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THE GREAT SELF WASHER TRY IT
 A marvel of efficiency and economy. Quality never varies. The purest and best for all household purposes, washing and cleaning without injury to hands or fabric. No boiling, soaking or hard rubbing necessary. The saving of fuel alone pays for the soap. Makes white goods whiter, softens woolen goods and makes colored goods brighter. One soap for all purposes. Toilet, Bath, Laundry, Scrubbing, etc. Read the directions plainly given on each wrapper and learn the new "surprise" way of washing clothes, saving time, money, labor and worry of the old way. Wash day is made a pleasure by the use of Surprise Soap and joy and smiles take the place of tired looks. Save 25 Surprise wrappers, send to the manufacturers with your address and get a handsome picture for them. Ask your grocer to show you the picture. Surprise Soap is sold by all leading grocers. If not obtainable at your home send 6 cents in stamps to us for sample bar.
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 We solicit an inspection of our stock and comparison of prices.
 Plain and Fancy Straw Goods; Silks; Satins; Novelties in Gauzes, Artificial Flowers, Fancy Feathers, Laces, Crapes, Velvets and Plushes, Ribbons and Ornaments.

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All qualities from the cheapest to the best.

Goods marked in plain figures at lowest living prices.

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Please examine before placing your spring orders.

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ADVICE TO MOTHERS.—Are you disturbed at night and broken of your 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 Children 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, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums, 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 make no other kind.
 jun16ly.

If we had but a Day.
 We should fill the hours with the sweetest things
 If we had but a day;
 We should drink alone at the purest springs
 In our upward way;
 We should love with a life-time's love in an hour
 If the hours were few;
 We should rest, not for dream, but for fresh power
 To be and to do.
 We should guide our wayward or wearied wills
 By the clearest light;
 We should keep our eyes on the heavenly hills
 If they lay in sight;
 We should trample the pride and the discontent
 Beneath our feet;
 We should take whatever a good God sent
 With a trust complete.
 We should waste no moments in weak regret
 If the day were but one;
 If what we remember and what we forget
 Went out with the sun,
 We should be from our clamorous selves set free
 To work or to pray,
 And to be what the Father would have us be,
 If we had but a day.
 —Mary L. Dickinson.

The Sabbath-School.

INTERNATIONAL LESSONS.

Second Quarter—Lesson 1.—April 1
THE MARRIAGE FEAST.—Matt 22: 1-14.

GOLDEN TEXT.—Blessed are they which are called unto the marriage supper of the lamb.—Rev. 19:9.

THE WEDDING FEAST.—Vers. 1, 2. And Jesus answered. To the feelings and wishes which he knew were entertained. *Spoke unto them again by parables:* of which this is the only one recorded.

And said. This parable may be described as a drama in three acts.—
The kingdom of heaven. The new order of things which Jesus had come to establish upon the earth.

Is like unto a certain king. Representing God the Father, the King of saints.

Which made a marriage: i. e., marriage feast. The wedding festivities in the East are often protracted for several days, sometimes for an entire week or more.

For his son. Jesus the Christ who loves THE BRIDE, his church. The church as an ideal whole is the bride; the individual believers are the true guests.

THE INVITED GUESTS.—Vers. 3, 4. And sent forth his servants. It is still customary in the East not only to give an invitation some time beforehand, but to send servants at the proper time to inform the invited guests that all things are ready.

The Servants represent all God's inspired messengers. God's preachers and teachers, the Word, the Holy Spirit God's providence, the institutions of religion, are the "invited" sent forth to summon those who are bidden. *To call them that were bidden.* The whole Jewish nation, who had been called of God as his peculiar people, and chosen out from all the nations. In our day the guests represent all. *And they would not come.* Did not choose to come. Men will not come to Christ because of their wicked hearts.

Again, he sent forth other servants. Here is "a testimony to the long-suffering and patience of God in repeating the Gospel message. God makes every possible effort to bring men to the Gospel. *Behold I have prepared my dinner, my oxen and my fattings, and all things are ready.* The long preparations for the Gospel were completed; the fore-runner had done his work; Jesus himself had come from heaven, and had taught the divine message, and even now he was uttering his last words. Within three days he would consummate his atonement on the cross. *Come unto the marriage.* The king graciously assumes that these guests deferred their coming through some misunderstanding, unaware, perhaps, that all the preparations were completed; and, instead of threatening and punishing, only bids the servants whom he now sends, to press the message with greater instance and distinctness than before.

THE INVITATION REJECTED.—Vers. 5, 6.
But they made light of it. The original expression simply denotes that they gave themselves no concern. *And went their ways.* As if there were nothing to call them elsewhere. *One to his farm.* It was his own concerns, and not the gratification or honor of his sovereign, in which he was interested. *Another to his merchandise;* his business. It was worldliness, a selfish heart, an absorption in lower things, that kept the Jews from accepting Christ.

And the remnant: the rest of the invited guests. *Took his servants and entreated (treated) them spitefully:* shamefully, injuriously. These

are those in whom the Gospel of the grace of God rouses a fierce opposition, whose pride it wounds, whose self-righteousness it offends. *And slew them.* The long list of prophets and apostles slain, the roll of martyrs in all ages, attest the truth of this picture. And still the Gospel arouses violent opposition in many hearts.

THE PUNISHMENT.—Vers 7. But when the king heard thereof: when the time came for God to take notice of this rebellious spirit. *He was wroth.* God is never angry, in the sense of unreasoning passion; but he has deep, abiding indignation against wrong. *He sent forth his armies:* Without doubt, here he refers to the Roman armies under Titus, which destroyed Jerusalem. *And destroyed those murderers, and burned up their city.* This took place literally 40 years later, when Jerusalem was destroyed (A. D. 70), and the people were slain by millions, the ground around the city being scarcely able to contain the crosses on which the Jews were crucified. There has been no Jewish nation since.

The Destruction of the Wicked.
 (1) It is after every influence to make them better has been exhausted. (2) It is a just punishment. (3) It is necessary for the salvation of mankind. Without it evil would destroy the world. Therefore (4) even the judgments of God are the offspring of mercy and love.

THE WEDDING FURNISHED WITH GUESTS.—Vers. 8-10. Then saith he to his servants: the "invited" were not worthy; they proved themselves unworthy, by refusing to accept the invitation.

Go ye therefore into the highways: or "the partings of the highways," public places, cross-roads, etc., in the king's city—the world.

Gathered together all... both bad and good. There is no condition of coming to Christ, but just to come. The bad are invited that they may be made good.

It is still the business of all Christians to go out into the highways and hedges and invite all, both good and bad, to come to the Gospel feast. The worse men are, the more degraded and sinful, the fewer their opportunities, so much the more do they need the invitations of the Gospel. *The wedding was furnished with guests.* Here we have the assurance of the success of the Gospel.

THE GUEST WITHOUT A WEDDING GARMENT.—Vers. 11-14. And when the king came in to see the guests. This represents the coming of God in the day of judgment. It is also the on-ascendant inspection of every disciple, from age to age. *He saw there a man which had not a wedding garment:* either (1) a dress of his own suitable for the royal wedding occasion; or (2) more probably a garment to be put over the usual dress, furnished by the king himself to all the guests on their arrival at the palace, before they entered the halls of the feast.

Those who repent, and propose to be subjects of the Messianic reign, must become righteous in character and life, or they cannot enjoy its benefits. Though all, both bad and good, are invited, no one will be allowed in the heavenly kingdom who is not prepared for the company and the occasion. In what that preparation consists, and how procured, he does not here teach. But other passages in Scripture answer these questions. Our own righteousness is as filthy rags, these God takes from us, that he may clothe us with garments of salvation, which are washed white in the blood of the Lamb. These we put on when we put on the Lord Jesus Christ.

Friend: How camest thou, etc.: what excuse or reason have you for your conduct? *And he was speechless:* he had no good reason, he was self-convicted. The judgment will be so conducted that the condemned will be compelled to own the justice of their sentence.

There is no good reason for refusing the conditions the Gospel imposes upon all who would be saved.

Then said the king to the servants: Bind him hand and foot. This points to the impossibility of escaping punishment. *Outer darkness:* the darkness outside the royal banqueting house. His chagrin, shame, and anguish, are expressed by the outward sign of weeping and gnashing of teeth. So sinners are outside of the glories of heaven banished from the company of God.

For many are called, but few are chosen. The meaning of this statement is derived from the parable itself, which will keep us from hurtful error. While it is far from being the case that everything is left to human choice, it is the case that there is something which men must either choose or refuse; and as they choose or refuse, their doom is fixed.

PRACTICAL HINTS.
 The Gospel is like a feast, delightful, joyous, satisfying, varied, abundant.

Christ desires all to come: he sends his invitations again and again. His purpose is one of love and blessing.

Everything is prepared for the redemption of man.
 One of the strangest things in the universe is that so many reject the invitations of God.

Some violently oppose the Gospel, and some merely neglect; but both alike fail of heaven.
 The destruction of the finally impenitent is certain, eternal, terrible. It is love that reveals this, in order that men may escape it.

Christians should carry the invitation of Christ to all.
 All are invited to come "just as they are," but not to remain as they are.

We cannot dwell in the kingdom of heaven unless we have that "holiness without which no man can see the Lord."

The conditions which God requires are such that all can possess them who will.
 All who refuse to love and obey Christ will at length acknowledge themselves to be without excuse.

Those who are chosen will give proof of it by acting accordingly.
Teach Your Children the Proper use of Money.

Many parents permit their children to spend for candy or toys every cent that is given to them. Others are continually instructing their children to save all their "pennies." In either case the parents evince a deplorable ignorance of the true uses of money; namely, spending with discretion, saving, and giving. Even very young children can be taught, to a certain extent, the real value and best use of money. Wise parents will ever strive to impress upon their children the necessity of forming prudent habits; of spending money to advantage so that some article of utility or value is always obtained for it; the duty of exercising systematic and judicious charity, and that the purest happiness that can be experienced upon earth springs from the practice of benevolence.

We have in mind a little one who, like most children, lost no time in visiting the candy or toy store after he had received a penny. If his parents had allowed him to continue in this habit he might have grown up a spendthrift. By judicious training, however, this tendency was checked, and he was early made to understand the most judicious ways of using his money.

The possession of a bank-book aroused his business instincts and made him ambitious to add to his little capital from time to time. At the same time he was encouraged to occasionally buy a toy of the kind best calculated to furnish occupation or amusement for a considerable length of time. He always remembered "the poor children" in his prayers, so strongly were his sympathies excited in their behalf; and, unlike too many adults, his sympathy did not begin and end in prayers.—*American Agriculturist*

Little Things.

The smallest act may bring forth large results. During a war in which the Germans were engaged, a little shepherd boy—Fritz we will call him—was tending his sheep, and wishing he could be a soldier and go to the war. He dreamed of the army by day and by night; but it was of no avail, dreaming wouldn't make him grow tall enough or old enough.

While he was building his air castle one day, he looked up and saw a pigeon closely pursued by a hawk. As they came near him, he swung his crook in the air and frightened the hawk, but only for a moment. The pigeon flew down behind a stone wall, and Fritz scrambled after it, picked it up and thrust it under his coat, just as the hawk was about to pounce upon it. After driving away the pursuer, he took out the pigeon and examined it. It was a beautiful carrier pigeon, and Fritz wanted to keep it, but when he discovered a letter under its wing he released it and away it flew to a castle on a hill near by. Turning to go back to his sheep, Fritz saw a soldier sitting on a horse just behind him, who, when he saw where the bird went to, gave rein to his horse and rode after it.

After the war was over Fritz was summoned to the castle and received great honor, for the bird he had released carried a letter telling the king that one of his generals was besieged, and unless assistance came soon, must surrender. Fritz's act in saving the bird and then releasing it saved the army and turned the scale in favor of the Germans.

It was only a little thing, but it produced great results. The German boy did what he could for his king, and will you not do what you can for your King, even Jesus?—*Selected.*

The best teacher of duties that still lie dim to us is the practice of those we see and have at hand.

EMPHATIC GUARANTEES.

Which are Justified by an Extraordinary Public Experience.

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HOW DISEASE CREEPS ON.
 Second—The kidneys being the sewers of the human system, it is impossible to keep the entire system in good working order unless these organs are doing their full duty. Most people do not believe their kidneys are out of order because they never give them any pain. It is a peculiarity of kidney disease that it may long exist without the knowledge of the patient or of the practitioner. It may be suspected if there is any gradual departure from ordinary health, which departure increases as age comes on, the kidney poison in the blood gradually undermining and destroying every organ.

SCIENTIFIC SPECIFICS.
 Third—We do not cure every known disease from one bottle. This is an impossibility. Warner's Safe Remedies include seven scientific specifics, each one of which has a specific purpose which the others cannot fully perform.

RECOGNIZED STANDARDS.
 Fourth—Warner's Safe Remedies have been recognized by the doctors and the people all over the globe, even in countries most conservative and most opposed to the manufacture of proprietary medicines, as standards of the highest excellence and worthy of the patronage of all people.

STRONG GUARANTEES.
 Fifth—We make the following unqualified guarantees:
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 GUARANTEE 2.—That the testimonials used by us are genuine, and so far as we know, absolutely true. We will forfeit \$5,000 for proof to the contrary.

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Sixth.—Ask your friends and neighbors what they think of Warner's Safe Cure. We do not ask you to believe us alone.
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