

## Ayer's Sarsaparilla

### The Best Blood Medicine

So say Leading Physicians and Druggists, and their opinion is endorsed by thousands cured by it of Scrofula, Eczema, Erysipelas, and other diseases of the blood.

"Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. It is the best."—R. S. Lang, Druggist, 212 Merrimack St., Lowell, Mass.

Dr. W. P. Wright, Paw Paw, Tenn., says: "In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood."

Dr. R. R. Boyle, Third and Oxford Sts., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

"For many years I was afflicted with scrofulous running sores, which, at last became so bad the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year, for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla."—D. A. Robinson, Neal, Kansas.

Don't fail to get

**Ayer's Sarsaparilla**

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists, \$1, six \$5. Worth \$5 a bottle.

MADE IN U.S.A.

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### Dreaming of Home

It comes to me often in silence,  
When the first light sputters low—  
When the black uncertain shadows  
Seen wreaths of the long ago;  
Always with a throb of heartache  
That thrills each pulsive vein,  
Comes the old, unquiet longing,  
For the peace of home again.

I'm sick of the roar of cities,  
And of faces cold and strange;  
I know where there's warmth of welcome,  
And my yearning fancies range  
Back to the dear old homestead,  
With an aching sense of pain.  
But there'll be joy in the coming,  
When I go home again.

When I go home again! There's music  
That never may die away,  
And it seems the hands of angels,  
On a mystic harp, at play,  
Have touched with a yearning sadness  
On a beautiful broken strain,  
To which is my fond heart wondrous—  
When I go home again.

Outside of my darkening window  
Is the great world's crash and din,  
And slowly the autumn shadows  
Come drifting, drifting in.  
Sobbing, the night wind murmurs  
To the splash of the autumn rain;  
But I dream of the glorious greeting  
When I go home again.

Eugene Field, in the Chicago News.

### The Sabbath-School.

#### INTERNATIONAL LESSON.

Third Quarter—Lesson V.—August 2

CHRIST AT JACOB'S WELL.

—John 4:5-26.

GOLDEN TEXT.—Whoever will,  
let him take the water of life freely.—  
Rev. 22:17.

JESUS RESTS AT JACOB'S WELL.

Vers. 5, 6. Then cometh he to a

city (rather, town) of Samaria.

The province which lay between Judea

on the south and Galilee on the north.

This province was extremely

fruitful. Which is called Sychar.

A small town near the ancient

Shechem, half a mile north of the

supposed site of Jacob's well. It lay

at the foot of Mt. Ebal. Near

to the parcel of ground that Jacob

gave to his son Joseph. John refers

to Gen. 48:22. Here Joseph was

buried (Josh. 24:32). Now Jacob's

well was there; i. e., the well Jacob

dug in the land he bought on his

return from Padan-aram. It is on

a knoll 18 feet high. There is an

irregular open space, cut out some

six feet in the ground, and walled

up on the sides. It was originally

nearly square—say 17 by 15 feet.

In the centre of this chamber is the

well. It is nine feet in diameter,

and for some 12 feet is walled up.

Thence downward it is solid rock.

In 1697 it was 105 feet deep. A

dozen years ago an Arab was let

down into the well, and it was found

to be 75 feet deep, and quite dry at

bottom. Jesus therefore being

wearied with his journey. He had

been travelling on foot from Judea,

a hard day's journey. Sat thus on

(by the well, or on the low wall

built around the well. And it was

about the sixth hour. About 6

o'clock in the evening according to

the Roman computation of time.

Jesus weary and resting. There

is comfort in knowing that Jesus

was weary, that he grew tired as his

work pressed him, that he felt the

need of rest and longed for it. It

sometimes seems as if we ought to

feel stronger than we do, and as if

we were to blame for not being able

to bear up without giving way to

weariness. But if Jesus felt weariness

in his life-work, and yielded to it

without sinning, we also are entitled

to be tired and to take rest.

A WOMAN OF SAMARIA GIVES

HIM A DRAGHT OF WATER.—Vers.

7-9. There cometh a woman of

Samaria to draw water. The

woman belonged to Sychar. Jesus

saith unto her, Give me to drink.

By asking a favor he opens the way

to the granting of one. For his

disciples were gone away into the

city (Sychar) to buy meat, i. e., food.

This gives the reason why Jesus

was left alone, and why he had

nothing to draw with. How is it

that thou, being a Jew, etc. She

recognized him as a Jew. For the

Jews have no dealings with the

Samaritans. This is a remark made

by the writer to explain the point

of the woman's question. She

wondered that a Jew, weary and

thirsty though he might be, should

speak to her. Have no dealings

with. In such matters as buying

and selling, intercourse was allowed.

The Reasons for this non-inter-

course were (1) The difference in

he went straight forward in the

path of duty.

JESUS POINTS HER TO THE LIVING

WATER.—Vers. 10-15. It is worth

while to note here how often, Jesus

gives his best instruction, his choic-

est truths, in private conversation

and to one hearer or a very few.

If thou knowest the gift of God. The

living waters referred to below, and

salvation and eternal life which

they produce. And who it is that

saith. And that the Messiah that

brings this salvation is now talking

with you. Thou wouldst have asked

of him. Spiritually our positions

are reversed. It is I who can give

thee the water from the well, and

quench thy thirst forever. And he

would have given thee living water.

That is, perennial, springing from

an unfailing source. Living water

here signifies the whole sum of

blessings which Christ furnishes for

renewing the souls of men and

making them tranquil and happy.

Sir, thou hast nothing to draw with.

The wells of inhabited countries, as

well as in deserts, have oftentimes

no implements for drawing of water.

The people that go to dip water are

provided with small leathern buck-

ets and a line. From whence then.

She took his words literally, missing

his real meaning. Art thou greater

than our father Jacob. The Samaritans

were living in the territory of

Ephraim and Manasseh, sons of

Joseph, and doubtless more or less

of the ancient blood ran in their

veins. Which gave us the well. It

was made at great expense. And

drank thereof himself, etc. This is

said to show the goodness of the

water. Whosoever drinketh of this

water. He fixes the woman's mind

on a single point—the difference

between the water of the well and

the water which he is ready to give.

Shall thirst again. Because it was

merely for the body, and refreshed

only for a brief time. But whoso-

ever drinketh of the water that I

shall give him. The water is a gift.

Shall never thirst. This does not

contradict, "Blessed are those that

hunger and thirst after righteous-

ness," but it declares that there is

an unfailing supply always at hand.

Life is made up of a succession of

thirsts and their satisfaction. Shall

be in him a well of water. The

water being within can never fail

to be ready to satisfy any thirst

that may arise. Springing up into

(unto) everlasting life. Not that

eternal life is some future result to

be realized hereafter. The soul in

which the living water flows has

eternal life. And it will continue

to flow forever. Sir, gives me this

water. The woman dimly recog-

nizes Christ's meaning, and asks for

living water.

JESUS REVEALS HER TO HERSELF.

Vers. 16-19. Jesus saith unto her,

Go call thy husband. This appears

to be, at first thought, a break in

the conversation; it is in reality the

first step toward granting the

woman's request; for the first step

is to convince of sin and of the need

of a better life. The woman answered

and said, I have no husband.

The woman's words are a genuine

confession. Jesus said unto her,

Thou hast well said, I have no hus-

band. He shows her how fully her

life is known to him. How gently

he unrolls the blotted and blurred

scroll of her life. For thou hast had

five husbands. The five husbands

must be regarded as lawful hus-

bands. Some of these five must

have died or been divorced. He

whom thou now hast is not thy hus-

band. She had not been lawfully

married to him. In that saidst thou

truly. Christ exposes the falsehood

which lurks in the literal truth of

her statement. Jesus kindly shows

the woman her sinful character,

convinces her of sin, in order that

she may feel her need, and then

seek for the eternal life. The

woman said unto him, Sir, I perceive

that thou art a prophet. From his