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McLeod's Quinine Wine;
Tonic Cough Cure;
Rheumatic and Bone Liniment, etc.

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Lemon, Lime Juice,
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November 20.

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Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like to see it in larger quantity. I think it is one of the best medicines on earth. I have used it on my horses for three years.
Yours truly,
CHARLES A. STYDER.

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BROOKLYN, N. Y., November 3, 1888.

Dear Sir: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for lameness, stiff joints, and spavins, and I have found it a sure cure. I cordially recommend it to all horsemen.
Yours truly,
A. H. GILBERT,
Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE.
SALT WATSON COURT, ONTO, Dec. 19, 1888.

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Gentle: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had spavins, ten of King Bone, nine afflicted with Big Head and seven of Big Jaw. Since I have had one of your books and followed the directions, I have never lost a case of any kind.
Yours truly,
ANDREW TURNER,
Horse Doctor.

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In Genesis the world was made;
In Exodus the march is told;
Leviticus contains the law;
In Numbers are the tribes enrolled.
In Deuteronomy again
We're urged to keep God's laws alone;
And these five works of Moses made
The oldest writings that are known

Brave Joshua to Canaan leads;
In Judges of the Jews rebel;
We read of David's name in Ruth
The First and Second Samuel.
In First and Second Kings we read
How had the Hebrew state became;
In First and Second Chronicles
Another history of the same.
In Ezra captive Jews return,
And Nehemiah builds the wall;
Queen Esther saves her race from death.
These books "historical" we call.

In Job we read of patient faith;
The Psalms are David's songs of praise;
The Proverbs are to make us wise;
Ecclesiastes next portrays
How fleeting earthly pleasures are;
The Song of Solomon is all
About the love of Christ; and these
Five books "devotional" we call.

Isaiah tells of Christ to come,
While Jeremiah tells of woe,
And in his Lamentations mourns
The Holy City's overthrow.
Ezekiel speaks of mysteries,
And Daniel foretells kings of old;
Hosea calls men to repent;
In Joel blessings are foretold.
Amos tells of wrath; and Edom
Obadiah's sent to warn;
While Jonah shows that Christ should die
And Micah where he should be born.
In Nahum Nineveh is seen;
In Habakkuk Chaldeas' guilt;
In Zephaniah Judah's sin;
In Haggai the Temple built.
Zechariah speaks of Christ.
And Malachi, of John, his sign.
The prophets number seventeen.
And all the books are thirty nine.

Matthew, Mark, and Luke, and John,
Tell what Christ did in every place;
Acts shows what the Apostles did,
And Romans how we're saved by grace.
Corinthians instructs the Church,
Galatians shows us faith alone,
Ephesians true love; and in
Philippians God's grace is shown.
Colossians tells us more of Christ,
And Thessalonians of the end;
In Timothy and Titus both
Are rules for pastors to attend.
Philemon Christian friendship shows;
Then Hebrews clearly tells how all
The Jewish law prefigured Christ;
And these epistles are by Paul.
James shows that faith by works must live
And Peter urges steadfastness,
While John exhorts to Christian love,
For those who have of God will bless.
Jude shows the end of evil men,
And Revelation tells of heaven.
This ends the whole New Testament,
And all the books are twenty-seven.
—Sunday-School Times.

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson V.—February 2.

JESUS BROUGHT INTO THE TEMPLE.—Luke 2:25-35.

GOLDEN TEXT.—A light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2:32.

THE PRESENTATION TO THE LORD IN THE TEMPLE.

Every first-born male child, like the first fruits of the farm, was consecrated to God, belonged to him, because the first-born of the children of Israel had been preserved from the destroyer who slew the first-born of all the Egyptians. The oldest sons would naturally become the priests and religious teachers of the people. But God afterwards chose the whole tribe of Levi for these services instead of the first-born. In recognition of this, the first-born son was consecrated to God, and redeemed to the family by the payment of five shekels (\$2.75).

THE PICTURE OF AN AGED SAINT.—Vers. 25-28. And behold there was a man in Jerusalem whose name was Simeon. Nothing is known of this aged saint, except what is here revealed; but his present holy state must have been the ripened fruit of long years of true living, and of communion with God.

And devout. His inner life was religious, his spirit was consecrated to God. The truly good man is always both just and devout; righteous in his life, and religious in his spirit.

Waiting for the consolation of Israel. The comfort and hope of deliverance which were to come through the Messiah. That he was expecting the consolation through the Messiah is plain from ver. 26.

Waiting for God. The only true way to wait for the fulfilment of God's promises, is to wait as Simeon, by a holy life, a devout love and trust, by using every means. The idler is not waiting for God. He was filled with the Holy Spirit. Simeon possessed "that higher form of spiritual life expressed in the earliest days of 'walking with God.'" The difference between an ordinary moral life, and one lived in the Holy Spirit may be illustrated by

the difference between plants struggling for existence in a parlor window in winter, and the full, free, boundless growth in the kindly sun and genial atmosphere of spring.—And it was (had been) revealed unto him by the Holy Ghost. In what way we do not know; but the Holy Spirit illumines the mind, purifies the conscience, gives clearer vision of truth. The message in this case came clearly as an answer to prayers and yearnings. That he should not see death: i.e., should not die. Before he had seen the Lord's Christ: i.e., the Lord's Anointed. And he came by the Spirit. Guided and influenced by the Spirit. We must remember that mere yielding to impulses and impressions is not being led by the Spirit. The Spirit guides us through reason, the Word, and the conscience as well as through the feelings.—The parents brought. The word parents is simply used to indicate the character in which Joseph and Mary appeared at this time in the temple and presented the child.—To do for him after the custom of the law: i.e., to redeem their first-born. Then took he him up in his arms. Recognizing that this was the Messiah he had been waiting for. And blessed God. Gave him thanks and praise.

HIS SONG OF PRAISE, Lord. Master. Now. At last, after long waiting. Lettest thou. Not a prayer, but a statement of fact; "now thou art letting." Thy servant depart in peace. Be released,—discharged from his long service by death. In peace. In the fullest sense of happiness. According to thy word. The revelation mentioned in ver. 26. For mine eyes have seen thy Salvation. Simeon sees in this child the means of deliverance which God is giving to the world. This is an utterance of very remarkable faith. He held in his arms a little child six weeks old, weak and helpless, to all appearance, as any other child, and yet he discerned in this child the salvation of God. Which thou hast prepared. Ever since the fall, God has been preparing this Salvation. Before the face of. In the sight of, in order that all may have the advantage of it. All people. The conception of the gospel as a provision, not for the Jewish nation only, but for the whole world, is evidently not a later idea, developed by Paul. It belongs to, and is seen in, the germs and buds of Christian truth.—Only a Salvation that was for all peoples, classes, races, and nations, could be a divine Salvation. A light, to lighten the Gentiles. The heathen, in fact, are sunk in ignorance. In Isa. 25:7 they are represented as enveloped in a thick mist, and covered with darkness. This covering is taken away by the Messiah. And the glory of thy people Israel. The light that shines the farthest is brightest at its source. Christ, who enlightens the distant nation, must shine with the most glorious light on his own nation. That the Messiah the world's Redeemer, was a Jew, glorified that nation. If they had only received him, he would have made them the centre of the world's civilization and religion.

THE AGED SAINT'S BENEDICTION.—Vers. 33-35. And Joseph and his mother marvelled. They were wondering at what he was saying, both as coming from a stranger, and because of the boundless extent of benefits which he predicted. And Simeon blessed them. Pronounced a blessing upon them. This child is set for the fall and the rising again, or rising up.

All bad fashions, governments, pleasures habits, ambitions, hopes, must fall before Christ, that there may be an arising again of those which are good. And for a sign. Sign is one of the names applied to a miracle. Jesus in his life and death was a miraculous manifestation bearing with himself the evidences of his own divine mission.—Which shall be spoken against. Jesus was spoken against by the Jews, for his life and example reproved them. All the bad Jews spoke against Jesus. And in our own day Jesus is spoken against by all who wish to continue in sin, whose vile business is interfered with, and whose bad conduct is reproved by the gospel. Yea a sword shall pierce through thy own soul also. All these wondrous blessings given to her in her Son should not be without great trials and tortures to her own soul. Even the mother of Jesus cannot wear the crown without first bearing the cross.—That the thoughts of many hearts may be revealed. Jesus brings out the latent good thoughts, hopes, desires of the heart. Aspirations for better things, longings for a truer life, hopes that God will pardon sins, secret love to God, are all revealed when he presents himself to the soul. Jesus is the test which reveals to us the latent evil of the heart, the unconscious sin and need, the secret bitterness against God and the truth. Thus Christ reveals to men what they are.

PRACTICAL HINTS.

A truly good man is always both just and devout.
The good man is always waiting

for the salvation of the world, by holy living, by earnest efforts, and his strong faith in God feeds his hope.

The Holy Spirit is the source of a good life, inspires good deeds, gives clearer vision, guides the conduct. All children should be given to God and his service in their earliest life.

Many saw the babe who did not see the salvation. Many know about Jesus, who do not know Jesus. God has prepared his salvation for all peoples. There is enough for every one, as there is fresh air and pure water enough for the whole race. It only remains for each one to accept and use God's free gift.

Christ in the heart is the real glory of any man or nation. He develops the noblest qualities, the highest character, the largest usefulness, the most enduring power.

The power that builds up holy lives, customs, governments, business, must cause the evil ones to fall.

Girls in Switzerland.

No sooner are the Swiss girls large enough to possess the requisite physical strength than they are set to the most servile work the land affords. The child has a panier basket fitted to her shoulders at the earliest possible moment, and she drops it only when old age, premature but merciful, robs her of power to carry it longer. I have seen sweet little girls of twelve to fourteen staggering down a mountain-side or along a rough pathway under the weight of bundles of fagots as large as their bodies, which they no sooner dropped than they hurried back for others. I have seen girls of fifteen or sixteen years, barefooted and bareheaded, in breaking up the ground by swinging mattocks heavy enough to tax the strength of an able bodied man.

And I have known a young miss no older than these to be employed as a porter for carrying the baggage of travellers up and down the steepest mountain path in all the region round about. She admitted that it was sometimes very hard to take another step, but she must do it. And she carried such an amount of baggage! A stout limbed guide is protected by law so that he cannot be compelled to carry above twenty-five pounds; but the limit to the burden often put upon girls is their inability to stand up under anything more. But the burden increases with the age and strength of the burden-bearers, till by the time the girls have come to womanhood there is no sort of menial toil in which they do not bear a hand, and quite commonly the chief hand.—Letter from Genoa.

Improving The Time.

William Barclay was a clerk in a store in a small country town. He had a great deal of time on his hands, for customers were not very numerous. But he did not waste his time, or spend it in vain or gossip talk with those who lounged into the store to pass away a vacant hour. He procured a text book in short hand, and applied himself diligently to mastering the system. A friend of his, who was an expert stenographer, corrected his exercises and helped him over hard places for a time; but William soon found that the measure of his own application was the measure of his success in the study.

When he got so he could write quite well, he persuaded some of the school-boys of his acquaintance to read to him (and he found ways of discharging the obligation) evenings when he was off duty, until he could write fast enough to take down most of the minister's discourses on Sunday, and the lectures of occasional visitors to the town, and conversations that might be going on within his hearing.

In a year's time he had become expert enough to fill a position in a lawyer's office in a neighboring city, and to his ability, as a stenographer he soon added that of using the typewriter. His constant practice in both these industries made him, in a comparatively short time, quite rapid as a reporter and type-writer. With his improved facility he was able to command increased compensation for his work. Thus he went on until now he is supporting himself comfortably and laying up money to go through college.

All this came from his wise improvement of odd moments.

Things That Lead the Young Astray

1. Disobedience to God and parents.
2. Prodigality.
3. Bad associates.
4. Novel-reading.
5. Neglect of the Scriptures.
6. Neglect of the Sabbath-school.
7. Roaming at late hours.
8. Degrading the Sabbath.
9. Inconsiderate marriages.
10. Covetousness.
11. Intemperance.
12. The dance-hall.

—Telescope.

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La Joie Fait Peur, by De Girardin, "
Cauteries Avec Mes Eleves par, "
Sureau, "
Saintsbury Primer of French Literature, "
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French Treasur by De Porquet, "
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ACHE

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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. Fredericton. mar10

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