

Constipation

Demand prompt treatment. The results of neglect may be serious. Avoid all harsh and drastic purgatives, the tendency of which is to weaken the bowels. The best remedy is Ayer's Pills. Being purely vegetable, their action is prompt and their effect always beneficial. They are an admirable Liver and After-dinner pill, and everywhere endorsed by the profession.

"Ayer's Pills are highly and universally spoken of by the people about here. I make daily use of them in my practice."—Dr. J. E. Fowler, Bridgeport, Conn.

"I can recommend Ayer's Pills above all others, having long proved their value as a cathartic for myself and family."—J. T. Hess, Leitchville, Pa.

"For several years Ayer's Pills have been used in my family. We find them an

Effective Remedy

for constipation and indigestion, and are never without them in the house."—Moses Grenier, Lowell, Mass.

"I have used Ayer's Pills, for liver troubles and indigestion, during many years, and have always found them prompt and efficient in their action."—L. N. Smith, Utica, N. Y.

"I suffered from constipation which assumed such an obstinate form that I feared it would cause a stoppage of the bowels. Two boxes of Ayer's Pills effected a complete cure."—D. Burke, Saco, Me.

"I have used Ayer's Pills for the past thirty years and consider them an invaluable family medicine. I know of no better remedy for liver troubles, and have always found them a prompt cure for dyspepsia."—James Quinn, 90 Middle St., Hartford, Conn.

"Having been troubled with constiveness, which seems inevitable with persons of sedentary habits, I have tried Ayer's Pills, hoping for relief. I am glad to say that they have served me better than any other medicine. I arrive at this conclusion only after a faithful trial of their merits."—Samuel T. Jones, Oak St., Boston, Mass.

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Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

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Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like to purchase a larger quantity. I think it is one of the best medicines on earth. I have used it on my stables for three years.

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Yours truly, ANDREW TURNER,
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Home.

A man can build a mansion,
And furnish it throughout;
A man can build a palace,
With lofty walls and stout;
A man can build a temple,
With high and spacious dome,
But no man in the world can build
That precious thing called home.

So 'tis a happy faculty
Of women, far and wide,
To turn a cot or palace,
Into something else beside;
Where brothers, sons and husbands, tired,
With willing footsteps come;
A place of rest, where love abounds,
A perfect kingdom, home.

—Selected.

The Sabbath-School

INTERNATIONAL LESSON.

Second Quarter—Lesson IV.—April 28.
DESTRUCTION OF THE TEMPLE FORE-
TOLD.—Mark 13: 1-13.

GOLDEN TEXT.—But I say unto you,
that in this place is one greater than
the temple.—Matt. 12: 6.

A PROPHECY OF THE DESTRUCTION
OF THE TEMPLE.—VERS. 1, 2. And
as he went out of the temple. He
was passing from the inner courts
of the Jews through the court of the
Gentiles, and out of the gate into
the way to the Mount of Olives.
See what manner of stones and what
buildings. The temple of Jerusa-
lem was one of the wonders of the
world. With its outbuildings it
covered an area of over 19 acres,
was built of white marble, was 46
years in building, and employed in
its construction 10,000 skilled work-
men.

There shall not be left one stone
upon another. At the time of this
prophecy no event was more impos-
sible. Yet within 40 years the prop-
hecy was fulfilled to the letter. After
a three years' siege by Vespasian
and his son Titus, Jerusalem was
taken, and the temple destroyed.
August, A. D. 70. Titus ordered
the whole city and the temple to be
dug up, leaving only two or three
of the chief towers, so that those
who visited it could hardly believe
that it had ever been inhabited. Of
the temple proper not a vestige re-
mains. The remains which recent
exploration have discovered belong
all of them, to the substructure of
the temple, its drains, foundations,
underground passages and the like.

QUESTIONS BY THE DISCIPLES
ABOUT THIS PROPHECY.—VERS. 3, 4.
The words awed the disciples into
silence. It was not till they had
crossed to the Mount of Olives that
they ventured to break it.

Upon the Mount of Olives, over
against the temple, Peter, James,
John, Andrew. Asked him privately
Tell us, when shall these things be?
And what shall be the sign when all
these things shall be fulfilled? They
wanted light on their dark path,
aids to their faith, signs to guide
their conduct amid the many dan-
gers and difficulties before them.
Christ answers them because it was
necessary that they should under-
stand that though their Master was
crucified, that was not the end.

THE SIGNS OF CHRIST'S COMING.
—VERS. 5-10. Take heed lest any
man deceive you. By leading them
to think that Christ had come again
in the flesh, or that these new-comers
were the real Messiah, instead of
Jesus. They would come in such a
way, with such claims that many
would imagine that the great
promised Deliverer of the Jews had
come. For many shall come in my
name. The name of Messiah. Say-
ing, I am Christ. The promised
Messiah, the great Deliverer for
whom the Jews were looking. Dur-
ing the years following Christ's
death, and partly because the Chris-
tians were preaching that Jesus was
the Messiah, the Messianic hopes of
the Jews were at fever-heat; many
enthusiasms arose and awakened false
expectations, and drew large num-
bers after them. Josephus says
that in the reign of Claudius (who
died A. D. 54), the land was overrun
with magicians and impostors, who
drew multitudes of the people into
the deserts to see the signs and
miracles which they promised. And
now, as his coming draws near, there
are arising many men with their
new religions and doctrines; and
they will deceive many. Wars and
rumours of wars. Josephus gives
an account of the troublous times
before the fall of Jerusalem. The
peace that prevailed over the world
during Christ's life was soon broken.
The Jews themselves were divided
into contending factions, who slew
each other by thousands. The neigh-
boring nations joined one party or
the other. Then the Jews revolted
against the Romans, and the Roman
armies overran the whole country.
Blood flowed like water. For such
things must needs be. Not that God
wanted them to be, but they neces-
sarily followed from the character
and actions of men at that time.
Be ye not troubled. As if every-
thing were going to ruin. Be not
troubled; for you will be safe, both
at the judgment and at the destruc-
tion of Jerusalem. Every Christian
escaped from that destruction. But

the end shall not be yet. Neither the
destruction of Jerusalem, nor the
end of the world. These are not the
certain signs of the end, for they
occur at other times as well as then.

For nation shall rise against nation.
As noted above. Earthquakes.
Perhaps no period in the world's
history has ever been so marked by
these convulsions as that which in-
tervenes between the Crucifixion
and the destruction of Jerusalem.
Pompeii was partly destroyed.
Famines. A great famine occurred
A. D. 49, and another in the reign
of Claudius. A pestilence, A. D. 65,
in a single autumn carried off 30,000
persons at Rome. Troubles. Social
perplexities and tumults,—such as
are the natural result of wide-spread
want. These are the beginnings of
sorrows: An admonition to expect
a long period of conflict and trial
before the end will appear, a prophe-
cy which history has both inter-
preted and fulfilled. Take heed to
yourselves. Not as a means of es-
caping from persecution, but as a
means of preparing for it. For
before these public calamities come,
they shall deliver you up to councils;
and in the synagogues ye shall be
beaten. These refer to ecclesiastical
proceedings against them. And ye
shall be brought before rulers and
kings. Before civil tribunals next.
For my sake, for a testimony against
them. Rather, unto them; to give
you an opportunity of bearing testi-
mony to me before them. In the
Acts of the Apostles we have the
best commentary on this announce-
ment. The gospel must first be pub-
lished among all nations. The Gos-
pel had been published through the
Roman world as then known, and
every nation had received its testi-
mony before the destruction of
Jerusalem. But further, the Gospel
has yet to be preached universally
for a testimony. Never since Christ
came has there been such rapid and
extensive proclamation of the Gos-
pel as in these days. Even the wars
and commotions have opened the
way for the Gospel.

WHAT TO DO IN REFERENCE TO
THE COMING.—VERS. 11-13. When
they shall lead you (to judgment) as
persons under arrest. Take no
thought beforehand. (Be not anx-
ious, as in the Rev. Ver.) The idea
is: You need not distress yourselves
by anxiously considering beforehand
how you ought to speak. This verse
is best interpreted by such practical
illustrations as are afforded by Acts
4: 19, 20; 5: 20-32; and especially
Dan. 3: 16-18. The command is
not against reflection or suitable
preparation, but against anxiety
about the defence that must be
made before the tribunal. Neither
do ye premeditate: is to be omitted,
according to the best authorities.
Whatever shall be given you. A
promise of special inspiration for
particular emergencies in that hour.
Not ye that speak, but the Holy
Ghost. This promise was more fully
given two days later at the institu-
tion of the Lord's Supper. This
direction affords no countenance
whatever to preaching the truth
without previous preparation. It is
simply a warning against allowing
the mind to be divided in time of
danger between the desire of person-
al safety and the desire to be faith-
ful to the truth. Now the brother
shall betray the brother to death: i. e.,
report him as a Christian and enter
complaint that will result in his
death. Children shall rise up
against their parents. The feeling
against Christianity shall be so in-
tense as to destroy natural affection.
The history of the progress of Chris-
tianity is full of examples. And ye
shall be hated by all men. The
Roman historian Tacitus speaks of
the early Christians as a hated race.
It is difficult for us in these days to
understand how literally this was
fulfilled. For my name's sake. Be-
cause of your love to me. There is
no virtue in being hated; but only
in being hated for being good and
doing good. He that shall endure
unto the end. The endurance here
spoken of is the brave and persistent
endurance of the Christian in faith
and love.

PRACTICAL HINTS.

We see what things are stable,
and what perishing. The marble
blocks that seemed eternal were soon
destroyed; the then weak kingdom
of heaven has endured, imperishable;

Material temples, polluted by
men's sins, must perish.

The temple of human minds, puri-
fied by the Divine Spirit, will abide
forever.

One of the first duties to which
the Christian has to attend is to
take heed that no man deceive him.
that he clearly distinguish those who
preach themselves from those who
point to Jesus as the Christ.

We must not be disappointed be-
cause good causes are surrounded
with difficulties and troubles.

The proof that we are Christians
and the way to obtain the Chris-
tian's reward is by persevering to
the end.

God opens a way of escape for
all who believe in his name.

The Bridle.

Don't go without a bridle, boys,
was my grandfather's favorite bit of
advice.

Do you suppose we were all team-
sters or horse jockeys? No such thing.
If he heard one cursing and swearing,
or given to much vain and foolish talk,
That man has lost his bridle, he
would say.

Without a bridle the tongue,
though a little member, "boasteth
great things. It is an unruly evil,
full of deadly poison. Put a bridle
on, and it is one of the best servants
the body and soul have. I will keep
my mouth with a bridle, said King
David; and who can do better than
follow his example?

When my grandfather saw a man
drinking and carousing, or a boy
spending all his money for cakes
and candy; Poor fellow! he would
say; he's left off his bridle. The ap-
petite needs a reining. Let it loose,
and it will run you to gluttony,
drunkenness, and all sorts of dis-
orders. Be sure to keep a bridle on
your appetite; don't let it be master.
And don't neglect to have one for
your passions. They go mad if they
get unmanageable, driving you to sin
a blind and headlong course to ruin.
Keep the check rein tight; don't let
it slip; hold it steady. Never go
without your bridle.

That was the bridle my grand-
father meant—the bridle of self gov-
ernment. Parents try to restrain
and check their children; and you can
generally tell by their behavior what
children have such wise and faithful
parents. But parents can not do
everything. And some children
have no parents to care for them.
Every boy must have his own bridle,
and every girl must have hers. They
must learn to check and govern
themselves. Self-government is the
most difficult and most important
government in the world. It be-
comes easier every day if you prac-
tice it with steady and resolute will.
It is the fountain of excellence. It
is the cutting and pruning which
makes the noble and vigorous tree
of character.

Simple Taste in Dress.

A great authority on ladies' dress
speaking of his ideal dresser, says:
You see her turn a cold eye to the
assurance of shopmen and the recom-
mendation of milliners. She wears
many a cheap dress, but is always
pretty; many an old one, but it is
always good. She deals in no gaudy
confusion of colors, nor does she
effect a studied sobriety. Not a
scrap of tinsel or trumpery appears
upon her. What natural good taste,
indeed, may accomplish in dress
without extravagance, appears from
the anecdote told of Mrs. Carlyle's
mother, who, as a surgeon's wife,
not having much money to spend on
her attire, got her daughter to sew
upon it some moss and ivy leaves,
which excited universal admiration
and were taken to be a French trim-
ming of the latest fashion. The
celebrated Duchess of Gordon is said
to have made the conquest which
secured her dual position by wear-
ing some wooden shavings round her
bonnet, in lieu of expensive ribbons
she was unable to purchase. The
true principle of dress, we repeat, is
to shun vanity, ostentation and ex-
travagance, and substitute for these
good taste and modesty.

A Girl Should Learn.

To sew.
To cook.
To mend.
To be gentle.
To value time.
To dress neatly.
To keep a secret.
To be self-reliant.
To avoid idleness.
To mind the baby.
To darn stockings.
To respect old age.
To make good bread.
To keep a house tidy.
To control her temper.
To be above gossiping.
To make a home happy.
To take care of the sick.
To marry a man for his worth.
To be a help-mate to a husband.
To take plenty of active exercise.
To see amuse without screaming.
To read some books besides novels.
To be light-hearted and fleet-foot-
ed.
To wear shoes that won't cramp
the feet.
To be a womanly woman under
all circumstances.

Good-Breeding.

The training of children in those
matters which mark good-breeding
should begin at an early age. A
boy five years old is none too young
to be taught to take off his hat to a
lady, not to pass between people
who are talking together, to stand
until ladies are seated. All such
things are acquired far more easily
by early drilling than they can ever
be afterwards. Indeed, it is ques-
tionable whether any one who has
been brought up without such train-
ing can ever acquire that habitual
courtesy which marks the true
gentleman or lady.



Allow your Clothing,
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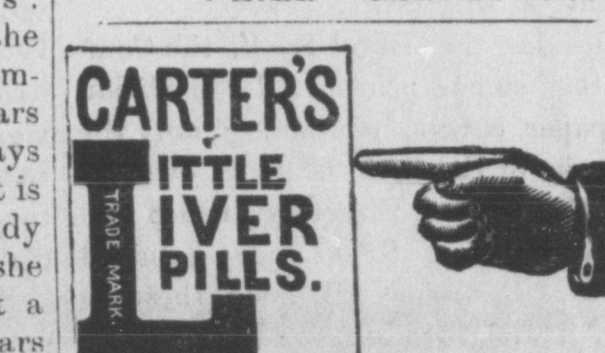
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But after all sick head

is the bane of so many lives that here is where
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