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Should always carry with
them a bottle of Dr. Fowler's
Extract of Wild Strawberry.

The change of food and water to which
those who travel are subject, often pro-
duces an attack of Diarrhoea, which is as
unpleasant and discomfiting as it may be
dangerous. A bottle of Dr. Fowler's
Extract of Wild Strawberry in your grip is
a guarantee of safety. On the first in-
dication of Cramps, Colic, Diarrhoea or
Dysentery, a few doses will promptly
check further advance of these diseases.

It is an old, reli-
able remedy, with
over forty years' of
cures to its credit,
whose merit is re-
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and one that the doc-
tors recommend in
preference to all
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Always insist on the genuine, as many
of the imitations are highly dangerous.

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The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter, Lesson II, July 10, '98.

ELIJAH THE PROPHET.—
I. Kings 17: 1-16.

Read the whole chapter.

Commit verses 2-6.

GOLDEN TEXT:—"And the barrel
of meal wasted not, neither did the
cruse of oil fail, according to the
word of the Lord."—I. Kings 17:
16.

HISTORICAL SETTING.

Time.—Ahab began to reign
about 877 B. C. (common chron.
918). Elijah appeared, according
to Smith, in Ahab's tenth year and
prophesied sixteen to eighteen years.

Place.—(1) Samaria, the new
capital of Israel. (2) The brook
Cherith, a deep ravine, with a brook
running into the southern Jordan.
(3) Zarephath, a Phœnician town,
between Tyre and Sidon, on the
Mediterranean.

Rulers.—Jehoshaphat, king of
Judah, B. C. 914-889; Ahab, king
of Israel, B. C. 918-896; Mesha,
king of Moab, B. C. 925-885; Ethbaal,
king of Tyre and Sidon; Benhadad,
II, king of Syria.

GENERAL VIEW OF THE COURSE
OF THE HISTORY OF ISRAEL FROM
the division to Ahab, about seventy
years. 1. Jeroboam's worldly policy
brought forth bitter fruits. His
golden bulls used as symbols of
Jehovah soon led the people to idolatry
and to the immoralities of
heathen worship. Jeroboam's son
was taken sick. His wife went to
a prophet for help.

2. When Jeroboam died, revolution
followed revolution.

3. Then Omri came to the throne.
He was a strong ruler. But as to
idolatry, he followed in the steps of
Jeroboam.

4. The next king was his son
Ahab, who was a mixture of wisdom
and folly. His greatest mistake
was his marriage, for the sake of
political alliance, with the heathen
princess, Jezebel.

THE MORAL STATE OF THE KING-
DOM WHEN ELIJAH APPEARED.—
Ten years of Ahab's rule had passed.
1. Politically, the kingdom seemed
to flourish in a measure under
Ahab. He was a good general.

2. Religiously, "it was the dark-
est night." The public religious
worship of Jehovah was almost an-
nihilated.

3. Idolatry and its immoralities
prevailed. Jezebel set herself, with
her husband's tacit connivance, to
extirpate the religion of Jehovah
from the land, and to substitute
open paganism.

4. Jezebel stands out on the page
of sacred history as the first sup-
porter of religious persecution.
Prophet and people had to hide
from the storm of her wrath.

ELIJAH THE PROPHET OF THE
LORD.—The worse the times, the
greater the need of reformers and
prophets. Such was Elijah. And
Elijah the Tishbite &c. The Tish-
bite may mean "of Tishbe." The
only Tishbite mentioned in history
is in Galilee. He grew strong and
hardy in body and mind, in close
contact with nature; like Moses in
the wilderness, his heart was open
to divine influences. He studied
God's dealings in the past history
of his nation. As he meditated
and prayed over the state of the
nation, his mad rush into idolatry
and ruin, these thoughts burned in
his soul like fire, till they suddenly
burst forth upon the king and his
court.

ELIJAH'S MESSAGE TO AHAH.—
Said unto Ahab. With a sudden
abruptness, the prophet of God ap-
pears before Ahab in his palace at
Samaria, with a message from
Jehovah. This must have required
great faith and courage. As the
Lord God of Israel liveth. As cer-
tainly as God lives. Before whom I
stand. As an ambassador bearing
his authority. There shall not be
devour rain. The fertility of Pal-
estine is entirely dependent upon
the regularity and copiousness of
the rains, and during the long inter-
vals between them, upon the heavy
dews. But according to my word.
Not till the Lord, when he saw that
the famine's work was done, should
make known his will through his
servant, Elijah.

THE OBJECT OF THE FAMINE. The
famine was produced by God as the
controller of all events; and the
message was timed so that it could
be used for his purpose.

1. The condition of Ahab and
the people was such that no message
would be received unless their moral
nature was stirred by some great
and widespread calamity. The
sufferings of the people would com-
pel Ahab to give attention.

2. It showed that Jehovah was
still the rightful God of Israel, to
whom they owed allegiance.

3. It showed, too, that Elijah was
his prophet, for what Elijah had
threatened was entirely beyond
human control.

It was a direct attack upon

Baal and Astarte, who were taking
the place of the true God in the
nation. Now let the people see
what they can do against the word
of Jehovah.

Thus the famine was the neces-
sary preparation for Elijah's reform
without which all his efforts would
have failed.

ELIJAH'S EXPERIENCES DURING
THREE YEARS, AND THEIR MEAN-
ING.—Vs. 2-16. Elijah immedi-
ately left Ahab's presence, and hid
himself, till God's time came for his
message to be delivered. Get thee
hence, and turn thee eastward, i. e.,
toward the Jordan and Gilead, his
own country. And hide thyself by
the brook Cherith, that is before Jor-
dan. Elijah would naturally go to
his own country, whose wilds and
fastnesses would be perfectly familiar
to him, and he would be safe from
discovery by Ahab. For drink he
had the brook. For food I have
commanded the ravens to feed thee.

The raven is one of the most com-
mon birds of Palestine. It meas-
ures twenty-six inches in length,
and has an expanse of wing con-
siderably exceeding a yard. If, as
is probable, the nests of the crows
were among the rocks around Elijah,
their maternal instinct would be
God's command to them to bring
food within reach of the prophet.

SUGGESTIONS. 1. Elijah's hiding
would enable him to avoid the im-
portunity of the king and people,
who would imagine that the prophet
could bring rain whenever he pleased,
and could be persuaded or tortured
into yielding. From the
king's search in every land for him
(18: 10) we can see that it would
have been torture or death if he had
been found.

2. During this time the prophet
is going to school to God, and learn-
ing faith and patience and wisdom
for his future work.

3. Elijah suffered with the peo-
ple. The reformer, the preacher,
must partake of the sufferings of
those whose whom he must help.

4. The people needed the gradu-
al coming of the trouble to set them
to thinking, till they realized their
sin and need. When the seed is
sown, it is often best to let it ger-
minate in silence.

AT ZAREPHATH. When the
brook dried up Elijah could no
longer remain at Cherith. In some
way, we know not how, God made
known to him where he should go.
Arise, get thee to Zarephath. The
name (meaning smelting house)
points to furnaces or workshops
for the refining of metals. Which
belonged to Zidon. On the shore
between Tyre and Sidon. Here
the prophet would be safe from
Ahab, who would scarcely think of
looking for Elijah in the territories
of Jezebel's father in the house of a
peasant. I have commanded. Put
it in her heart. Gate of the city or
village. Even the smallest village
must be defended by walls in those
days. The (or a) widow woman.
The widow was a worshipper of
the true God. Gathering of sticks. For
her fire. Fetch me . . . a little water.
The gift of water is always regarded
as a sacred duty in the East. As
the Lord thy God liveth. She recog-
nized Elijah as a prophet. I have
not a cake. The common bread used
in all the interior, particularly in
the rural districts, is a flat cake of
unleavened dough, no thicker than
a pancake, and ten or twelve inches
in diameter. Barrel. An earthen
jar. The people kept their corn in
earthen jars to protect it from in-
sects. And a little oil. Olive oil.
To eat with the bread, something
as we eat butter. A cruse. A bot-
tle, probably earthenware. Two
sticks. That is, a few, as we say
"two or three." Dress it. Prepare
it for eating. That we may eat it,
and die. The famine prevailed there,
and she was in the last extremity.
Fear not. Do not be troubled, but
take heart, and trust God. Make
me thereof a little cake first. This
must have seemed very strange
and hard to her at first. It was
a test of her faith in the promises
of God, whether she was
worthy of the help Elijah offered.
For thus saith the Lord God of Israel.
Now comes the promise on which
she was to rest. The barrel of meal
shall not waste. In some way the
loss should be supplied. And she
went and did. She had faith and
her faith produced good works. Did
eat many days. Between two and
three years.

PRACTICAL HINTS.

Note God's guiding providence in
bringing these two together.

Our daily bread is as really from
God as were the oil and meal on
which Elijah fed.

With what little things God does
great things. This handful of meal
has comforted millions of God's
saints. Dorcas still makes garments
for the poor. The widow's "two
mites" are filling church treasuries
to-day. Mary's box of ointment
fills all Christendom with its frag-
rance.

This miracle was but a marked
and unusual method of doing what
God is ever doing for us. (1) Na-

ture itself is an unending cruse of
blessings. The food for the world
is produced each year as it needed.
(2) The Bible is an unending cruse,
from which each day we may obtain
the spiritual nurture our souls need.
(3) God's love is an unending cruse.
(4) The Holy Spirit is an unending
gift. For body and spirit God gives
us each day our daily bread.

The Hen and the Egg.

It takes everybody to know
everything, and a little questioning
reveals a vast amount of ignorance
in those who think themselves very
wise. A French writer tells the
following story:

A young man from the provinces,
who was sent to Paris to finish his
education, had the misfortune of
getting into bad company. He
went so far as to wish, and finally
to say, "There is no God—God is
only a word." After staying sev-
eral years at the capital the young
man returned to his family. One
day he was invited to a respectable
house, where there was a numerous
company. While all were enter-
taining themselves with news, pleas-
ure, and business, two girls, aged
respectively twelve and thirteen
years, were seated in a bay window
reading together. The young man
approached them and asked, What
beautiful romance are you reading
so attentively, young ladies?

We are reading no romance, sir;
we are reading the history of God's
chosen people.

You believe, then, that there is a
God?

Astonished at such a question,
the girls looked at each other, the
blood mounting to their cheeks.

And you, sir, do not believe it?
Once I believed it; but after liv-
ing in Paris and studying philosophy,
mathematics and politics, I am con-
vinced that God is empty word.

I, sir, was never in Paris. I have
never studied philosophy nor any of
those beautiful things which you
know. I only know my catechism,
but since you are so learned, and
say there is no God, you can easily
tell me whence the egg comes?

A funny question, truly. The
egg comes from the hen.

Which of them existed first—the
egg or the hen?

I really don't know what you in-
tend with this question and your
hen; but that which existed first
was the hen.

There is a hen, then, which did
not come from the egg?

Beg your pardon, miss; I did not
take notice of your question. I
should have said that the egg exist-
ed first.

There is, then, an egg that did
not come from a hen?

Oh, if you—beg pardon—that is
—you see—

I see, sir, that you do not know
whether the egg existed before the
hen or the hen before the egg.

Well, then, I say the hen.

Very well, there is a hen which
did not come from an egg. Tell
me, now, who made this first hen,
from which all other hens and eggs
come?

With your hens and your eggs, it
seems to me you take me for a poultry
dealer.

By no means, sir. I only ask you
to tell me whence the mother of all
hens and eggs came.

But for what object?

Well, since you do not know, you
will permit me to tell you. He
who created the first hen, or as you
would rather have it, the first egg,
is the same who created the world;
and this being we call God. You,
who cannot explain the existence of
a hen or an egg without God, still
maintain the existence of this world
without God.—Selected.

Things that Annoy the Sick.

Nothing is gained, and much
time that is very valuable is wasted,
by allowing ourselves to become
nervous and unable to be of the
slightest use in the sick-room.

Although we may consider a per-
son too ill to be aware of what is
taking place about him, he is some-
times fully cognizant of the merest
trifles, and always more or less sus-
ceptible to any and all things going
on. For that reason, conversation
about the condition of the patient,
carried on in whispers or in any
mysterious manner, should be avoid-
ed, and an air of quiet cheerfulness
always maintained.

Nothing is so annoying as to be
continually asked if we do not wish
the pillows changed, the bed-clothes
straightened, the blinds closed or
opened, some nourishment brought,
or any small details attended to.
Better by far, to see for one's self,
and do quietly without disturbing
the patient. Particularly, if they
are disposed to sleep, do not at once
get a newspaper of the kind that
has the greatest possible amount of
rattle in it, and seat yourself in a
rocking chair, regardless of the pos-
sible amount of rattle in it, and
seat yourself in a rocking chair, re-
gardless of the possible effect it may
have on the nervous condition of
your friend.

When it is time for nourishment
or medicine, be prompt to give it,
but always without talking over it
too much; and if it is the bitter cup
that is to be prescribed, have some-
thing agreeable to follow, and a
cheery word. If it is the food or
broth, have it prepared outside the
sick-room and brought quietly, and,
above all, in an attractive form,
bearing in mind that a little, daintily
presented, will be much more accept-
able and partaken of with more
benefit than a larger quantity.—
New York Ledger.

Milburn's Sterling Headache Pow-
ders cure headache in a jiffy. Try
them, they'll convince you. 10c. and
25c., all dealers.

Doan Cured Him.

"This is to certify that Doan's Kid-
ney Pills cured me of serious disorder.
I had pain in the back, my urine was
high colored with a great deal of sedi-
ment. Doan's Kidney Pills have made
me perfectly well, and I highly recom-
mend them." F. HEALEY, Amherst
burg, Ont.

The Best Pills.—Mr. Wm. Vander-
voort, Sydney Crossing, Ont., writes:
"We have been using Parmelee's Pills,
and find them by far the best pills we
ever used." For delicate and debilit-
ated constitutions these pills act like a
charm. Taken in small doses, the ef-
fect is both a tonic and a stimulant,
inducely exciting the secretions of the
body, giving tone and vigor.

The Lady and the Bird.

A million bobolinks killed last
year! Four million other birds
slaughtered in the same year—and
for what? That their torn and dis-
torted bodies might be flaunted in
the headgear of American woman-
kind!

These are no guesswork figures,
but the official report of the Audu-
son Society of Massachusetts. And
what does it mean? It means five
million voices stilled in Nature's
avian choir. Five million flashes
of cheeriness and gladness taken
from human life; and millions of
other young lives doomed to starva-
tion or prey in order that the plum-
aged corpse of the murdered mother
bird may be rent by a milliner and
jammed in hideous shapelessness in
mildly's hat!

Ab, milady, is there no efficacy
in these desolating figures? Is there
no mercy in your heart, no conscience
in your make-up, no sentiment in
your soul? Can you enjoy the finest
opera when you think that the kill-
ing of the birds with which you and
your sisters are crowning your beau-
ty is gradually silencing the grand
oratorio of the forests and fields?

A birdless country! A voiceless
forest! What a desolation it would
be! And yet that is just what this
country is coming to if the song
birds of our land are to be killed off
at the rate of five millions a year in
order to gratify feminine vanity
and keep women in style.

What a grewsome, hideous, con-
scienceless style it is that murders
melody and silences the lark that
sings from heaven's gate!—Mail
and Express.

There is many a wife whose hus-
band belongs to the church, who
never suspects that he has religion.

Liver Ills

Like biliousness, dyspepsia, headache, con-
stipation, sour stomach, are promptly cured
by Hood's Pills. They do their work easily

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latest fashions and patterns in Fancy
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make up in FIRST CLASS STYLE, according
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satisfaction.

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My stock of Men's Furnishing Goods
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make, in all the latest styles and
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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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Jan. 21, 1898

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Do you get up with a
headache?
Is there a bad taste in
your mouth?

Then you have a poor
appetite and a weak diges-
tion. You are frequently
dizzy, always feel dull and
drowsy. You have cold
hands and feet. You get
but little benefit from your
food. You have no ambition
to work and the sharp pains
of neuralgia dart through
your body.

What is the cause of all
this trouble?
Constipated bowels.

Ayer's PILLS

will give you prompt relief
and certain cure.

Keep Your Blood Pure.

If you have neglected your
case a long time, you had
better take

Ayer's Sarsaparilla

also. It will remove all
impurities that have been
accumulating in your blood
and will greatly strengthen
your nerves.

Write the Doctor.

There may be something about
your case you do not quite under-
stand. Write the doctor freely, tell
him how you are suffering. You
will promptly receive the best
medical advice. Address,
Dr. J. C. Ayer, Lowell, Mass.

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