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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-approved 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 iodides. 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 purgatives 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 Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of

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Have you ever noticed that when you're buying berries by the peck, that the ones on top are large and ripe, without a spot or speck, while those beneath are small and green not worth the looking at? Can you not altogether worthless—have you ever noticed that?

Have you ever noticed in the summer when the days are cold, the ice man leaves a larger chunk than what your box will hold? But when the days are scorching hot and nearly fry your fat, He leaves the merest trifle—have you ever noticed that?

Have you ever noticed that the man who's always telling you about the wondrous things he's done and what he's going to do, is loafing at the present time—his purse is busted flat, and "won't you loan a five?"—have you ever noticed that?

Have you ever noticed fisherman all have such awful luck, The mammoth fish they nearly get, fall back into the hook, And while of great fresh water whales they ever wily chat, They bring home tiny minnows—have you ever noticed that?

Have you ever noticed office-seekers, ere election day, grasp everybody's hand and something kind and fetching say, But who, when safe in office, with a salary big and fat, Forget the humble voter—have you ever noticed that?

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson III.—July 19.

CHRIST'S FIRST MIRACLE.

John 2:1-11.

GOLDEN TEXT.—*This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.*—John 2:11.

THE WEDDING AT CANA.—Ver. 1. And the third day, from the calling of Philip and Nathanael. There was a marriage. Including the marriage feast which was frequently celebrated for several days. Cana of Galilee. We are unable to fix with certainty the site of this village. And the mother of Jesus was there. Already present as a friend, possibly a relative. The mother of Jesus. This is the noblest and tenderest title by which she could be called.

JESUS, A WEDDING GUEST.—Ver. 2. And both Jesus was called (invited), and his disciples, to the marriage. The form of the sentence shows that our chief attention is to be fixed on Jesus, not on the disciples.

AN UNEXPECTED WANT.—Ver. 3. When they wanted wine. Better, when the wine failed. Perhaps the arrival of these six or seven guests caused the want. The mother of Jesus saith unto him, They have no wine. This was probably said secretly so that the guests would not know the want, or the family feel disgraced.

Why Mary Applied to Jesus. The family in which she was a guest was in a serious difficulty. Perhaps she felt in a measure responsible, since her son and his disciples may have been in part the occasion of the failure.

JESUS WORKS A MIRACLE OF HELPFULNESS.—Vers. 4-10. Jesus saith unto her, Woman, what have I to do with thee? The English words convey an impression of disrespect and harshness which is absent from the original. What have I to do with thee? Literally, what is there to me and thee? Mine hour is not yet come. The hour for me to begin my public ministry, accompanied as it is to be with the working of miracles, the hour for my manifestation. Whatsoever he saith unto you, do. This implies that his mother did not take Jesus answer as a refusal, but as a consent. And there were set there six water-pots of stone, after the manner of the purifying of the Jews. The water-pots were near at hand, in the court, or at the entrance to the house, not in the house itself. Containing two or three firkins apiece. "Firkin" is an almost exact equivalent of the Greek metretres, which was about nine gallons. Jesus saith unto them, Fill the water-pots with water. Either the vessels were empty, in consequence of the ablutions which had taken place before the feast, or they began with emptying them, to fill them afterwards anew. And they filled them up to the brim. This serves to bring out the eagerness with which the work was done. Draw out now. Into the tankards or cups. The moment of the miracle seems to be between vers. 7, 8. And bear unto the governor. Here is where faith was required. To put water in the jars required simple obedience; but to draw that water out and pass it to the chief guest as wine made a strong demand on faith. The governor of the feast. The word thus translated is of rare occurrence, and means literally the ruler of the

dining-room and tables with three couches, or sets of cushions. When the ruler of the feast. The same word as governor of the feast in ver. 8, and again in this verse. Had tasted... and knew not whence it was, but the servants... knew. The independent witness to the two parts of the miracle establishes its reality. The ruler of the feast declares what the element is, the servants knew what it was. Called the bridegroom. Perhaps across the table or across the room. At the beginning... good wine. Before the sense of taste is blunted. When men have well drunk. The ruler of the feast is but alluding to the corrupt customs and fashions among men, but not to taught that was necessarily going on before his eyes. Thou hast kept the good wine until now, till this late hour or period of the feast.

CHRIST'S EXAMPLE AS TO WINE. Wrong Inferences. It is a wrong inference to imagine that the precepts and principles of Christ do not require total abstinence in our circumstances. It is a wrong inference to suppose that Christ would have used wine under different circumstances or in our day. It is one of the worst of fallacies to argue that because a certain thing is right therefore another thing with the same name is right; or because an act is right under certain circumstances, therefore that act is also right under entirely different circumstances.

JESUS MANIFESTING HIS GLORY.—Ver. 11. This beginning, etc. (better, This, as a beginning of his signs) did Jesus in Cana; i.e., it is the first miracle of all, not merely the first at Cana. Miracles. Signs. And manifested forth his glory. The glory is truly, inherently, Christ's glory.

Christ's Glory was his divine nature as the Son of God. His glory was his goodness. The miracle showed the perfectness of his character, his love for men, his desire for their welfare.

THE FIRST MIRACLE A TYPE OF CHRIST'S MISSION. The change of water into the luscious juice of the grape, (far more than into fermented wine) is the sign and symbol of all which Christ is evermore doing in the world, ennobling all that he touches, making saints out of sinners, angels out of men, and, in the end, heaven out of earth, a new paradise of God out of the old wilderness of the world.

PRACTICAL HINTS.

Jesus sanctified by his presence the joys and duties of daily life. That place of enjoyment is safe where Jesus may go with us, where we would welcome his presence.

Wherever we go we should take Jesus with us, not always in words, but always in act, in sympathy, in kindly deeds. He that leaves his religion at home has no true religion, but only usks and forms.

We should go to Jesus with our needs, even our temporal wants. Note the readiness of Jesus to help others, while he would not make even bread for himself.

The world gives the best first, but at last it biteth like a serpent. Jesus gives his best things last. The farther we go with him, the greater the good, the deeper the joy.

Rubber on the Amazon.

In early morning, men and women come with baskets of clay cups on their backs, and little hatchets to gash the trees. Where the white milk drips down from the gash, they stick their cups on the trunk with daubs of clay, moulded so as to catch the whole flow. If the tree is a large one, four or five gashes may be cut in a circle around the trunk. On the next day, other gashes are made a little below these, and so on until the rows reach the ground. By eleven o'clock, the flow of milk has ceased, and the contents of the cups are collected in calabash jugs. A gill or so is the utmost yield from each tree; and a single gatherer may attend to one hundred and twenty trees or more, walking always through these dark marshes, for the rubber-trees are scattered through the marshy forest, where a silence reigns that is unbroken by beast or bird.

The milk, if left in the original state, coagulates after a while, and forms an inferior whitish gum. To make the black rubber of commerce the milk must go through a peculiar process of manufacture. Over a smouldering fire, fed with the hard nuts of the *tucuma* palm, is placed a kind of clay chimney, like a wide-mouthed, bottomless jug; through this bocoo the thick smoke pours in a constant stream. Now the Indian takes his mould—in this case, a wooden one, like a round-bladed paddle—washes it with the milk, and holds it over the smoke until the liquid coagulates. Then another coat is added, only now, as the wood is heated, the milk coagulates faster. It may take the gatherings of two or three days to cover the mould thick enough.

Then the rubber is still dull white; but in a short time it turns

brown, and finally almost black, as it is when sent to market.

The mass is cut from the paddle, and sold to traders in the village. Bottles are sometimes made by moulding the rubber over a clay ball which is then broken and removed. Old-fashioned rubber shoes used to be made in this way.

During the wet months, from February to July, the ground is deserted: the gum is then weak and of little value, and the trees need rest at this time.

Rubber is almost the only product of the lowlands. The seeds floating on the water will take root, and, if planted on land, will grow rapidly: the trees, properly cared for, will yield well in fifteen years. The greater portion of the rubber swamps on the upper Amazon are government property. There is a pre-emption of public land, by which any one can secure the sole use of a rubber swamp, of any extent that he can manage, for any period, but without having an absolute proprietorship. If he deserts the ground, another man can take it up without hindrance. Land can be purchased outright at rates varying from thirty cents to seventy-five cents per acre, but there are extra charges for surveying.

Some large proprietors live in princely style; but it is a notorious fact that nearly all of them are deeply in debt, far beyond their power to pay. They pre-empt a tract of ground, bring forty or fifty Indian gatherers from Bolivia, under contract to work for a certain period, get them into debt after a few months, and so establish a kind of feudal proprietorship, which is under the ultimate and absolute control of the grand prince living in Para or some large city.

The rubber business is a ruinous one for the province, as Brazilians are fully aware. The laborer who gains two or three dollars from a single day's gathering, has enough, as life goes there, to keep him in idleness for a week; and when his money is spent, he can draw again on his ever-ready bank. It draws workmen from agricultural employments, and retards civilization by keeping the Indians and half-breed population away from villages and schools, yet not from the worst side of life. The traders have consciences as elastic as the rubber they buy. They sell their goods to the Indians on credit; and, when they come to pay, they trade on their ignorance, and get twice as much as their goods are worth.

The small traders are governed by the proprietors in river towns, these in turn by the trade princes in Para: hence the whole industry is under the control of ten or twelve men who work to their own advantage.—*Marion Moore, in Presbyterian.*

A lignite sugar refinery has been established in Philadelphia for utilizing "black strap" the refuse of molasses. Hitherto this substance has been used in making rum, but the product has always been in excess of the demand. The inventors claim that the process will revolutionize the sugar industry. It is clarified through pulverized lignite.

Wood stone is the name of a new compound material composed of saw dust and calcined magnesite. The mixture, having been well worked up with water, is put into moulds and pressed into whatever shape may be desired. A scientific authority says it is incombustible and impermeable to water, is susceptible of a fine polish, and is adapted to numerous uses.

Minard's Liniment cures Burns, etc.

THE USUAL WAY.

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