

Have You Been Sick?

Perhaps you have had the
stomach or a hard cold. You
may be recovering from
malaria or a slow fever; or
possibly some of the chil-
dren are just getting over
the measles or whooping
cough.

Are you recovering as fast
as you should? Has not
your old trouble left your
blood full of impurities?
Isn't this the reason
you keep so poorly? Don't
delay recovery longer but

Take

Ayer's

Cathartic

It will remove all impuri-
ties from your blood. It is
a tonic of immense
value. Give nature a little
help at this time. Aid her
in removing the products
of disease from your blood.
If your bowels are not
right, Ayer's Pills will
make them so. Send for
our book on Diet in Consti-
pation.

Write to our Doctors.

We have the exclusive services
of some of the most eminent phy-
sicians in the United States. Write
and receive a prompt reply.
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Lowell, Mass.

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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter, Lesson 5, Apr. 20, 1899.

THE COMFORTER PROM-
ISED.—JOHN 14: 15-27.

Study also John 16: 1-15.
Commit Verses 25, 26.

Golden Text.—I will pray the
Father, and he shall give you another
Comforter.—JOHN 14: 16.

HISTORICAL SETTING.

Time.—Thursday evening, April,
6, A. D. 30. The evening before
the crucifixion, the same time as
our last lesson.

Place.—At the supper table in
an upper room.

SUBJECT: THE WORK OF THE HOLY
SPIRIT.

THE CIRCUMSTANCES. Jesus had
announced that he was going away,
to leave them in this world. He
had promised to his disciples that
they should do even greater works
than he, the Master, had done, and
that he would give them whatever
they asked in his name, for his
work and kingdom. He himself
will still be their leader. The Holy
Spirit will come and bring them all
they need,—power over men, truth,
guidance, strength, inspiration,
courage, and peace of victory. The
work of the Spirit is the great sub-
ject of this last discourse, for it
stands connected with the comple-
tion of Christ's mission.

THE CONDITION ON WHICH ALONE
THIS HELP CAN COME.—V. 15. *If
ye love me, keep my commandments.*
The Commandments are kept by
obeying them. Love is the source
of obedience.

Note that vs. 21 and 23 take up
the same condition, in the form of
a test of love, so that between these
verses and v. 15 is enclosed this
great promise of the Holy Spirit.
Only the loving and obedient dis-
ciples can truly build up the king-
dom of God.

THE HOLY SPIRIT AS THE COM-
FORTER.—V. 16. *And I will pray
the Father. The Spirit is thus from
the Father and the Son. And he
shall give you another Comforter.*
Not a different sort of than Christ,
who had been their Comforter up
to this time. The Holy Spirit was
to the disciples, after the cruci-
fixion, exactly what Jesus had been
to them while alive. He was the
coming again of Jesus, so that the
Acts is the record of what Jesus
did on earth after his death, as the
Gospels are the record of what he
did while in the body.

The Comforter. The paraclete.
The word "comforter" expresses
only one side of the meaning of this
word.

1. It was the custom, before the
ancient tribunals, for the parties to
appear in the court, attended by
one or more of their most powerful
and influential friends, who were
called "paracletes"—the Greek—or
"advocates"—the Latin term. They
were not advocates in our sense of
the term; they were persons who,
prompted by affection, were disposed
to stand by their friend, and
persons in whose knowledge, wis-
dom, and truth the individual
having the cause had confidence.
These paracletes, or advocates, gave
their friends the advantages of their
character, and the aid of their
counsel. They stood by them in
the court, giving them advice, and
speaking in their behalf when it
was necessary. Jesus had been the
paraclete of his disciples while he
was with them. This work now
the Holy Spirit was to do for them
as their advocate, with God and
man.

2. The actual work done by the
Holy Spirit is much wider than our
word "advocate" denotes. Many
are the emergencies of human life,
and many are the forms of help, and
all are included in this great com-
prehensive name. We may range
them in two divisions, the advocacy
of our cause before others, the sup-
port of companionship to ourselves.
When we think of one office we
speak of an advocate; when of the
other, of a comforter.

That he may abide with you for
ever. Not leave them, as Jesus
was about to do.

THE MANIFEST WORK OF THE
HOLY SPIRIT.—The work of the
Holy Spirit may be considered
under three divisions.

First. The relation of the Spirit
to the historical work of Christ.
The Spirit is in the name of Jesus,
i. e., to carry out the purposes and
work of Jesus, to guide into truth,
to work in and through the disciples
for the redemption of men.

Second. The work of the Spirit
in believers. (1) Teaching (John
14: 26); (2) guiding into all truth
(v. 17; John 16: 13; 1 Cor. 12:
8, 10); (3) bearing witness (John
15: 26; Acts 5: 32); (4) giving
life (Rom. 8: 11); (5) bestowing
the living water (John 4: 14; 7:
38); (6) bestowing gifts, as of teach-
ing, tongues, etc. (1 Cor. 12: 7-11);
(7) shedding the love of God abroad
in them (Rom. 5: 5); (8) producing

goodness and high morality (Gal. 5:
22; 23; Acts 11: 24); (9) bestow-
ing power (Acts 1: 8; Rom. 15:
19); (10) bestowing wisdom (1 Cor.
2: 8; Eph. 1: 18).

Third. The work of the Spirit
in the unbelieving world. This is
fully set forth in John 16: 8-11.
He would convince the world con-
cerning sin, that they had sinned
in rejecting their Messiah; con-
cerning righteousness, the right-
eousness of Christ and his kingdom;
and concerning judgment, that the
Prince of this world, and those that
take his side, must be condemned.
All these things awakened the con-
science and urged and inspired to a
new life.

THE HOLY SPIRIT IS THE SPIRIT
OF TRUTH.—Vs. 17-20. *Even the
Spirit of truth. The Holy Spirit is
so called because his nature is true
and sincere. He knows all truth,
even as God knows it. He imparts
his truth loving nature to those he
influences. The truth is the in-
strument by which he does his
work in the souls of men. He
convicts and converts by means of
the truth. He shows men the truth
about themselves, their character,
their needs, their danger; and also
the truth of God's love and promises.
He teaches the truth, guiding men
into all truth; he reveals the truth
of God by inspiring those who are
to teach. He guides our daily con-
duct, our judgment, so that we
may walk in the truth. Whom the
world cannot receive. Because they
have been unwilling. They shut
their hearts to him; they refuse to
do his will. Only by his qualities,
by faith, love, humility, spiritual
life, can he be known. Because it
seeth him not. Shuts its eyes, does
not really believe he exists. But
ye know him; for he dwelleth with
you. He has been working in your
hearts all these years. And shall
be in you. Indicating the develop-
ment of the Christian life. I will
not leave you comfortless, I have de-
parted, I have left you. I will come,
I am coming. The world seeth me
not. They were too dull, too sin-
ful, to recognize him. But ye see
me. They saw him after the
resurrection on occasions for forty
days. And with their spiritual eyes
they recognize his presence and his
works in the Holy Spirit. He was
real to them. Because I live, ye
shall live also. Jesus is the fountain
and source of life, and from his life
gives life to his followers. At that
day. The day when he comes, by
his presence in their hearts. Ye
shall know. They had very little
knowledge of Jesus, while with him
in his bodily presence, compared
with their understanding of his
nature and work after the resur-
rection. That I am in my Father.
One with him in essence, in power,
in purpose, and in glory. Ye in
me, and I in you. Ye sharing my
purposes, and seeking my honor,
and I sympathizing with your in-
firmity, and strengthening your
hope.*

THE HOLY SPIRIT DWELLING IN
THE DISCIPLES.—Vs. 21-24. *He
that hath, etc. Again this condition
is insisted upon, as in vs. 17, 23,
24, showing how absolute is the
connection between love and obedi-
ence, and between these and the
presence and power of the Holy
Spirit. To such as love and obey
comes the love of the Father and of
the Son. Shall be loved of my
Father. With the love and friend-
ship and delight, the closest union
that can exist between souls. I
will live him, and will manifest my
self to him. I will make myself
clearly present. Those who loved
him would feel his personal love,
find his comfort and help, serve
him as devotedly, as if they could
see him. Judas. Jude the writer
of the epistle. How is it? What
change has been made that you, who
have been manifesting yourself to
the world, should now reveal your-
self to the disciples alone? as if
Jesus were going to take them apart
from the world into a desert.*

In a word, he is trying to bring
his Lord's language into harmony
with his own Jewish idea of the
Messiah's reign. *It is a man.* Jesus
repeats the condition and shows
how it can be accomplished. *We
will... make our abode with him.*
Thus manifesting himself to them,
but in a way not possible to those
who refuse to obey and love him.
as in verse 24. *The word... is not
mine, of my own devising or com-
manding, but the Father's which
sent me, so that in rejecting my
word ye practically reject his.*

Compare Acts 2, where the Holy
Spirit came upon only those who
had been preparing in the upper
room, by long-continued prayer,
and only through them upon the
outside world.

THE HOLY SPIRIT AS TEACHER.—
Vs. 25-26. *These things have I
spoken unto you, being yet present
with you. That is, as far as this I
am able to carry my instructions,
but no farther; the Spirit shall com-
plete them. But the Comforter
which is the Holy Ghost. The Spirit,
who is holy, and whose work is to
make others holy. He shall teach
you all things, etc. The whole
Christian system was enfolded in*

the words of Christ. The Holy
Spirit guided its unfolding, and
directed its growth. It is also a
promise of the guidance through the
ages to those who, by obedience and
love, receive Christ. And bring all
things to your remembrance, etc.
Many things they did not remember
because at the time they could not
understand them. After his resur-
rection they recalled and under-
stood. The difficult questions that
arose in the early church were set-
tled by the application of principles
Jesus had taught.

1. The Holy Spirit is the fountain
of intelligence and truth. He not
only changes the heart, but en-
lightens the mind.

2. God guides, by his Holy Spirit,
his children into the truth, through
the needs of the times, and through
a clearer understanding of the
Scriptures.

PEACE BESTOWED THROUGH THE
HOLY SPIRIT.—V. 27. *Peace I leave
with you. Not merely the custom-
ary salutation, but a real gift of
peace. My peace I give. The same
kind of peace as Jesus himself had.
Not as the world giveth. Not in
promise merely, but in reality. Not
external, in outward comfort and
ease and plenty, but inward. Not
depending on circumstances, but
enduring under all circumstances.
Not for a brief time, but forever.
Not the best at first, but growing
better. Let not your heart be
troubled, (See on 14: 1, the last
lesson.)*

A Time for Silence.

Tom Remy worked in a factory,
and after he became a Christian he
found that many of his fellow work-
men delighted in throwing sly
sneers at his religion to entangle
him in an argument.

Tom was full of zeal, and felt
that the honor of the church de-
manded that he should take up
each and all of these gages of battle
and hold a wordy war.

Old Daddy Commins, the only
other man in the room who was a
Christian, observed him for some
time with many a doubtful shake
of the head.

At last he approached him one
noon hour and said, Lad, don't you
think you talk too much about your
religion?

Talk too much about religion,
cried the boy in surprise; why, how
can any one?

I mean you talk too much to the
men about it, and they're always
poking fun at you. It doesn't exalt
our religion, you see.

But daddy, I mustn't be ashamed
of my religion.

No, no, lad, that you mustn't, and
you must never lay it by. Do every-
thing in the Lord's name, and when
the time is handy speak out your
word good and strong. But a man
shouldn't need a tag saying I'm a
Christian fast to him to let folks
know it.

Yes, but aren't we to be ready to
give an answer to every man that
asks us a reason of our faith?
That's what I read in the Book.

Are these men asking you rea-
sons for your faith? I'm thinking
they don't want any reasons. They
just want to make a jest of it all.
If it reasons anyone is seeking,
then is the time to talk. But no
god comes out of the arguing about
it. It makes religion too cheap
and common. To my mind, we
ought to make religion like a flower
hid in the heart. The perfume goes
all about and the meanest and
wickedest get the good of it. But
we don't take out the flower for
every one to handle. That's only
for those who love it enough to hold
it right gently.

The boy seemed more than half
convinced, but it was hard to over-
come all his old ideas at once.

But, daddy, he said, it seems
do wrong cowardly to stand by and
hear them saying mean things about
the church and all such things and
never put a word in to defend the
right side.

Ay, lad, but sometimes it takes
more grace to appear cowardly than
to appear brave. I am thinking
you might serve the Lord by putting
a check on your spirit just now.
Besides, lad, when it seems weak to
you just remember that there was
a time when enemies reviled and
smote the Lord and he answered
never a word. That thought will
help you in the time for silence.—
(Chris. Standard).

Worse Off.

There is a true story told of a
poor little newsboy, who, late one
cold, stormy, snowy night dropped
all the pennies he had made into a
box marked "Gifts for Poor Chil-
dren." Some one who saw the
evident poverty of the child, and
the struggle that it cost him, fol-
lowed him to see what he would do
next. The boy hurried away as fast
as his little feet would carry him to
a staircase on the outside of a build-
ing, and crept under it to get what
little protection he could and lay
down to sleep.

When he was asked why he did
not use his pennies to pay for a bed,

he gave an answer that puts many
of us to shame: "There are a good
many children worse off than I am,
because you know I can sell papers;
and I want to help them."

Was that not a beautiful exhibi-
tion of the true Christ spirit? Could
there be anything sweeter or more
unselfish?

Jesus in the Home.

A little girl went on an errand to
an elegant house. The lady was
proud of her home, and she showed
Jennie the carpets, pictures, orna-
ments, and flowers, and asked, Don't
you think these things are lovely?

They are pretty, said Jennie.
What a beautiful home for Jesus to
visit? Does he ever come here?

Why, no, said the lady.
Don't you ever ask him? asked
Jennie. We have only a room and
a bedroom, and we have no carpets
or pretty things, but Jesus comes
and makes us very happy.

The lady told her husband what
Jennie had said, and he replied, I
have often thought that we ought
to thank God for his goodness, and
ask him to come and live with us.

They became Christians, and
Jesus came to live with them and
made them happy. Jesus blesses
every home to which he comes.—
Little Learner's Paper.

Eight Good Rules.

1. Acquire thoroughly. This
puts knowledge in.
2. Review frequently. This
keeps knowledge in.
3. Plan your work carefully.
This begins well.
4. Work your plan faithfully.
This finishes well.
5. Never think of self. Selfish-
ness spoils all.
6. Never look back with fruitless
regrets. Such retrospection wastes
time over failures.
7. Look up and go forward. By
so doing you will acquire strength
and reach the goal.
8. Earn, save and give all you
can for Jesus. This is the way to
become happy and to make others
happy.

AN ACTED PARABLE.—While the
late Dr. Alexander Proudfoot was
pastor of the First Presbyterian
church, Springfield, Ohio, he told
the following story at a social gath-
ering of the teachers of his Sunday-
school:

A good old Scotch elder, who was
deeply concerned because his pastor
persistently refused to allow chil-
dren to be admitted to church
fellowship, invited him to his house.
After tea, the elder took the pastor
out to see his large flock of sheep
put into the fold. Taking his stand
at the entrance to the sheep-fold,
the elder allowed the sheep to enter,
but as the little lambs came up, he
roughly pushed them back with a
heavy stick.

The pastor became very indignant
and exclaimed, "What are you
doing to the lambs? They need the
shelter far more than the sheep!"
"Just what you are doing to the
children of the church," was the
prompt reply.

The object lesson did its work.
Never again did the pastor attempt
to shut out from the fold of the
church one of Christ's little ones.

The only conclusive evidence of
a man's sincerity is that he gives
himself for a principle. Words,
money, all things else, are compar-
atively easy to give away, but when
a man makes a gift of his daily life
and practice, it is plain that the
truth whatever it may be, has taken
possession of him.—James Russell
Lowell.

FOR THE OVERWORKED.—What are
the causes of despondency and mel-
ancholy? A disordered liver is one cause
and a prime one. A disordered liver
means a disordered stomach, and a dis-
ordered stomach means disturbance of
the nervous system. This brings the
whole body into subjection and the
victim feels sick all over. Parmelee's
Vegetable Pills are a recognized remedy
in this state and relief will follow their
use.

THEY ARE NOT VIOLENT IN ACTION.
—Some persons, when they wish to
cleanse the stomach, resort to Epsom
and other purgative salts. These are
speedy in their action, but serve no
permanent good. Their use produces
incipient chills, and if persisted in
they injure the stomach. Nor do they
act upon the intestines in a beneficial
way. Parmelee's Vegetable Pills an-
swer all purposes in this respect, and
have no superiors.

Impure Blood

Always cleansed, purified and enriched
by Burdock Blood Bitters. Mrs. J. H.
Douglas, Fuller P. O., Ont., says:
"I have used B. B. B. for impure
blood, pimples on my face and sick
headaches. Four bottles made my
skin clear and free from eruptions and
cured me completely."

Athletes, Bicyclists and others
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