

WOMEN.

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It creeps its way along. First, you think it is a little cold; nothing but a little hacking cough; then a little loss in weight; then a harder cough; then the fever and the night sweats.

The suddenness comes when you have a hemorrhage. Better stop the disease while it is yet creeping.

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You first notice that you cough less. The pressure on the chest is lifted. That feeling of suffocation is removed. A cure is hastened by placing one of

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You can't be healthy if your blood is impure or watery,—if poison is circulating through your arteries instead of rich, pure, life-giving blood.

If you feel drowsy, languid,—are constipated, have pimples or blotches breaking out on your body the remedy for you is Burdock Blood Bitters.

"I have been using B.B.B., also my brother and sister-in-law, and we find it a most reliable and efficacious blood purifier, and most cordially recommend it. We purchased it from J. R. Ault & Sons of this town." MISS C. M. WATSON, Aultsville, Ont.

B.B.B. is a highly concentrated blood purifying vegetable remedy,—only a teaspoonful at a dose,—you add the water yourself.

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The Sabbath-School

INTERNATIONAL LESSON.

Fourth Quarter, Lesson 10 Dec. 14 '98

THE BOOK OF THE LAW
FOUND.—2 KINGS 22: 8-20.

Read 2 Chronicles 34.

Commit Verse 19.

Golden Text.—*Blessed are they that keep his testimonies, and that seek him with the whole heart.*—Psa. 119: 2.

HISTORICAL SETTING.

Time.—Josiah reigned from B. C. 639 to 608. He followed close after Manasseh (Lesson VIII). The finding of the book of the law was in his eighteenth year.—B. C. 621.

Place.—Jerusalem and Judah. *Prophets.*—(1) Jeremiah began B. C. 626; the son of Hilkiah, probably the one who found the book of the law; (2) Zephaniah, B. C. 627, a descendant of King Hezekiah, and cousin to Josiah; (3) Habakkuk, and Huldah the prophetess, B. C. 621.

Rulers.—The northern kingdom was extinct, but the country was a province of Assyria. Assur-bani-pal (Sardanapalus) king of Assyria (668-626) He left his kingdom in such a disturbed state that his hold on Palestine relaxed, and thus opportunity was given to Josiah for his reforms. Pharaoh Necho was king of Egypt at the time of Josiah's death.

JOSIAH THE GOOD BOY KING.—Josiah was born at Jerusalem B. C. 647.

PARENTAGE.—He was the son of Amon, and grandson of Manasseh, king of Judah. His mother's name was Jedidah; and his grandmother was Adiah. They belonged in Bosath, in Southwestern Judah.

EARLY TRAINING.—While his father was an idolater, the influences on his mother's side were favorable to true religion. He grew up into a noble life in spite of the influences of an immoral and idolatrous court and an idolatrous father.

BECOMES KING.—Josiah began to reign B. C. 639, when he was 8 years old. It seems to have been by the choice or election of the people (2 Chron. 33: 25). He reigned thirty one years.

MARRIAGE.—He was married at the age of 13 to Zebudah.

His CONVERSION took place when he was 16 years old, when "he began to seek after the God of David, his father." He put himself under the influence of the religious men of his kingdom. This conversion was one of the wonderful acts of the Holy Spirit.

THE REFORMATION.—Six years between the twelfth year of Josiah's reign (when he began to destroy the idols) and the eighteenth (when he began to repair the temple).

PROPHETIC AID to reformation. Jeremiah began the ministry in B. C. 627, just about the time the reformation commenced, and continued till after the destruction of Jerusalem in 586.

Zephaniah was the first to raise his voice in denunciation of the sins inherited from Manasseh's reign. Outward circumstances favored the progress of the reformation. The Assyrian Empire was too busy reaping the consequences of its sins to interfere with Palestine. The Medes and Persians were conquering Assyria (B. C. 625), and within twenty years Nineveh, its capital, was destroyed. The people saw the approach of a great terror in punishment of their sins, and it awoke their conscience. Zephaniah and Jeremiah began to prophesy. The Scythians from beyond the Black Sea streamed through the passes of the Caucasus in countless hordes, ruthlessly destroying cities, fields, men, women, and children. They knew neither fear nor mercy." The startling news spread throughout Palestine that a detachment of the Scythians was moving southward along the coast of the Mediterranean. A more dreaded foe could not be imagined. The coast towns of Palestine bore the brunt of their attack. Although there is no evidence that they invaded Judah, their presence shook its inhabitants from their indifference.

Josiah entered upon his great reformation. He destroyed the idols. The temple was first cleansed of idols and all the implements of idol worship; then the images and groves, and the idol altars were broken in pieces, throughout all Judea. This was the negative work of the reformation, as essential as breaking off bad habits, and giving up a bad business, and ceasing to do evil, are to becoming a Christian in our day. But this negative work alone never makes one a true Christian.

When this work was completed he re-established the religious services of the temple. His first efforts were to repair the temple. A collection was taken up for this purpose throughout Judea and Benjamin, and all the land of Israel.

FINDING THE BOOK OF THE LAW

—Vs. 8-10 Hilkiah, the priest, i. e., the high priest, said, "I have found the book of the law. The 'law of the Lord given by Moses' It had been deposited in some secret place during the reigns of some of the idolatrous kings, to preserve it from destruction. The Rabbinical tradition is, that the book was found beneath a heap of stones, under which it had been hidden when Ahab burnt the other copies of the law.

Shaphan the scribe The secretary of State. Thy servants have gathered the money. The king's secretary reports the work done. Shewed the king. (the) book It was of the utmost importance to the king. He was doing the Lord's will, and therefore was prepared to receive new light

THE RESULTS OF FINDING THE BOOK.—Vs. 10-20. And Shaphan read it before the king. Of course at the king's request. He was anxious to know what the truth was, and the nature of the law he had been trying blindly to obey. When the king had heard. he rent his clothes. An expression of deepest sorrow and consciousness of danger.

The reading of God's Word brings conviction of sin. The king commanded Hilkiah, etc. His leading officers, and most intelligent. Go ye, inquire of the Lord for me. He must know from the highest source just what he ought to do. For great is the wrath. He heard its distant rumblings in the hordes of the Scythians, enforced by the prophecies of Zephaniah and Jeremiah. Went unto Huldah the prophetess, through whom they would inquire of the Lord. We do not know why they went to her instead of the other well-known prophets. Perhaps these were away from the city, teaching and collecting money for the temple. Perhaps they felt that she would be more gentle and sympathetic than those who had been uttering such terrible anathemas. I will bring evil upon this place. My wrath. shall not be quenched. The nation was so thoroughly imbued with idolatry, that nothing could persuade them, as a whole, to repent and be saved. Nothing but the actual infliction of the threatened punishment would cleanse them.

The reformation of Josiah was of great value. It saved a remnant of the people as the hope of the future; but for the mass of the people it was the wild ruffling of the surface of the waters. This threat was accomplished within thirty-six years.

Because they have forsaken me. Religion and righteousness were the basis of the kingdom's prosperity. To destroy these, was to take the very foundation from under them.

GOD'S TENDER MERCIES.—Vs. 19, 20. Because thine heart was tender. thou shalt be gathered into thy grave in peace. He was slain in battle, but the terrible experiences foretold of Jerusalem did not take place till four years after his death. The peace had not been broken.

A GREAT IMPULSE TO THE REFORMATION.—A great assembly of the people was held. The words of the book were read, idol worship was solemnly renounced, and the people pledged by royal decree to serve Jehovah. This was the preparation for the formal restoration of the national religion of Jehovah. A great passover was appointed to be held on the fourteenth of Nisan (about the first of April). Priests and Levites were, further, sent through the country, to instruct the people in the preparations demanded for the Passover, and in the general knowledge of its precepts. Multi-tudes assembled in Jerusalem, not only from Judah, but from the Ten Tribes. The feast lasted eight days.

PRACTICAL HINTS.

The time to begin to serve God is in our early youth.

"The most important ten years of life are from 5 to 15 years of age. The great majority of those who pass twenty, irreligious, are never converted at all. Dr. Spencer tells us that out of two hundred and thirty-five hopeful converts in his church, one hundred and thirty-eight were under twenty years, and only four had passed their fiftieth year. I have been permitted during my ministry to receive nearly one thousand persons into the church on confession of their faith, and not one dozen of these had outgrown their fiftieth year."

"We can become Christians in unfavorable circumstances, amid bad influences, in dull and irreligious times.

"How we may lose the Bible (1) By neglecting it; by not reading and studying it. (2) By want of sympathy with its purpose. (3) By prejudice; seeking to read things into the Bible to confirm what we believe, and not going to it as learners, seeking the truth. (4) By disobeying its precepts. Only those who obey can know. (5) By unbelief; by not receiving its truths into the heart.

We need to be very earnest in

reformation. Individuals and the nation are at stake

How we may find the Bible (1) By exploration.—by general reading of it as a whole, to gain a view of the whole field of truth. The meaning of a passage often depends on the circumstances in which it was written. (2) By mining.—by study, gaining the depths of its meaning. (3) By obeying. He that doeth God's will shall know of his doctrine. (4) By the varied experiences of life. A truth becomes new by new applications. (5) By the works of God. Nature is often an interpreter to us of what God says.

(6) By comparing Scripture with Scripture. (7) By sympathy with the object of the Bible. We get acquainted best with those with whom we work. (8) By faith, trusting the promises, accepting the teaching, making the book a part of our lives.

TESTIMONY.—Green, in his Short History of the English People, Chap. VIII., gives a marvelous testimony to the effect of the printed Bible in Elizabeth's reign. "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible." The whole temper of the nation felt the change. A new conception of life, a new moral and religious impulse spread through every class.

Monkeys and Men.

Go to the monkey, thou voter! Consider his ways and be wise.

Do the monkeys pay ground rent to the descendants of the first old ape who discovered the valley where the monkeys live?

Do they hire the trees from the chimpanzee who first found the forest?

Do they buy the cocoanuts from the great-great-grandchildren of the gorilla who invented a way to crack them?

Do they allow two or three monkeys to form a corporation and obtain control of all the paths that lead through the woods?

Do they permit some smart young monkey, with superior business ability, to claim all the springs of water in the forest as his own because of some alleged bargain made by his ancestors 500 years ago?

Do they allow a small gang of monkey lawyers to so tangle their conceptions of ownership that a few will obtain possession of everything?

Do they appoint a few monkeys to govern them and then allow those appointed monkeys to rob the tribe and mismanage all its affairs?

Do they build up a monkey city and then hand over the land, and the paths, and the trees, and the spring, and the fruits to a few monkeys who sat on a log and chattered while all the work was going on?

No, my friend, monkeys have a wiser system of municipal government than that.

Although Kipling speaks of them in his jungle book as the people who have no law, yet they have laws enough to prevent the private ownership of public franchises.

If Prof. Garner, who claims to have learned 40 words of the monkey language, were to escort some reflective chimpanzee around one of our cities, the professor would find it rather difficult to explain some of the manners and customs of a civilized nation.

The chimpanzee would be amazed to see a 500,000 dollar house, with 40 rooms, contain only a millionaire and his wife and ten servants, while a 10,000 dollar tenement, with 20 rooms, contained 40 people and no servants.

He would be still further astounded to see the warehouse district, where an abundance of everything was stored, close to the slum district, where the people lacked the bare necessities of life.

He would be shocked to see an entire street railway system, with hundreds of miles of tracks, thousands of cars and employees, and carrying millions of passengers every year absolutely owned and controlled by three or four men who never built a car or drove a spike.

But when the professor would explain to him that nine-tenths of the people in the city were quite content to endure such evils, and, in fact, grew quite angry with any one who proposed to remove them, the chimpanzee would say: Take me back to the forest, and may the Good Spirit deliver us from civilization!—The Coming Nation.

John Wanamaker as a Teacher.

His comment bears the marks of painstaking study and preparation; his talk, smooth, easy, and yet earnest, rising at times to the enthusiasm of a real eloquence, writes William Perrine of John Wanamaker addressing The Most Interesting Sunday School in America, of which he is superintendent. His hearers do not nod nor watch for a chance to sidle cut before the ser-

vice is over. Some personal experience—how, when he was a boy, he bought a dictionary to learn the Bible words he could not understand; some breezy anecdote—how, when he began the Sunday school, he had to wash the faces of the children of the slums; some bit of advice—how his hearers should carry a note-book and jot down their thoughts and impressions from day to day; some rule of his own personal self government, how one ought, even when the life shadows deepen, to get more and more out of his time by resolving not to pick over and at things, but by doing them at once; a striking simile—how a man may have the Ten Commandments frescoed on his face, or one painted on each finger, and yet not be a Christian; some story of his travels—how he stood on Mars Hill and peopled it with the multitude of Athenians that listened to the mighty words of Paul; some gentle strain of pathos—how one Ella Hurst, a girl in the earlier Bethany days, gathered bones in a bucket, saved up her earnings into a gold dollar from her humble toil for a new building, and how a poem that commemorated it before the tot passed away brought in hundreds of dollars and showed the unconscious power of even the lowest childhood; these are specimens of his suggestive way of applying the text or lesson with a Franklin-like vein of practical examples.—Ladies' Home Journal.

The Grumbler's Niche.

Just see, papa! I made all this to day, said a tiny girl, holding up an awkward bit of work.

Well, I don't care anything about that, child, said the father.

I expected to see the child burst into tears, but she went away quite tranquilly. She was so used to such treatment that it did not surprise or hurt her any more.

That father prided himself on his kindness to his children. It was his boast that he never struck one of the whole five. What would he have said if he had been told that his words injured that child as much as a beating would? Although he never scolded or said rough things, he was continually manifesting a lack of sympathy with the little ones. The blows were falling directly on loving childish hearts.

He often wondered that the older children never took him into their plans. He loved his children dearly; he would have enjoyed being a companion of the big boys and girls, but he had turned them away again and again when they were tiny children, and he might have obtained the key to their hearts.

O fathers and mothers, come into the lives of your children when you can sympathize with the little men and women. Take time to be interested in their affairs, and then you will be spared the bitter pain of being shut out of their confidence, and feeling that they have grown away from you, when they most need you.—Christian Standard.

Only One Boy.

A young lady coming away from the church during the Sunday-school hour was asked where her class was. Oh, said she, I went to the school, but found only one boy in the class; so I came away. Only one boy, and it wasn't worth her while to teach him! Think of it! One boy! Who knows what possibilities may lie coiled up within the being of one boy! In God's plans that one boy may contain the latent fires of a reformation—rivaling a Luther, or a Knox, or a Wesley.

Pointing to such, well might Cornelius say, When the rich casket shone in bright array, These are my jewels! Well of such as he.

When Jesus spake, well might his language be, Suffer these little ones to come to me.

Surely they are buds of promise, and there is no more blessed work on earth than that of so protecting and caring for them that they may come to that beautiful blossom and rich fruit designed by their divine Father.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Cramps, Colic, Cholera and is the safest and most reliable remedy for children or adults.

Muscular Rheumatism.

Mr. H. Wilkins n. Stratford Ont., writes: "I experienced great relief from Muscular Rheumatism by using two bottles of Milburn's Rheumatism Pills. They are a splendid remedy." Price 50c., all druggists.

Out of Sorts.—Symptoms, Headache, loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an ounce of prevention is worth a pound of cure, and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected

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Every one warranted, and if no satisfactory after 3 months trial will refund the money. All must be sold at once as we want the room at

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The Best for Lung Diseases.

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Can be Cured.

An open letter from a Prominent Clergyman.

C. GATES, SON & CO.
Widdleton, N. S.

DEAR SIRS.—Please pardon my delay in answering yours of weeks ago. Yes I have no hesitation in recommending your

INVIGORATING SYRUP.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did and have felt grateful ever since to the one who gave me such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. I have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly on several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly,
REV. F. M. YOUNG,
Pastor Baptist Church,
Bridgetown, N. S.

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My stock of Men's Furnishings, Goods cannot be excelled. It consists of Hard and Soft Hats of English and American make, in all the novelties and Staple Styles for Spring Wear. White and Regatta shirts, Linen Collars, Silk Handkerchiefs, Braces, Merino Underwear, Hosiery and well selected assortment of Fancy Ties and Scarfs, in all the latest patterns of English and American designs.

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