

July 2, 1890.

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That only honest and reliable medicines should be placed upon the market. It cannot, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a genuine Blood-purifier should be sure and ask for

Ayer's

Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-appealing remedy in preference to any other preparation of similar name. It is compounded of Honduras sarsaparilla (the variety most rich in curative properties), stillingia, mandrake, yellow dock, and the loidies. The process of manufacture is original, skillful, scrupulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not boiled nor heated, and is, therefore, not a decoction, but it is a compound extract, obtained by a method exclusively our own, of the best and most powerful alteratives, tonics, and diuretics known to pharmacy. For the last forty years, Ayer's

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has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of

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Lowell, Mass.

In every quarter of the globe Ayer's Sarsaparilla is proved to be the best remedy for all diseases of the blood. Lowell druggists unite in testifying to the superior excellence of this medicine and to its great popularity in the city of its manufacture.

Ayer's Sarsaparilla

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DR. J. C. AYER & CO., Lowell, Mass.
Sold by Druggists. \$1, six \$5. Worth \$5 a bottle.

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Burdock BLOOD BITTERS
Cures CONSTIPATION
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Cures BILIOUSNESS.
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THE
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Cures HEADACHE.
Cures HEADACHE.
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Burdock BLOOD BITTERS
Cures BAD BLOOD.
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PURIFIES
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No duty on Church Bells.

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Just received and in stock:
80 dozen Scythes;
30 " Forks;
25 " Snakes;
25 " Fork Hauls;
60 boxes Stones;
200 dozen Hay Rakes;
1 car Grind Stones.
Wholesale and retail, at
NEILL'S Hardware Store.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson II.—July 13.

THE GREAT SUPPER.—Luke 14:15-24.

GOLDEN TEXT.—*Blessed is he that shall eat bread in the kingdom of God.*—Luke 14:15.

THE KINGDOM OF HEAVEN REPRESENTED BY A GREAT FEAST.—Vers. 15, 16. *And when one of them that sat at meat. Rather, reclined at the table. Heard these things. The table talk of Jesus reported in verses 2-14, and especially the promise with which it closed. Blessed is he that shall eat bread. To eat bread, according to a Hebrew idiom, means to partake of a repast. In the kingdom of God. Either in the future life, or the temporal kingdom of the Messiah, which many hoped soon to see. Then said he unto him. A certain man. Corresponding to the king in the parable of the wedding feast (Matt. 22:2). Made a great supper. The people of the East take but two regular meals a day; i. e., a hearty breakfast early in the morning, and the principal meal at night after they come home. The evening meal is that to which guests are usually invited. A feast is frequently employed in Scripture to be a symbol of what is provided for the soul in the great gift of the Saviour. And bade (invited) many. The invitations were given beforehand, that the invited might get ready. The sequel determines that the primary application is to the Jewish people. In our day the guests represent all. They have long been called; and they are again and again invited to the Gospel feast. "Now is the accepted time."*

THE INVITATION SENT.—Ver. 17. *And sent his servant. It is still customary in the East not only to give an invitation some time beforehand, but to send round servants at the proper time to inform the invited guests that all things are ready. The servant here represents Christ himself. But the meaning is not confined to him, but includes the whole class of God's messengers. God now invites men by his Word, by his wisdom and goodness in nature, by his holy spirit, by the character and love of Jesus Christ, by providence, by conscience, by the lives and influence of his people, by pastors, teachers, parents, by revival influences, by all the means of grace. At supper time. At the hour appointed for the feast. This represents the fullness of time when the Messiah came. Say to them that were bidden. Who had been previously invited to the feast, and had had abundant opportunity to be ready. Come; for all things are now ready. The Jews had had a long preparation and training for this very time, and there was a widespread expectation peculiarly prepared for him and his work. For each of us all things are ready: the atonement made, the mansions prepared, the Father willing to receive, the doors open, the opportunities ready.*

THE INVITATION REJECTED. EXCUSES.—Vers. 18-20. *And they all with one consent. The literal sense is from the same motive, in the same spirit. The excuses differ but all of them spring from worldliness. Began to make excuse. Not to give the real reasons, but to render the most plausible excuses.*

Excuses and Reasons are often very different things. Men are often ashamed of their real reasons for their conduct, and for rejecting Christ, have to hide them by some plausible excuses. It was very strange that any should wish to be excused from a great feast. It is still more strange that any should wish to be excused from the Gospel feast. Excused from God, from heaven, from glory, from happiness, from immortality, from the noblest life. *I have bought me a piece of ground (a farm) and must needs go and see it. He was a man of property. Just as the invitation reached him he was on the point of going to see to its being put under cultivation; not to see what sort of a piece of ground it was, as sometimes would of course, be an insult to the host; at least, without an excuse. I pray thee have me excused. He was very polite about his refusal. He would come another time, but not now.*

Rejection of Christ on Account of Property arises (1) from the pressure of cares and anxieties that occupy the mind; (2) from the want of a sense of need which property often gives; (3) from the fear that it may have to be used for the Lord instead of gaining for himself; (4) from the fear that it might become less profitable; for it often brings larger income if used for unchristian purposes. *And another said, I have bought five yoke of oxen. Here was the business man's excuse. And I go to prove them. He had his plans all laid, and he was not willing to change them.*

Business Excuses for rejecting Christ are: (1) We are too busy to attend to his claims; (2) we would have to change our business if we became Christians; (3) we would have to change our methods of business, as soon as we have accumulated a fortune we will live a Christian life. *I have married a wife, and therefore I cannot come. He, of all fees that his excuse is valid. He could not interrupt his wedding feast, nor could he bring his bride to a feast of men.*

Home Excuses for neglecting religion are often given. The delights and pleasures of home charm away from religious duties, they absorb the time and interest, sometimes the fact that husband or wife is opposed intensifies the difficulty of beginning and living a religious life. Each partner in a family should help and not hinder the religious life of the family.

THE NEW INVITATION.—Vers. 21-23. *So that servant came, and showed his lord these things. Reported the excuses which all had made. Then the master of the house being angry. God is never angry in the sense of unreasoning wrath. Our word indignation comes nearest to what is meant by God's anger,—the indignation which necessarily arises in every holy being against sin. Go out quickly into the streets and lanes of the city, the poor, the maimed, the halt, and the blind. The picture is impossible to realize in our land. In the East such a throng as is here described may be often seen in the city streets. These four classes may represent the various classes of sinners and the effects of sin upon the soul. And yet there is room. What a glorious declaration is this in regard to the Gospel! Millions have been saved, but there yet is room. The atonement is large enough for all; and the love of God is inexhaustible; the invitation is limitless. If any one stays away, it will be because he will not come. Go out into the highways and hedges. Without the city walls, and refers to the calling of Gentiles. And compel them to come in. Not by force, but by arguments, by persuasion, by the force of love and entreaty, by the attractions of the feast, by the goodness of him who gave it. It is the business of all Christians to go out into the highways and hedges, and invite all to come to the Gospel feast.*

THE FATE OF THOSE WHO REFUSE.—Ver. 24. *None of those men which were bidden. And refused to accept the invitation. Shall taste of my supper. No matter how rich or respectable they are in other respects. Their exclusion is wholly their own fault. God wants all men to come. He invites all, he repeats his invitation, and they will not come. Nothing shuts a person out of heaven but his own choice of evil instead of good. All that God does for men is to help them come. And men stumble over the very golden stairway to heaven; they turn the opportunities to gain crowns and thrones into excuses.*

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PRACTICAL HINTS.
The Gospel is like a feast, delightful, satisfying, abundant. Christ desires all to come. His purpose is one of love and blessing. Everything is prepared for the redemption of man. One of the strangest things is that so many reject the invitations of God to his highest blessings. The excuses men give for rejecting the Gospel are usually not their real reasons. There are no excuses which will stand the light of the day of judgment. Things right and good in themselves may be wrongly used as excuses. The invitation to the Gospel feast is to be carried to all. Not one should be left out. It is the duty of the churches, not to wait for men to come to them, but to go to men with the invitation.

W. C. T. Union.
OUR MOTTO.—If God be for us, who can be against us.
He Could but Cannot.
BY MRS. GEORGE ARCHIBALD.
He was one of the fellows
That can drink or leave it alone,
With a fine, high scorn for common men.
Who are born with no back-bone.
"And why," said he, "should a man of strength,
Deny to himself the use
Of the pleasant gift of the warm, red wine,
Because of its weak abuse?"
He could quote at a banquet,
With a manner half divine,
Full fifty things the poets say
About the rosy wine;
And he could sing a spirited song
About the lips of a lass,
And drink a toast to her fair young worth
In a sparkling, generous glass.
And since this lordly fellow
Could drink or leave it alone,
He chose to drink at his own sweet will,

Till his will was overthrown,
And the lips of his lass are pale with grief,
And her children shiver and shrink,
For the man who once could leave it alone
Is the pitiful slave of drink.

—More than one hundred ladies were presented with rewards for proficiency in hygiene and ambulance at the late meeting of the National Health society of England. —The state W. C. T. U. of Connecticut is in a very flourishing condition. Two promising new societies were recently organized by the state president, Mrs. S. B. Forbes, who has been making a tour of the local unions. Everywhere a more lively enthusiasm was the result of her work.

—Miss Charlotte A. Gray, during a recent tour of the northern towns of Norway, obtained more than 600 signatures of women to the world's W. C. T. U. petition against the liquor traffic, collected quite a sum of money for the Woman's Temperance temple, formed two new societies of the W. C. T. U., and aroused among the women wherever she went a more active interest in the temperance work.

THE NEW PRESIDENT OF THE B. W. T. A.
The British Women's Temperance Association has to day unanimously and enthusiastically elected Lady Henry Somerset president for the coming year. I believe it may be truly said of her, as it was of Esther, that she has come to the kingdom for just such a time as this. She is peculiarly gifted in mind, manner, and person to be the leader of the great army of temperance women in Great Britain, and it is universally felt that she is God's gift to us to fill the place made vacant by the summons to her eternal home of our beloved and honored president, Margaret Bright Lucas.

Lady Henry Somerset is a deeply taught Christian, full of zeal in good works, and realizing very fully that the source of her strength for all she may be called upon to do, is not in herself, but in the Lord alone. Her great natural gifts are all given up to the control and guidance of the Spirit of God, and we feel sure she will be endowed with divine wisdom in leading our temperance women forward in their work "For God and Home and Native Land."

A few biographical items will be of interest to her American sisters. Lady Henry Somerset was born in 1851, and was the daughter of Earl and Countess Somers of Eastnor Castle, Leicestershire. At the death of her father, Earl Somers, there being no sons, she was treated as the eldest son and inherited the large family estates. In 1872 she married Lord Henry Somerset, the second son of the Duke of Beaufort.

Until in 1885 her life was passed in the gayest circles of England's most aristocratic society, and although she had always had many and deep longings after a spiritual life, she knew but little of divine things. In 1885, however, she turned her back on the world and went to Eastnor Castle to spend some months alone with the Lord. And here He revealed Himself to her as a present and complete Saviour, and from that time her life has been entirely devoted to His service.

The first temperance meeting she ever attended was in December, 1885, in the little village of Eastnor, at the gates of her castle, when she signed the pledge along with forty of the people on her own estate. Having devoted herself to the care of her tenements, her experience of the awful evils of intemperance among them has given her very strong convictions on the subject, and she thinks she cannot devote her time and talents to any worthier cause than that of total abstinence.

I want to tell my dear American sisters, that Lady Henry Somerset reminds me in many ways of our own beloved Miss Willard, and I seem to foresee in her appointment as president of the B. W. T. A. an earnest of future triumphs that cannot be measured in our woman's temperance work, not only in England but in the world.

I must also add, what I know will delight the readers of *The Union Signal*, that our new president feels the deepest sympathy with all our American methods, and is a warm admirer of our own Miss Willard. Some day I hope she will visit America, and then you will, I am sure, realize with me, that one of God's best boons has been bestowed upon us in a leader of such gifts and graces as Lady Henry Somerset. HANNAH WHITALL SMITH. London, Ma. 21, 1890.

Hides, Leather, Oil!

WILLIAM PETERS, LEATHER Manufacturer, and dealer in Hides and Leather, Cod Oil, Neat Foot Oil and Finishing Oil.

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