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"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 Ford, 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.

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PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
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Second Quarter—Lesson VI.—May 10.

ISRAEL'S OVERTHROW
FORETOLD.—Amos 8:1-14.

GOLDEN TEXT.—Whoever hath not, from him shall be taken even that which he seemeth to have.—Luke 8:18.

SEEKING TO AVOID THE DOOM BY BANISHING THE PROPHECY. It is not probable that Amos uttered all his prophecies at once, but one after the other, with intervals between. In chapter 7 are three picture-parables, each one showing a darker doom. The last was interpreted by Amos to prefigure the laying waste of the sanctuaries of Israel, and the danger to Jeroboam. This gave opportunity to Amaziah, the high priest of the golden calf worship at Bethel, to make an effort to end these prophecies by banishing the prophet. He accused Amos of conspiracy and treason. Then he went to Amos himself, and bade him go home to Judah and prophesy there. As if stopping the utterance of the prophet would ward off the doom. Amos replied that he did not live by his prophecy, but was compelled to utter the message God gave him, and then proceeded to show Amaziah his own doom, and foretell the captivity of Israel.

AN ILLUSTRATION: THE BASKET OF RIFE FRUIT.—Vers. 1-3. Thus hath the Lord God showed unto me. The sentence of Amaziah pronounced. Amos resumes just where he left off, before Amaziah broke in upon him. And behold a basket of summer fruit. The fruit was the latest harvest in Palestine. The sight gives an idea of completeness. The people had ripened for ruin, and their ruin was near at hand. Then said the Lord unto me, The end is come. God's providences, mercies, chastenings, visitations, instructions, warnings, inspirations, were completed. There was no more to be done. I will not again pass by them any more. Will not any more overlook their transgressions, and forgive them, but must stop and punish them. And the songs of the temple. Either the great idol temple at Bethel, or the palace of the king, where joy and merriment were supposed to be at their highest. Shall be howlings in that day. Literally, shall howl, when sounds of joy are turned into wailing. There shall be many dead bodies in every place. The whole city one scene of death; every place thronged with corpses. They shall cast them forth with silence. An appalling sense of the presence and wrath of God. The reign of death and doom, none to bury or make lamentation.

AN APPEAL TO CONSCIENCE.—Vers. 4-7. The nation is warned against continuing in their sins by such a picture of their sins that their own consciences declare the justice of the punishment. Hear this, O ye that swallow up the needy, to make the poor to fail. They did rid themselves of the poor by oppression of all sorts. Saying, When will the new moon be gone? The first day of the month, the new moon, was a holiday on which all trade was suspended, just as on the Sabbath. And the Sabbath, that we may set forth wheat. They loathed the rest of the Sabbath, because they had to rest from their frauds. Making the ephah. The bushel measure for corn and wheat, containing three pecks and three pints. The ephah small. For selling, so that they sold less than they agreed for the price. And the shekel great. The shekel = half an ounce Troy, was a fixed weight, up to the time of the captivity. With this enlarged weight, they weighed the silver received for the wheat, so that they received a great deal more for their wheat than it was worth. Thus they gained by a double fraud. And falsifying the balances by deceit. The balances which should have been just were balances of deceit. The use of a perfect and just measure was a condition of their remaining in the land promised to their fathers. That we may buy the poor, etc. The actual buying and selling of men is spoken of. When the rich had stripped the poor of lands, houses, and money, they would continue their fraud, that they might make the poor man so poor, that he would either be obliged to sell himself to them from want and distress, or be handed over to the creditor by the court of justice. And sell the refuse of the wheat. That which fell through the sieve, not full grains, but thin and withered ones. Making the people poor, they made a market for their refuse, which were all the poor were able to buy. The Lord hath sworn by the excellency of Jacob. Jehovah himself. He was the excellency of Jacob in the sense of being his most glorious portion. Surely I will never forget, never pass by without punishment. God must cease to be God, if he did not do what he swears to do.

AN APPEAL TO PRUDENCE AND FEAR. A VISION OF IMPENDING EVIL.—Vers. 8-10. Shall not the land tremble for this? The very land itself will shudder as with the convulsions of an earthquake. And every one mourn. Must not every inhabitant mourn in godly sorrow for such wickedness, or under the infliction of chastisement? And it shall be cast out and drowned. As the Nile rose, and drowned the whole land like one vast sea, and then sank again, so should the earth rise, heave, and quake, and sink again. This was a picture of the commotions, wars, and troubles of the nation. I will cause the sun to go down at noon. The language is figurative. Their sun should set in the height of their prosperity. Though they were now in meridian glory, ere long they should go out in darkness. The last days of Israel correspond with this description. I will darken the earth in the clear day. So sudden and unexpected would be their fall. And I will turn your feasts into mourning. See on ver. 3. Sackcloth. A coarse, dark cloth of goat's hair, worn as a sign of mourning. And baldness. All should shave their heads. Everything that contributed to luxury, or comfort, or personal appearance, would be given up. For the sorrow could be compared to nothing less than the mourning of an only son. Such mourning was in Egypt after the last plague. And the end thereof (of this mourning) as a bitter day. This implies that the judgment will continue. It was to be no passing trouble, but one which should end in bitterness, an unending sorrow and destruction; image of the undying death in hell.

THE RUIN IS BEYOND ALL HOPE OR REMEDY.—Vers. 11-14. I will send a famine in the land. No ordinary famine of bread, nor a thirst for water. These are very terrible, but they are of small account; the spiritual famine, the unsatisfied hunger of hearing the words of the Lord. Now they wished to drive Amos out of their land, but the time will come when they so much need help, when their oppressions are so great, that they shall wander from sea to sea, from Galilee in the east to the Mediterranean on the west, and from the north even to the east, over the whole land of Israel. In order to find the word of the Lord, to give them light and comfort and help; but they shall not find it. It seems strange, that God should refuse to hear some prayers and cries. But it is only when it would do no good. This truth is illustrated by facts on every hand. Men can ill-treat their bodies, and disregard the laws of health up to a certain point, and yet recovery be possible. But there is a point, to go beyond which is incurable disease and death. The same is true of all bad habits, and of wrong methods of living and working. All these are but illustrations of the downward course of sin. In that day shall the fair virgins, etc. Those who now stand in all the fullest and freshest vigor of life will succumb to this hunger and thirst. They that swear by. As their God, and the source of their help. The sin of Samaria = that by which Samaria sins, the golden calf at Bethel. Thy god, O Dan. Dan was the shrine of the other golden calf. The manner (or way) of Beer-sheba liveth. The method of worship at the idol shrine at Beer-sheba. Even they shall fall. Their false worship shall avail them nothing. The day of judgment is at hand.

BUT THE WORLD IS NOT HOPELESS. After all these terrible denunciations, Amos ends his prophecy with rays of hope. A new kingdom shall rise from the remnants of the old. The sun shall rise once more and never set. Glories and blessings beyond the highest dream of the ancients shall come to the house of David.

PRACTICAL HINTS.

Life is both an education and a probation; it is a test of what we are, and a means of making us what we ought to be. There is a limit to probation. There comes a time when it is too late to change; when, as in the case of Esau, repentance, cannot restore the lost birth-right.

There is a gradual ripening of our lives for the garner of our Lord, or for decay and death.

The consciences of sinners will bear witness that their punishment is just.

Oppression, injustice, wrongs to the poor, the weak, the unfortunate, will bring disaster and ruin.

To the wicked, the best things are transformed into evil.

The worst of all fables is a fable of hearing the word of God. This fable comes by disobedience to its precepts, by neglecting to read and study, by perverting its truths.

Whatever may happen to individuals or to nations, God's promises shall not fail, the world will be redeemed. New nations shall arise

who will fear the Lord, and his glorious kingdom shall come.

W. C. T. Union.

OUR MOTTO.—If God be for us, who can be against us.

Temperance Education.

The preventive work for temperance now going on in the United States, known as temperance education in the public schools, is rising like a star of hope for other lands. In 1887 this instruction concerning the nature and effects of alcoholic liquors, and other narcotics, was introduced into the schools of Honolulu, Sandwich Islands. In the following year one of the American text-books on the topic was translated into Japanese, and is now in use in the schools of that country. In Australia temperance education is made compulsory in primary grades.

The Siamese minister of education has recommended the translation and introduction of one of the American temperance physiologies into the government schools of that country, where not only alcohol and tobacco, but opium and Indian hemp as well, have united in their work of extermination. A resident missionary of Siam, writing to Mrs. Mary H. Hunt, the originator and leader of the temperance education movement in the schools of this country, and now superintendent of the same for the World's W. C. T. U., says that among the Siamese there is hardly one temperate man in one hundred; that she has never seen a man or boy among them who did not use tobacco, while some use opium and Indian hemp as well; and that the blood of the whole race is vitiated by these poisons. One slave to opium said that "if his mother's flesh were opium he could cut it out, piece by piece, and smoke it."

In India, where drink is said to be on the rising tide among the masses, the missionaries are looking to physiological instruction as a means of saving the coming generation from the threatening evil, and are actively engaged in a movement for securing the introduction of the study into the government schools. Mr. Maurice Gregory, of the Bombay Guardian, Rev. H. C. Stuntz, editor of the Indian Witness, and other missionaries in the Madras Presidency, in Bombay, Calcutta and Northern India, are in correspondence with Mrs. Hunt, concerning the preparation of the necessary text books and other ways and means essential to the success of the movement.

Application for copies of the American temperance physiologies have also been received from Turkey, where, according to Rev. A. Fuller, president of the Central College of Turkey, tobacco is almost a greater curse than alcohol. Other countries in which movements have been begun for the introduction into the schools of this saving knowledge of the narcotics, which are weakening the strong and destroying the weak of all races, are France, Austria, Bulgaria, England, Denmark, the Danish West Indies and England. Several leading philanthropists of the latter country have written for copies of the American school text-books on this topic, and the British Woman's Temperance Association is preparing to work actively for the introduction of the study into the English public schools.—Selected.

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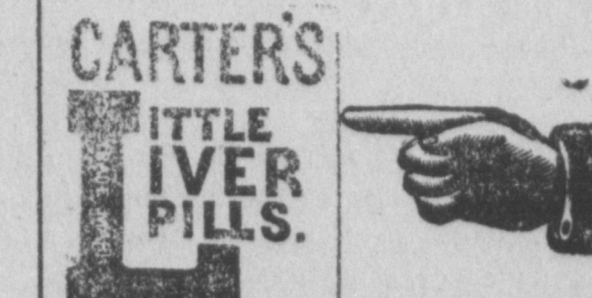
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