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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 diuretics known to pharmacy. For the last forty years, Ayer's

Sarsaparilla

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

J. C. Ayer & Co., 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

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. \$1.50 per bottle.



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Frank's Patent Reflectors for Churches, Schools, Banks, Theatres, Depots, etc. New and improved. Send for circular and estimate. A liberal discount on quantities. Trade Don't be deceived by cheap imitations. I. P. FRANK, 551 Pearl St. N. Y.

B. B. B. Burdock Blood Bitters

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

CURES

All blood humors and diseases, from a common pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

DISEASES

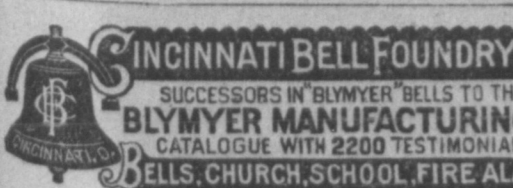
Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice-ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

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Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILBURN & CO., Toronto, Ont.



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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter—Lesson X—June 7

HEZEKIAH, THE GOOD KING.—2 Chron. 29:1-11.

GOLDEN TEXT.—*Them that honor me, I will honor.*—1 Sam. 2:30.

HEZEKIAH, THE GOOD KING.—Vers. 1, 2.

Hezekiah, the good son of a bad father, Ahaz, his mother, Abijah, the daughter of Zechariah, is mentioned in explanation of his character. It is uncertain from which of the 28 Zechariahs mentioned in the Bible Hezekiah's mother descended. And he did that which was right. He was reckoned one of the three perfect kings, the other two being David and Josiah. Ready for war when necessary, he gave his heart rather to the promotion of the internal welfare of his kingdom.

A Good Son of a Bad Father. No one has to be bad because he is brought up under bad influences. God has given every one a free will to enable him to resist evil influences and choose the good. Probably a good mother had much to do with Hezekiah's right choice. God's good grace was upon him, and he opened his heart to the gracious influences. Isaiah, the prophet, who was his tutor, was doubtless a great aid.

A GREAT REVIVAL OF RELIGION. Vers. 3-11. As soon as Hezekiah came to the throne, there was a new order of things. In the first month, of the Jewish year, called Abib, and Nisan, corresponding to the latter half of March, and the first part of April. Opened the doors of the House of the Lord. For the regular services of the temple. The temple had been closed and worship suspended by Ahaz. And repaired them. By plating and overlaying them with gold, and other kinds of metal. And he brought in the priests and the Levites, whose duty and interest it was to care for the temple and its worship. They were the appointed religious leaders of the people. Into the east street.

Either the eastern court in front of the Temple proper, or the open space before the eastern gate of the outer Temple court. Sanctify now yourselves. That is, ceremonially, by purifying yourselves from all legal defilement. Carry forth the filthiness. This filthiness or uncleanness might consist, in part, of mere dust and dirt, in part of idolatrous objects introduced by Ahaz. For our fathers. Theirs as well as his. Have trespassed. Dealt unfaithfully. Turned away their faces from the habitation of the Lord, and turned their backs. They have gone in exactly the opposite way from that which God had commanded them. Shut up the doors of the porch. Of the holy place, or nave of the Temple; the only entrance to the two holy chambers. Put out the lamps. Of the great golden candlestick in the holy place from which came the only light in the Temple, representing the shining of God's presence. To put this out expressed the desire to extinguish the worship of the true God. Have not burned incense. On the golden altar, the symbol of prayer and worship. Nor offered burnt offerings. Which expressed the consciousness of sin, repentance, forgiveness, consecration to God. Wherefore the wrath of the Lord. His intense feeling against sin, requiring its punishment. And he hath delivered them to trouble. Made them a horror. For, lo, etc. See 28:5, 6, 8, 17 for what is here stated. The priests and Levites hastened to obey the king's injunction, though the Levites were more prompt than the priests. They began the work of purification on the first day of the month. One week was consumed in cleansing the Temple proper, and another week was spent on the courts. All idolatrous objects and implements, and all the accumulations of filth during the idolatrous worship, were carried out of the city, and cast into a brook Kedron, to be washed away. On the sixteenth day, the Levites reported that the work was done. It is in mine heart to make a covenant with the Lord. Solemn renewals of the original covenant which God made with their fathers in the wilderness occur from time to time in the history of the Jews. On such occasions the people bound themselves with a solemn oath to observe all the directions of the law, and called down God's curse upon them if they forsook it. My sons. The king speaks to the ministers of religion in tones of affection. Chosen you to stand before him... minister and burn incense. Do all that was needful for the worship of God. In vers. 20-36 is described the reorganization of the religious worship. An era of revival is always an era of church-going and of worship.

Invitations sent Far and Wide (30:1-11). Not only Judah, but all Israel was invited to join in a celebration of the Passover. Messengers with letters from the king were sent everywhere. Quite a

large number accepted, but more mocked and laughed the messengers to scorn. Within three years after the rejection of this invitation Sennacherib had begun his great siege of Samaria, which ended within three years in the final captivity of the Israelites, and the destruction of the northern kingdom. They would not turn that they might be saved.

Great Meetings (30:15-27). The next month a great Passover feast was held for 14 days with an immense number of sacrifices, and with great gladness, "so that there was not the like in Jerusalem since the time of Solomon."

Teaching the People. Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord (30:22). The Law was his guiding star in public and private. The prophets were his honored and cherished counselors. Jewish tradition ascribes to him further, the collecting of the Prophecies of Isaiah, and the preservation of Ecclesiastes and Canticles.

The Destruction of Idols (2 Chron. 31:1; 2 Kings 18:4). Immediately after the great Passover the people in their enthusiasm went through the county destroying idols and idolatry in every form. The destroying of all idols of the heart is one of the surest marks of a true revival. They extended their work far into the kingdom of Israel. So great was the desire to destroy every vestige of idolatry, and every temptation to it, that Hezekiah even broke in pieces the brazen serpent which Moses had made in the wilderness, because it had been worshipped as an idol.

Renewal of the Regular Support of Public Worship (2 Chron. 31:3-6). King Hezekiah set the people an example in giving a portion of his wealth for the support of the priests and the Temple sacrifices, and then commanded the people to do the same, and they brought in abundance of the first fruits. A revival of interest in God's servants always accompanies a revival of true religion.

Results. (1) There was an improvement in morals as well as religion; they kept the commandments; they were generous; they had great joy in God's service. (2) The enemies of Judah were conquered, the Philistines driven out of the country, and the yoke of Assyria thrown off. (3) There was great outward prosperity. Hezekiah had exceeding riches and honor. The place at Jerusalem was a storehouse of gold, silver, and jewels. Towers and enclosures sprang up for the vast herds and flocks. The vineyards, olive-yards, and corn-fields, were again cultivated. The towers and fortifications of Jerusalem, the supply of water to the town, were for centuries connected with his name.

Revivals and Morals. We sometimes hear it said that we do not need so much a revival of religion as a revival of honesty, of truth telling, of kindly deeds. The religious revival is like a spring-time to the moral nature, awakening it to new life. No power known can do so much to uplift the moral character as a real revival of true religion.

Revivals and prosperity. Prosperity is not always the reward of a higher life in the individual; but in the community the promise is fulfilled, that the blessings of this world follow a higher spiritual life. This is the result of God's blessing. He intends it to be so, as an object lesson to the world, and an invitation and encouragement to a better life. A revived state of religion stimulates and awakens every faculty of the soul, so that every person under its influence can do better work. It discourages all vices, all immoralities; and these are the chief hindrances to prosperity. It awakens high ideas, noble motives, loftier ideals. It makes every common blessing sweeter and brighter.

HEZEKIAH'S SICKNESS AND RECOVERY.—See 2 Kings 20:1-11; Isa. 38:1-12; 2 Chron. 32:24. About the middle of his reign, Hezekiah was taken sick, and lay at the point of death. Isaiah came to him and told him that he must die. But he prayed to God in faith, and God cured him with the use of a simple but common remedy, and added 15 years to his life. From his hymn written after his recovery, we learn something of his feelings in view of death, and we cannot but contrast the death-bed of an Old Testament saint, with its outlook into an almost unknown future with the death-bed of a New Testament saint, before whom Jesus Christ, the resurrection and the life, has opened the life to come as fulfillment of life's hope and work.

THE GREAT DELIVERANCE.—2 Chron. 32:1-22; Isa., chaps. 36, 37; 2 Kings 18:13 to 19:37. Sennacherib, one of the greatest of the Assyrian kings came up to Judah (b. c. 701), and ravaged the country, and besieged Jerusalem. Once Hezekiah, in great fear, bought them off with immense treasures. Later, Hezekiah refused

to continue the tribute and Sennacherib returned to his attack on Jerusalem. The city was in despair. A number of Isaiah's prophecies have reference to this time. He predicted the deliverance beforehand. Hezekiah went to God in earnest prayer, and God answered by the destruction of 185,000 of the Assyrian army in one night. Whether by the direct agency of the angel of the Lord, or by a pestilence, or by the sirocco, as some have imagined, we are not informed.

LESSONS FROM THE LIFE OF HEZEKIAH.

A young man may become good, even though his father be bad. Grace can overcome all the disadvantages and difficulties of such parentage.

The first need of the individual and of the nation is a revival of true religion.

The leaders of the nation should lead in religious work.

It is of the utmost importance to begin right.

In every revival there is a divine work and the use of means by God's people.

W. C. T. Union.

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

My Thoughts Just Now.

MISS FRANCES E. WILLARD.

Why would you not receive a saloon-keeper into your church? Because it would be wicked. Is it then anything less than wicked to vote his business into a legal status? Fifty years ago it was respectable to sell slaves and "Cursed be Canaan" was the favorite Scripture quotation of pastor and deacon. Did that make slavery right? God gives us a new conscience about once in a generation. He has many things to say but we cannot hear them all at once. He is now saying his thoughts to us about alcohol.

It comes alike from the pages of science and of revelation. It is clear, vigorous, forceful. It appeals to human conscience, and its truth is supported by human experience.

Some try to close their conscience against these divinely uttered thoughts. One says: "I'll let liquor alone and liquor will then let me alone."

Oh, no, there is your mistake. The alcohol craze may cause a runaway that will crush you, or a fire that will burn your buildings or a railway wreck that will destroy your loved ones. Liquor will not let you alone. In a thousand ways it is crowding upon you the consideration of the most momentous issue of our time.

Look at this picture; On one corner of the street is a church, its tall spire pointing to heaven and lifting our hearts thither; on another corner of the street is a school house, with wide and welcoming door and friendly voices calling alike to youth and maiden to come and drink at the pure fountain of truth; across the street a home, the shrine of all that is sacred in human life, the cradle of infancy, the resting place of manhood, the shelter of age; and in the midst, surrounded by these three hallowed centres of Christian civilization stands another institution—alas! equally American, equally protected by our law, more than equally fostered by our politics, more than equally patronized by our young men—it is the dram-shop and its congeners, the gambling house and haunt of shame. The saloon is open Pandora's box of nearly every community outside the seven prohibition states; forth from it proceed wars and fightings; in it is lighted the incendiary torch; in it is dealt the random knife stroke—here the murderous pistol ball is fired; here is planned the outrage of the innocent, here is accomplished the ruin of the home. All this nobody disputes and yet, strange delusion of this strange hour, respectable men will look a Christian woman in the face and tell her they expect to vote for the perpetuation of this moral pest-house; and at this o'clock of the 19th century! It is a familiar colloquial expression among men, "I don't train in that company," or "I don't go with that crowd." And it is a familiar admonition of the mother to the son, "A man is known by the company he keeps;" and "Tell me with whom thou goest and I'll tell thee what thou doest." But it will be left for these great days of the Son of Man, this noontide of the sacred cause, to show the frightful paradox of good men, who go to prayer-meeting and have family worship at home, consorting, on the days when the destiny of our amendments is decided, with men whom they despise and habitually to associate with whom would destroy their reputation, to say nothing of their morals. There is not a more infallible proof that ours is God's cause than the character and record of those that are arrayed against it. We love prohibition for the enemies it has made! There is

not a horse-thief in any state that will not vote against prohibition; there is not a house-breaker or highway man; there is not a gambler nor a dive-keeper in any city who will not lift his voice against us. The basest elements of society are "solid" against prohibition. Alas, our only danger is that the forces of church and home and school pull different ways.—Standard.

Minard's Liniment cures Colds, etc.

PERFECTLY CHARMING is what the ladies say about "Lotus of the Nile" Perfume.

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FATHERS and sons as well as wives and daughters need a purifying tonic medicine in Spring to prepare the system for the hot season and drive out the seeds of disease accumulated in Winter. B. B. B. has no equal as a spring purifier and costs less than a cent a dose. There is healing virtue in every drop.

Dyspepsia has driven to an early and even suicidal grave many a man who, if he had tried the virtues of Ayer's Sarsaparilla, would be alive to-day and in the enjoyment of health and competence. Sufferer, be warned in season, and don't allow the system to run down.

O. Bortle, of Manchester, Ontario Co., N. Y. writes:—"I obtained immediate relief from the use of Dr. Thomas' Electric Oil. I have had Asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previous to using the Oil."

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Cold, cough, consumption, to cure the first and second prevent the third use Hagyard's Pectoral Balsam, the never failing family medicine for all diseases of the throat, lungs, and chest. A marvel of healing in pulmonary complaints.

HARTSHORN'S SELF-ACTING SHADE ROLLERS

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HEAD

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cure

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is the base of so many lives that here is where we make our great boast. Our pills cure it while others do not. CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not grip or purge, but by their gentle action please all who use them. In vials at 25 cents live for \$1. Sold everywhere, or sent by mail. CARTER MEDICINE CO., New York.

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