

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.

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 unrivaled 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

BAD BLOOD

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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Is now showing SPRING OVER-COATINGS in Worsted and Meltons.
Spring Suitings.
Fancy Towelings in Worsted and Woollens. Plain and Fancy Serges in Black and Blue.

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SHOVELS and SPADES.
Just received from the factory:
30 lb. OZON and shovels and spades.
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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter—Lesson XII—June 21

CAPTIVITY OF JUDAH.—2 Kings 25:1-12.

GOLDEN TEXT.—Come, and let us return unto the Lord.—Hos. 6:11.

THE NATION HASTENING TO ITS FALL. The death of Josiah (in 609, 13 years after our last lesson) proved great disaster to the Jewish state. Of the remaining four kings in the 23 years the nation existed, three were brothers, the sons of Josiah; the fourth was a grandson, who reigned but three months.

The Moral Deterioration of the people is shown by the sins reproved by Jeremiah, as avarice (6:13); moral corruption (7:9, 10); licentiousness (5:8, 9); injustice and violence (6:6); shedding innocent blood (2:34); falsehood and hypocrisy (8:9, 10); bigotry and obstinacy (7:24-26); infidelity and perjury (9:2, 3, 7); re-establishing slavery (34:11); slander and deceit (9:4, 5).

The First Captivity (606 or 605) was in the fourth year of Jehoiakim. It was at this time that Daniel and his friends were carried captive to Babylon, and from this date is to be counted the 70 years of captivity foretold by Jeremiah.

Second Captivity, B. C. 598. Nebuchadnezzar again came to Jerusalem, and bound King Jehoiachin in fetters to carry him to Babylon; but he seems to have died in Jerusalem before the plan was carried out. His son Jehoiachin (Jehoiachin) was made king in his stead. He was only 18 years old, and as bad as his father. He had reigned but three months when Nebuchadnezzar sent back his army to Jerusalem, captured the city, sent a great amount of treasures from the palace and the temple to Babylon, with 10,000 of the more important of the people. Among these were King Jehoiachin, who had 37 years in prison at Babylon, and then was released; the prophet Ezekiel, and the great grandson of Midecai, Queen Esther's cousin.

WHAT GOD DID TO SAVE THE PEOPLE. God did much to prevent his people from rushing to their own destruction. The doom came slowly, and in mercy, to give time for thought and repentance. Prophets were sent to warn and entreat. Jeremiah had been speaking God's word for forty years. For nearly ten years Ezekiel, also, from the captivity in Babylon, had been uttering earnest words to the Jews in Palestine.

THE GREAT SIEGE OF JERUSALEM.—Vers. 1-3. One year and a half, from December, 588, to July, B. C. 586. And it came to pass in the ninth year of his reign; i. e., of Zedekiah, the twenty-first and last king of Judah. In the tenth month of the Jewish year, the month Thebet, corresponding to parts of our December and January. The tenth day. This, in 1890, corresponded to Dec. 21. In the year before it was January 2. This date has been kept as a fast by the Jews ever since. Nebuchadnezzar king of Babylon, he and all his host. These consisted of the fierce and cruel Chaldeans with warriors from the surrounding nations. Pitched against it. Surrounded it with their armies, to starve it to submission, if they could not break down its walls. And they built forts against it round about. These were probably movable wooden towers, sometimes provided with battering-rams. Such towers are seen in the Assyrian sculptures. The thud of the battering-rams shook the walls day and night; archers made the defence increasingly hard, by constant showers of arrows from the high wooden forts; catapults of all sizes hurled stones into the roofs of houses; mines were dug under the walls, and attempts by ladders were renewed at every favorable opportunity.

The Defence. Jerusalem was at this time a city of 20,000 inhabitants. Against the huge engines of Asiatic warfare the besieged citizens constructed counter-engines. Houses were demolished, that new walls might be built of their materials. The gates of the town were defended against the efforts of the enemy to burst them open or to burn them.

Captivities to Babylon. During the first year of the siege, probably the 3023 captives mentioned in Jer. 52:28 were sent to Babylon. Jeremiah's Land Purchase. We read in Jer. 32:6-15 that the prophet during the siege bought a piece of land on which the Chaldean army were encamped, showing his perfect faith in the word of God which he preached, and in the promise of a return.

A Spasm of Repentance. In Jer. 34 we have an account of a brief and false repentance of the leaders in Jerusalem. Contrary to the Jewish law, they had held their own countrymen in perpetual slavery. Now, in the agony of the attack, they set them free. But, during the siege, Nebuchadnezzar

called away a part of his army to meet the invasion of Pharaoh Hophra of Egypt. The Jews thought that their trouble was ended, and immediately repented of their repentance, and re-enslaved those set free.

The Severity of the siege. Famine within the walls aided the besiegers without; and it was speedily followed with an outbreak of pestilence. Food was well-nigh gone. There had long been no bread. Mothers were at last driven to murder and eat their children. The richest citizens wandered about searching for scraps in the dunghills. The houses were full of the sick and wounded; bloody fights between contending parties, as to surrendering or holding out, crowded the streets with fresh horrors. Besieged unto the eleventh year. The siege continued almost exactly a year and a half. Ninth day of the fourth month. The time was remembered exactly, so terrible was it. The fourth month. The middle of June to the middle of July. The siege ended, therefore, about July 1. There was no bread. They could hold out no longer.

THE FALL OF JERUSALEM.—Vers. 4-7. The city was broken up. A breach was made in the walls, and the city was entered at midnight. And all the men of war fled. And King Zedekiah with them. The gate between two walls. As the invaders were entering from the north, the king naturally fled toward the south. This path came out in the king's garden, which was laid out near Siloam. Now the Chaldeans (Chaldeans) were against the city round about. The "city" here mentioned is probably the lower city, as distinguished from the whole fortification. The Chaldeans had accumulated their forces around the northern and lower part of the city, where the walls were most vulnerable, which left the southern side comparatively free.

The way toward the plain. The depression bounding Palestine on the east along the Jordan and the Dead Sea, and extending down to the Red Sea. The way toward the plain is the road leading eastward over Olivet to Bethany and Jericho. The Chaldeans soon discovered the flight of the king, and pursued and overtook him and brought him up to the king of Babylon to Riblah. Nebuchadnezzar was conducting military operations against Tyre as well as against Jerusalem, so that Riblah was a favorable centre of operations for him. And they gave judgment upon him; i. e., brought him to trial as a common criminal, not as a king, because he had repudiated his most solemn oath of allegiance. Slew the sons of Zedekiah before his eyes. The punishment of Zedekiah was doubly cruel; first, his being made to witness the execution of his own sons. All the nobles of Judah, i. e., those who had fled with the king, were also slain before his eyes. Put out the eyes of Zedekiah. Blinding has long been a common Oriental punishment. Bound him with fetters of brass. The Assyrians captives are usually represented as bound hand and foot, the hands secured by one chain, the feet by another. And carried him to Babylon. According to Jewish tradition, Zedekiah was, like other slaves, forced to work in a mill at Babylon. Jeremiah tells us that he was kept in prison till he died.

Remarkable Prophecies fulfilled. God spoke by the tongue of Ezekiel one of the most mysterious and most curious predictions in the entire Bible. He declared that King Zedekiah should be led into Babylon a captive, should their live and their die, and yet he should never see the city. So singular is this record that we must read the verses just as he wrote them out (Ezek. 12:10-13). Mark, now, how providence works out the details of this almost contradictory prediction. Just two verses meet the whole difficulty (2 Kings 25:6, 7). Nebuchadnezzar was at Riblah, not yet returned to his capital; and the unhappy king of Judah was brought to him, and condemned to have both of his eyes put out. When this was done, the suffering man was led into Babylon. There Zedekiah wore his life away, sad and sightless. So he saw the king, but did not see the city.

THE COMPLETE DESTRUCTION OF THE CITY AND THE TEMPLE.—Vers. 8-10. And in the fifth month, on the seventh day of the month, which is the nineteenth year of Nebuchadnezzar came Nebuzar-adan, from Nebuchadnezzar at Riblah. Servant. Officer. And he burnt the house of the Lord, as prophesied by Jeremiah. And all the houses; i. e., all the places, not the poorer houses, as is shown by the following clause. Every great man's house, brake down the walls. Making the city a mass of ruins.

THE CAPTIVITY.—Vers. 11, 12. Now the rest of the people, who had not been slain, or taken to Nebuchadnezzar. And the fugitives, who had escaped from the city, and gone over to the enemy to escape the

horrors of the siege. With the remnant. Those who were still left of the people, the craftsmen, the diligent and well-to-do people. The poor of the land. These had now some compensation for their poverty. They had been oppressed by the rich and great, as Jeremiah tells us; and now their oppressors are ruined captives, and the poor have full opportunity in the country. Among those who remained was the prophet Jeremiah. Glams of comfort and hope came to the people. Jeremiah promised a return after 70 years. Isaiah continually foretold that a remnant should be saved, and pictured glorious times to come.

W. C. T. Union.

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

Extracts from the "Methodist Recorder."

At the Annual Temperance Meeting in Great Queen Street, Wesleyan Chapel, London, the Rev. R. Adery, said: Those who are acquainted with the drink bill of 1890 must believe that there is a great deal still to be accomplished. It appears to me that Government regard revenue as of more importance than morality.

It is a question of revenue not of morals. It is a question, "How will it effect our party?" We as churches must speak out on this matter. The cry is, "Pity the poor landlord" while the cry should be, "Pity the poor people, the drunkard, and the drunkard's wife and children."

At the same meeting Lady Lebright said: I am a member of the church of England, but I wear the total abstinence ribbon. I am very glad to take part in the temperance crusade, by which I mean the crusade for total abstinence, and in such a meeting as this if we are all unanimous on this subject, great good will be done. If there is one moderate drinker here who will sign the pledge this meeting will not be in vain. Is there any other cause in this Christian England of ours that causes so many sad tears to flow from the eyes of wives, of children, of parents weeping for sons and daughters? It seems to me that this stream of fiery drink flowing through the land, flows into the lake of death; just in proportion as that tap of strong drink runs so runs the tap of human sadness. I believe the Gospel and temperance go together, just as I believe moderate drinking and drunkenness go together. There are 180,000 public houses in this country, and if put in line, they would stretch, I am told, from John O'Groats to Land's end.

The blue ribbon is the best way of bringing people out of Darkest England. It is perfectly true that women's drinking is on the increase. Upon the moderate drinkers the responsibility for this state of things continues, as the public houses are not kept up for the drunkards or the abstainers, but for the moderate drinkers. As Christians we must not only moralize but work, for we are not doing as much harm to liquor sellers as we ought.

Relation of the W. C. T. U. to Missions.

Gratitude for God's Unspeakable Gift is the keynote of the work of the Woman's Christian Temperance Union. The gift of His Son means even more to woman than to man; for without Christ her degradation and sorrows are deeper than his. She recognizes in her Savior the true Emancipator of woman, and her heart goes out to Him with infinite love and gratitude when she compares the blessedness of her condition with the misery of her sisters in heathen lands. This gratitude prompted her to respond to the call of God which came through the Crusade, "Here, Lord, am I; what wilt thou have me to do?"

He showed her the work He had for her to do, showed her that in temperance is the "great open secret of the world," and that in her hand is its only cure—the Gospel of God. Could she refuse to carry this cure to those in such sore need of it? There must be the power of this Gospel in the heart of the drinker, to overcome appetite; in the heart of the seller to convict him of sin in putting his bottle to his neighbor's lips; in the heart of the voter to convict him of sin in establishing iniquity by law, and becoming a partner in the business of destroying souls.

And so the work commenced in true missionary fashion, carrying the Gospel into saloons, to drinkers and sellers, to their wives and children. This work still continues, only transferred from the saloon to the gospel temperance mission. Every Sabbath there are held, all over the land, thousands of Gospel Temperance meetings where consecrated women break the bread of life to hungry souls. Few people have any adequate conception of the magnitude of this work, it is done so quietly and in out of the way

places, the slums wherein have sunk "the submerged tenth;" but thousands of souls redeemed through this agency testify to the close relation the W. C. T. U. sustains to city missions.

In like manner, the work done by hundreds of unions in frontier towns, in logging and mining camps, in destitute regions all over the country, testify to its close relation to home missions.

Everywhere, in city, country and foreign fields drink is the great antagonist of Christ. The testimony of foreign missionaries the world over is that drink and the opium habit are greater obstacles to the spread of the Gospel than the native heathenism.

After thirty-one years spent in India, Archbishop Jeffries makes this terrible charge: "For one really converted Christian as the proof of missionary labor, the drinking practices of England have made a thousand drunkards." The Hottentots have been nearly exterminated by brandy. The Basutos have perished in large numbers through spirit drinking, and the future of the Caffirs depends on drink being kept from them.

Minard's Liniment is used by Physicians.

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Health-giving herbs, barks, roots, and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price \$1 a bottle, six for \$5. Less than 1 cent a dose.

Their gentle action and good effect on the system really make them a perfect little pill. They please those who use them. Carter's Little Liver Pills may well be termed "Perfection."

Differences of opinion regarding the popular internal and external remedy, Dr. Thomas' Electric Oil—do not so far as known, exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating or other unpleasant effect when taken internally.

Sarsaparilla belongs to the smilax family of plants, and is found very generally over the American continent; but the variety that is richest in medicinal properties is the Honduras root, of which the famous Ayer's Sarsaparilla is made.

The Horse—noblest of the brute creation—when suffering from a cut, abrasion, or sore, derives as much benefit as his master in a like predicament, from the healing, soothing action of Dr. Thomas' Electric Oil. Lameness, swelling of the neck, stiffness of the joints, throat and lungs, are relieved by it.

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