil Service examination in these enlightened ages. Still he had a reputation for wisdom, and thought it was necessary, in order to keep it up, that he should also be supposed to possess book-learning. The latter was a subject he was extremely touchy about.

So the story runs in this fashion, although I will not vouch for the language, but put it in that of the present day.

Yes, but the clock works well, said Charles, but being anxious to find some fault with a thing he did not understand, you have got the figures on the dial wrong.

Wherein, your majesty? asked Vick.
That four should be four ones, said the King.

You are wrong, your majesty, said Vick.
I am never wrong, thundered the King. Take it away and correct the mistake. And corrected it was, and from that day to this four o'clock on a watch or clock dial has been IIII, instead of IV. The tradition has been faithfully followed.

Bread-making in India.

Indian yeast is made from the sap of the date-palm. In April, before the flowers appear, a Hindoo climbs the naked trunk—for the leaves, as in all palms, are all borne at the top. The man's feet are bound together by a rope and about his hips are fastened two pots for the reception of the sap. As he climbs he calls out: "Darpor, darpor ata hain," which, being interpreted is: "The palm-taper is coming."

This is for the benefit of the Mohammedan women, who might be sitting unveiled in the courtyards of the houses exposed to the view of the climber after he has risen above the tops of the walls. A tapper who once fails to give this warning cry is henceforward forbidden to ply his trade.

A European who sees this performance for the first time, not knowing what the man is after, is very apt to take him for an ape, to which animal the brown and nearly naked Hindoo bears a striking resemblance. When the tapper has reached the crown of the tree he cuts two gashes in opposite sides of the trunk with an ax, which he has carried up in his mouth. Then he fastens the pots under the gashes and descends. The full pots are taken away and empty ones put in their place twice daily.

The sap has a sweet taste, and contains some alcohol even when fresh. After standing in the sun in great earthen pots for a few days it begins to ferment, after which it deposits a thick, white substance. This, taken at the proper time, is used as yeast. The natives also make vinegar and a kind of distilled liquor from the palm sap. The Indian flour-mill is very primitive, consisting of two great millstones, of which the lower is fast, and the upper is usually turned by two women who feed the wheat by hand-fuls into a hole which passes through the stone. The meal so obtained is simply mixed with the palm-yeast and baked in very hot ovens, which have been heated for several days. The small European householder finds it more convenient to patronize the Mohammedan bakers, of whom, however, the bread must be ordered in advance. Sometimes two or three English families combine and hire a baker, paying him a monthly salary and providing him with raw material. The Hindoo eat unleavened bread made by mixing flour and water and baking in thin loaves or cakes on an iron plate over a wood fire.

A Bootblack's Unique Kit.

A young bootblack who drifted into Chicago a few days ago to pay a cursory visit is the proprietor of a curiosity in the shape of a foot-rest which is closely studded with valuable old coins set into the wood. It was over four years ago that young Sherwood left his home in Milwaukee, and started out to see the world. He has accomplished his object, and during the past four years has visited nearly every city in the United States.

Among the coins with which his blacking-box is decorated are Danish pieces dated from 1680 to 1695, Turkish coins of 1225 and 1651, a Russian rouble of 1770, an English sixpence of 1581, a New Jersey cent of 1787, a coin about the size of a dime, with the Lord's Prayer engraved upon it, a Greek coin belonging to an era before Christ, American coppers coined in the years between 1797 and 1803, Arabic, Chinese, and Japanese coins of unknown dates, besides many other coins from all parts of the globe. The face value of the coins embedded in the blacking-box is over \$50, but young Sherman has refused offers of several times that sum for his queer "kit."—The Sacred Heart Review.

Do these things and live, is the language of the law. The language of the gospel is, Live and do these things. Christians are created in Christ Jesus unto good works. The very terms of new life make that life one of holy obedience to God, while the dependence of the heart for salvation is wholly upon the finished work of Christ.

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—AND—
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P. S.—reference, by permission, to the Editor of this Paper, who has two of our Organs in his Church. McM. & Co. mar10

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