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McMURRAY & CO, wish to return their sincere thanks to the public for their generous patronage for the past 17 years they have been in business. And as we have decided to make a change in our business we therefore ask all indebted to us over six months to call at once and settle their accounts before June 1st, and all those whose accounts are standing over one year after that date will be placed in the hands of an attorney for collection. In order to reduce our stock at once we have decided to sell our large stock of Organs, Pianos, Sewing Machines and Fancy Goods at a Great Reduction, as all must be sold if possible by July 1st. We have on Hand a large stock Organs manufactured by Karn, Dominion and Doherty, also a number of second hand organs and Pianos that must be sold regardless of cost, also a very large stock of Sewing Machines, The White, New Home, New Williams, Climax New Ideal, Queen and Standard.
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The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson IV—July 25

PAUL PREACHING IN ATHENS.—Acts 17 : 22-34

Read Verses 13 21.

Commit Verses 24-27.

GOLDEN TEXT. *-God is a Spirit; and they that worship him must worship him in Spirit and in truth.* —JOHN 4 : 24.

PAUL AT ATHENS—AMONG THE JEWS —Vs. 13-17. When persecution arose in Berea. Paul's friends hastened him away, secretly. The others, as less prominent, could remain in safety, finish up the work, and follow Paul leisurely. Paul went to Athens, the intellectual capital of Greece.

Athens has one of the most beautiful situations in the world. Four famous mountains lie around it, and four still more famous hills are within the city; the Acropolis, the Areopagus, or Mars Hill, the Pnyx, on which the assemblies of the people were held and Demosthenes spoke his oration, and the Museum.

All succeeding generations and civilized nations have acknowledged the intellectual supremacy of Athens. Athens was one of the three most influential cities of the world's history.

At the time of Nero, Athens contained over three thousand public statues, besides a countless number of lesser images within the walls of private houses. Of this number the great majority were statues of gods, demi gods, or heroes. Every gateway and porch carried its protecting god. Every street, every square, nay, every purlieu, had its sanctuaries. Paul thus found the city full of idols, the real meaning of the words translated "wholly given to idolatry."

Paul began his work in the Jewish synagogues on the Sabbaths, but went daily to the Agora, or market-place, and discussed religious themes.

PAUL'S WORK IN ATHENS,—AMONG THE PHILOSOPHERS.—Vs. 18-21. He excited so much interest that the attention even of the Epicureans and Stoics, the leaders in philosophy and religion, was drawn towards him. After discussing with them for a time, they requested him to leave the market, and ascend the steps of Areopagus, Mars Hill where had often assembled "the noblest blood of Athens, the first politicians, the first orators, the first philosophers."

PAUL'S ADDRESS BEFORE THE COURT OF AREOPAGUS.—Vs. 22 31. *In the midst of Mars' hill.* The court of Areopagus. *Ye are too superstitious.* This rendering does not express the facts nor the courtesy of Paul. He would say, "Ye are very religious," for objects of religion were on every side. *As I passsd by.* In his wanderings around the city. *And beheld.* Was attentively contemplating. *Your devotions.* Not acts of worship, but objects of worship, such as temples, altars, images. *I found an altar* ....TO THE UNKNOWN GOD, or an unknown God. As in heathen countries now, they then sacrificed to gods to propitiate them, and keep them from sending trouble upon them. That no deity might punish them for neglecting his worship, or remain uninvoked for blessing, they not only erected altars to all the gods named or known among them, but also to any other god or power that might exist, although as yet unrevealed to them. *Whom therefore ye ignorantly worship.* Rather, whom ye worship, not knowing his name, and attributes, and nature. *Him declare I unto you.* The very God whom they knew not, and yet had unconsciously longed for because they needed him, this God Paul set forth. It was death for any private person to disturb the religion of the State by the introduction of any foreign god that had not been publicly recognized. But how admirably does Paul avail himself of the inscription on the altar! Who could accuse him of innovation, when he only expounded to the Athenians the attributes of the God whom they had ignorantly worshipped? *God that made the world.* Not an idol, not one of many deities with which the Greeks peopled the world, but the Creator of all things, the Supreme Being the one God. The *Lord of heaven and earth.* In this sentence shines wisdom, power, omnipresence, goodness, authority. *Dwelleth not in temples made with hands.* He was infinitely above such gods as they were worshipping. In the temple of man's heart he dwelleth by his Holy Spirit. *Neither is worshipped* (served) *with men's hands,* as idols are, but by men's hearts. *And hath made of one blood.* God has made of one ances or, or one source, or one family, *all nations of men.* All men, therefore, are brethren *Determined.* All the affairs of nations are under God's control. He is the Universal Governor or Lord. *That they should seek the Lord.* The whole object of the divine providence, in his dealings with nations as well as with individuals, is to bring them to a knowledge of the one true God. *Might feel after him, and find him.* Paul here defines the actual position not only of idolatry, but of the modern systems of religion. They ask questions to which Christ is the answer. They express longings, and aspirations, while Christ bestows that for which they long. *Not far from every one of us.* He is near us in nature and its laws, in conscience, in our own spiritual longing; near us in love and care, near by, his Spirit, and by his Word. He is only waiting for us to open our eyes that we may see and know him. *For in him we live.* Everything in us and about us pertains to God. *As certain also of your own poets have said. Forasmuch then as we are the offspring.* Children and heirs of God, of his love, his care. *We ought not to think,* etc. Idolatry degrades man because it degrades God. That we are God's children, made in his likeness, is the greatest conception, both of God and of man, that has ever entered the human mind. *By art and man's device.* Alluding "to those masterpieces of sculpture in ivory, gold, and marble which were standing near him on the Areopagus.' *And the times of this ignorance God winked at*; i. e., overlooked. Sins committed in ignorance are different from those committed against light and conscience. They do not so harden the soul against God and the good. *But now.* Since Christ has come with new light, new motives, a new message from God. *Commandeth all men everywhere to repent.* To turn from their sins, and live as children of God should live. *Judge the world in righteousness.* Every decision will be absolutely right and correct. *By that man whom he hath ordained.* Jesus Christ, whom God hath ordained as the Saviour of all who will believe, and the judge of all the disobedient. *Hath given assurance,* or confirmation. *In that he hath raised him from the dead.* The resurrection of Christ brought assurance of the judgment of the world by Christ, because (1) it proved Christ's claim that he was the Son of God. (2) It proved that his teaching was true, a part of which was that he should judge the world. (3) It proved the resurrection of the dead and a life beyond the grave, without which there could be no judgment in the world to come.

PAUL'S SUCCESS AT ATHENS.—Vs. 32-34. Of that address we have only the barest outline.

SOME MOCKED. Paul's teaching was opposed both to their philosophy and their lives. The easiest way to escape his conclusions was to sneer at them.

SOME DELAYED A DECISION. There was nothing against Paul, and they dismissed him for the present, ready to hear more if a convenient season ever came.

SOME BELIEVED. There were several of them, but only two prominent ones are mentioned. *Dionysius the Areopagite.* A member of the court of Mars Hill, and hence a prominent and learned man. *A woman named Damaris.* For what she was noted is unknown, but she must have been a woman of distinction and power. A church was founded here later, and the Parthenon became a Christian temple.

SUGGESTIONS. The city of Athens was a picture of the human heart, full of idols, many of them very beautiful, full of lust, and passions, and longings, but often among its many gods rejecting the true God, and among its many searchings refusing to seek the true Saviour.

The highest culture, and art, and literature, surroundings of beauty, and an atmosphere of philosophy, cannot alone make a people holy, or save them from sin. Used for Christ and his kingdom, they are blessed; as a substitute for Christ, they are a failure.

It is not always the fault of the preacher or the teacher when men refuse to believe the gospel. The failure may be in the barren soil of the hearer. Even the best of preachers can accomplish more at some times, and at some places, than at others.

A Street Car Incident.

BY LILLA THOMAS ELDER.

Why is it, when some one does a beautiful and unselfish act, that we are surprised and find it a matter for comment and discussion? At heart most of us are philanthropists. We have abundant sympathies, but given the opportunity, how many of us actually carry out our resolutions? Oftentimes those from whom least is expected are the ones to shame us in our final reluctance. Recently in a Boston street car an incident occurred which gave thought to at least several women who were passengers at the time.

A little woman about thirty, surely not more, sat holding a bundle in a gray shawl, which proved, on closer inspection, to be a baby. The woman did not seem strong. Her brilliant black eyes and sensitive mouth were every now and then convulsed by the twitchings of some nervous affection, yet very tenderly and surely did she hold the gray bundle in her arms. Presently some one leaned over for a closer look at the wee atom inside the shawl. Then the little woman could no longer restrain herself, brim full as she was with the excitement of the event.

Look, she said, I found it—it's a little boy, not over two weeks old—in a churchyard, this noon, in Roxbury. It was covered over with newspapers and no one had seen it, though 200 people must have passed it during the morning. Poor little thing, and here she peered into the small pink face, it was almost perished with cold.

And what did you do with it? some one asked.

O, I picked it up and took it to a friend's house, and we warmed it and fed it and dressed it, and now I'm taking it home. She spoke with a slight French accent, in an impetuous way, and her black eyes danced with the joy of possession as she added, They wanted me to send it to the Children's Home, but I told them I found it and I was going to keep it. Do you want to see it?

By this time several other women sitting opposite had been drawn into the conversation. It seemed an extremely social affair for a street car, where ordinarily people gaze blankly at their neighbors or look fixedly at the panorama of outside things, as though looking through air. But there was nothing ethereal about this plain little work-a-day woman with the black eyes and the baby. We couldn't have helped seeing her had we tried, and no one wanted to try. Even the men in the car turned their heads as the French woman got up, balancing herself as best she could, and displayed to those opposite the quiet, sleeping, unconscious face of the little babe. Just so slept the dear Christ in Mary's arms, and this was one of his little ones.

It's a nice baby, we said, but have you no children of your own?

O, yes, two—the oldest is seven—but I want this one too.

But what will your husband say? some married woman asked.

O, he'll be tickled to death! That don't worry me. Why, if he knew I was bringing it home, he'd come to meet me to help carry it.

O, loving hearts! How many beat under shabby coats, and how often the purest generosity is found among the poorer classes. No questions of ways and means seemed to have worried the baby's new mother: Indeed she said, quite convincingly, I think if God let me find the baby he will help me take care of it.

Well, said a young woman, I fear my faith is not as great as that.

Nor mine, echoed another from across the car. And we looked at the little woman holding the gray bundle in a great wonder, so surprising did it seem to us, each one apparently better off than she in this world's goods, that with two little ones already to care for she should add to her labor and responsibility and take this homeless waif to her heart. But he was no longer motherless. In the soft black eyes that still moved nervously in quick jumps and starts glowed a pride and joy in the new baby boy, and in the slender hands that now and again adjusted the wraps about him was a gentleness, a tenderness, that insured love and blessing to the little stranger. In the face turned toward him as he lay asleep, all unconscious of what he had escaped and of what he had found, was the promise of motherhood. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." But in no spirit of self righteousness did the woman think of this thing she had done. To her it was the only thing to do, an impulse born of a tender heart, of an unselfish nature—an impulse born of God.—Congregationalist.

The Art of Not Hearing.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion and calls all manner of names, at the first word we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazines below where our temper is kept, and instantly close the door. If all the petty things said of a man by heedless and ill-natured idlers were brought home to him he would become a mere walking pin-cushion, stuck full of sharp remarks. If we would be happy when among good men, says the Presbyterian Banner, we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our business, our dress, or our affairs.

The Beginning of a Great Work.

The Sabbath school was organized in Gloucester, a town of England, a little more than a hundred years ago.

Robert Raikes, going back and forth to his printing office, saw with distress what crowds of idle, quarreling, profane children were in the streets. He asked a woman, standing in her door, if matters were always so bad.

On Sundays, she said, it is a great deal worse.

Mr. Raikes was not a man to go by on the other side when he saw a duty before him; he hired a room and gathered the children in. The notion spread, and that Sunday school organized in 1780 was the beginning of a work so great and so needed that I am not surprised you thought it had always existed, as a matter of course. — The Glad Tidings.

The man who has so much independence that he has to busy himself all the time exhibiting it has too much of a good thing.

For Weak People.

Milburn's Heart and Nerve Pills for weak people having heart or nerve troubles, such as palpitation throbbing, spasms, dizziness, shortness of breath, smothering feeling, pain in the breast, etc., are an invaluable medicine as hundreds of certified cures bear witness. For anamia, debility, after effects of Grippe and lost appetite they are a specific.

A Cure For Chilblains.

DEAR SIRS, — I used Hagyard's Yellow Oil for chilblains this winter and found it most effectual. It relieves the irritation almost instantly, and a few applications resulted in a complete cure.
F. L'ESTRANGE,
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It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, bronchitis and all affections of the throat, lungs and chest.

A Chinese Schoolboy.

The Chinese school children have instilled into them at an early age habits of hard, steady study. At the age of five a boy begins his schooling. At daylight he is given a task, and after it is completed is allowed an hour for breakfast. Again, later, he has an hour for luncheon, but he is at his study nearly twelve hours a day, seven days in the week. All the time that he is not saying his lessons he is learning aloud at the top of his voice. He is taught rudimentary astronomy, physics, and natural history, but greater stress is laid upon writing and his literary studies than upon any other branch. —Harper's Round Table.

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