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Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Troubles is so prompt in its effects, so agreeable to the taste, and so widely known as this. It is the family medicine in thousands of households.

"I have suffered for years from a bronchial trouble that, whenever I take cold or am exposed to inclement weather, shows itself by a very annoying tickling sensation in the throat and difficulty in breathing. I have tried a great many remedies, but none does so well as Ayer's Cherry Pectoral which always gives prompt relief in return of my old complaint."—Ernest A. Hepler, Inspector of Public Roads, Parish Terrebonne, La.

"I consider Ayer's Cherry Pectoral a most important remedy."

For Home Use.

I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults."—Mrs. E. G. Edgerly, Council Bluffs, Iowa.

"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to use Ayer's Cherry Pectoral, and before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life."—Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold which settled on my lungs and soon developed all the alarming symptoms of Consumption. I had a cough, night sweats, bleeding of the lungs, pains in chest and sides, and was so prostrated as to be confined to my bed most of the time. After trying various prescriptions without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was magical. I seemed to rally from the first dose of this medicine, and after using only three bottles, am as well and sound as ever."—Rodney Johnson, Springfield, Ill.

Ayer's Cherry Pectoral,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.

HOSPITAL REMEDIES.

There is a new departure in the treatment of disease. It consists in the collection of the specifics used by noted specialists of Europe and America, and bringing them within the reach of all. For instance the treatment pursued by special physicians who treat indigestion, stomach and liver troubles, was, until recently, confined to the treatment of other physicians, who, by the use of powerful cathartics, endeavored to cure. These remedies were procured, and so on till these incomparable cures now include disease of the lungs, kidneys, female weakness, rheumatism and nervous debility. Ask your druggist for them. Those who cannot procure these remedies from their druggist may remit the price to Hospital Remedy Co., 303 1/2 West King St., Toronto, and the remedy will be shipped to them direct. (The price is one dollar each). Descriptive catalogue sent on receipt of stamp to pay postage.

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MONOSYLLABLES.

The question was raised in a circle of friends whether one could write or speak a connected sentence of any length using only monosyllables, when a lady presented the following lines:

What Thou Wilt.

Not what to me seems good,
Not what my choice would be;
I dare not ask for these,
Lord, when I plead with thee.
But give what to thy mind seems best,
And let thy love not grant the rest.

Not heaps of gold in store,
Not health or friends or fame;
I dare not ask for these,
Though sought for in thy name,
Save as 'tis sure such gifts would be
Laid at thy feet in love to thee.

My heart is full of needs,
My wants reach out to thee;
I only plead thy call,
Thy word of grace to me.
Take from my heart its load of guilt,
Then give me, Lord, what else thou wilt!

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter—Lesson X.—March 10.
THE CHILDLIKE SPIRIT.—Mark 9:33-42.

GOLDEN TEXT.—Whoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark 10:15.

THE KINGDOM OF HEAVEN AND ITS PRINCIPLES. The disciples were continually thinking of the new kingdom which their Master was so soon to establish. Indeed, Jesus had of late frequently called their attention to it. But they misunderstood the nature of the kingdom of heaven. It was a long and difficult work for Jesus to show them that his was a spiritual kingdom. Keeping this in view we can best understand the lesson for today.

FALSE IDEAS OF ENTERING THE KINGDOM.—Vers. 33, 34. And he came to Capernaum: Jesus had been absent from Capernaum not far from five months. And being in the house. Probably that of Peter. He asked them, What was it that ye disputed (or, argued) by the way? They had apparently fallen behind Jesus, and got into a discussion. But they held their peace. Shame kept them silent. Who should be the greatest. Who should occupy the chief position under the king.

THE TRUE WAY OF ENTERING THE KINGDOM.—Vers. 35-37. At this point probably came the question of the disciples as given in Matt. 18:1. "Who is the greatest in the kingdom of heaven?" And he sat down, and called the twelve. To come close to him. If any man desire to be first, the same shall be last of all. Simply because the desire to be first, self-seeking, is exactly opposite to the spirit which is the law of Christ's kingdom. The very desire to be first makes him last by the very nature of things. And servant of all. Not in the voluntary service, which leads higher, but in the forced service, which is degradation. He is the greatest who claims the least for self, but does the most for his fellow-men. And he took a child.

As the house was probably Peter's, the child may have been one of his. Set him in the midst. As an illustration. And when he had taken him in his arms: showing his sympathy with childhood, and his love for children. Whoever shall receive one of such children. This receiving is explained in Matthew (18:5). "Whoever shall humble himself as this little child," receiving this childlike spirit. Have those qualities which are characteristic of childhood. (1) humility; (2) freedom from ambition, rivalry, or jealousy; (3) tender and gracious affection; (4) perfect trust; (5) obedience; (6) a teachable spirit; (7) unworldliness; (8) indifference to the distinctions of rank and wealth. The life of a child is a life of faith. He receiveth me. Has taken into his heart my spirit. Receiveth not me, but him that sent me. Not me as separated from the Father. The will of him who receives Christ is in harmony with the Infinite Will. His heart beats in sympathy with the Infinite Heart.

ONE WAY, BUT MANY COMPANIES WALKING THEREIN.—Vers. 38-40. And John answered him: i. e., John's statement was suggested by the above statement of Jesus. We saw one. The man referred to they probably met during their first tour. He must have been a disciple of Christ, who was enabled by his faith, yet without a commission, to cure the possessed. Casting out devils in thy name. Such workers as this man believed in him, or they would not have used his name. And he followeth not us. He did not follow Jesus as one of his attendants and pupils and he did not follow "the twelve." Note the us. It is the point at which the spirit of exclusiveness and intolerance crops out. And we forbade him. Hindered him, blaming him. Forbid him not. For God has more ways than one to communicate the gifts of his grace. It was not the disciples' business to interfere with the liberty of other people, who had as good a right to serve Christ in their way as the disciples had. He neither praises nor blames him for following an independent course. For there is no man which shall do a miracle—a mighty work—that can lightly (hastily) speak evil of me. The principle inculcated forbids discouraging any work which is really accomplishing spiritual results. There is one spirit, but there are many manifestations. For he that is not against us is on our part. He who is not good is bad; but he who is not bad is good. Every one is either for Christ or against him; neutrality is impossible. Therefore let him that is not consciously working for Christ, beware lest he be found working against him; let no one thwart or hinder any work that is not clearly opposed to Christ, for it may prove to be work for him.

AIDING OTHERS TO ENTER THE KINGDOM.—Ver. 41. For: Gently resuming his discourse—the child yet furnishing the text for his remarks. For whosoever shall give you a cup of water. The cheapest of all bodily refreshments, and therefore suitable to represent the smallest act of kindness done by man to man. In my name. With this motive, with the desire to serve Christ, and express his love to him. He shall not lose his reward. He shall be treated as if it were done to Christ himself. It will be accepted as an expression of love and honor to his Master. This truth is one of the choicest in the Christian's life. It transfigures and glorifies the commonest and poorest life.

HINDERING OTHERS FROM ENTERING THE KINGDOM.—Ver. 42. And whosoever 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. It is better for him that a millstone were hanged about his neck, etc. It is better to die a thousand deaths than to lead another into sin, and thus to murder his soul.

RELIGIOUS INTELLIGENCER.

perhaps, they would learn to take their lives and make them as fruitful as dear "Jo" and "Meg" and all the others did theirs.

Leave the highly spiced romantic stories of runaway marriages, impossible heroines, and thrilling experiences until you are older, until you have become better acquainted with life, and you will find that the tales which would thrill you in your school days, appear absurd when you compare them with the higher, nobler lessons you learned in the great book of experience.—Rose B. Kane, in Home Life.

An Ideal Housekeeper.

The best housekeeper we ever saw never raised her voice much above a whisper. When she spoke you had to listen to hear what she said. Her household numbered twenty-five persons in all, and was amply equipped with every provision for comfort. One could tell the seasons by looking at her house, but how the various changes from one season to another were made, it was not easy to see, they were made so quietly.

The house was always clean and in order, but there was no confusion, no bustle, nothing upside down at any stage of the proceedings.

Her servants, like herself, went noiselessly about the house, making their presence felt only in tasks quietly and deftly done. No parade was made about things left undone, and though she often had to wait for the accomplishment of her plans, there was no fuss made about the waiting, no attention called to it, and only she herself knew that every thing was not as she wished.

The secret of her success lay in her exact knowledge of what needed to be done and the best way of doing it, in the exactness of her routine, in the quietude of her soul, and the patience of her disposition. She was thus easily mistress of herself and of her household.

On Conditions.

A. F. Fox, a shoe manufacturer in Portland, was once appealed to, to contribute for the purpose of assisting people who were suffering for want of bread. He said:

Yes, I will contribute. If you will find any man in Portland who does not keep a dog, and who does not use rum or tobacco, who is in want of bread, I will give him a sack of flour and a bushel of meal.

The offer was made public by some one, and at a meeting in the City Hall, the question was asked by one of the citizens.

How long will you stand to that? He replied he would stand to it to the extent of a hundred sacks of flour and a hundred bushels of meal. But to the surprise of the people not a single person has ever appeared to claim the flour and meal offered on these conditions.

This incident gives some little insight into the sources of some of the want and misery of our great cities, and it may set some poor person thinking as to the cause of some of the poverty concerning which men complain. In such a land as this, there is bread enough and to spare. It is waste that makes want, and when the waste is ended the want will usually vanish with it.—The Safeguard.

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Spoiling Children.

The worst injury any parent can inflict on society, is to pet and spoil his children in such a way that, when they grow up in the world, he will regret that they did not die in infancy. A mother allows her boy to answer her back and treat her rudely. Years after she has gone to her account, another person will reap the bitter harvest of her weakness. The spoiled son will have taken to himself a wife, whom he treats in the same rude manner that he was permitted to adopt toward his mother. A spoiled boy may possibly become a worthy, religious man, but the effect of his having been spoiled will be seen in the large amount of dress that will overlie the gold. He will be ill-mannered, overbearing, selfish, and generally disagreeable. Mother, you can prevent this. When a boy is given to you, accept him not as a plaything merely, but as a most sacred trust—a talent to be put to the best account. Train him to be pure, truthful, independent. Teach him to hate cruelty, to take the part of the weak, to recognize the special gentleness and respectful consideration due to a woman, particularly his mother and sister. In this way you may prevent your pets from ever becoming pests.—Sel.

PARTLY GAVE UP.

"In the year 1885 I coughed for six months, and having unsuccessfully tried many remedies, I partly gave up, thinking I had consumption. At last I tried Hagyard's Pectoral Balsam, less than one bottle of which cured me, leaving me as well as ever I was."—Henry W. Carns Wabash, Ont.

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JAS. G. McNALLY,

November 7.

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BRANDON, Man., 21st Oct. 1888.—I find Campbell's Cathartic Compound the best article I have ever used for constipation or biliousness, and easy to take. I am, yours truly, A. K. McDONALD.