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I have had pimples on my face three years, and about two years I took an attack of nervousness. I got so bad I could not sleep and lost appetite and was very weak and irritable. I was taking different kinds of medicines but seemed to be getting worse. A friend advised me to take Burdock Blood Bitters, I did, taking in all four bottles. As a result I sleep well, have a good complexion, my face is free from pimples, my skin clear and my health is in the way perfect."

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A Good Year.
BY FIDELIS.
A good New Year I so easy 'tis to say!
So hard it is to fashion day by day,
And hour by hour, for those about our way,
With deeds of kindness, words of love,
All other gifts so far above,
The happy year we wish so carelessly
To all on New Year's day.

Then let us ask from its true source on high,
For heaven's divinest gift of sympathy.
The bud wherein all kind deeds' folded lie,
The love that bears and suffers long,
Unchanged by time, untired by wrong!
So, with true heart, a good New Year we may
With all on New Year's Day!

The Sabbath School INTERNATIONAL LESSON.

First Quarter, Lesson 2, Jan. 14, 1900.

THE CHILD JESUS VISITS JERUSALEM.—Luke 2: 41-52

Read Matthew 2; Luke 2: 21-38.
Commit Verses 49-52.
GOLDEN TEXT.—*And Jesus increased in wisdom and stature, and in favour with God and man.*—Luke 2: 52.
HISTORICAL SETTING.
Time.—The flight to Egypt, early in B. C. 4. Return to Nazareth probably within a year. It was after the death of Herod, early in April, B. C. 4. Jesus lived in Nazareth from B. C. 3 or 4 to A. D. 26. The visit to Jerusalem was April, A. D. 9. The Passover that year was March 29. Jesus was 12 years old December, A. D. 8, and this was the following spring.
Place.—Nazareth and Jerusalem.
Jesus, between 12 and 13 years old, living in Nazareth.
John, six months older than Jesus, early retired to the solitudes of the wilderness, where he spent his youth till he was 30 years old, as Jesus spent his in the town among the activities of life.
Rulers.—Augustus Caesar, emperor of Rome, toward the end of his reign. Archelaus (Matt. 2: 22) was deposed A. D. 6, about two years before Jesus went to Jerusalem. Coponius governor of Judea, which had lately become a Roman province. Herod Antipas (son of Herod the Great), ruler of Galilee and Perea.

THE DANGERS OF CHILDHOOD.—Matt. 2: 13-23. Soon after the visit of the wise men, probably early in February, B. C. 4, Herod sought to kill the babe Jesus, and to insure that his purpose be accomplished, slew all the male children in Bethlehem "from two years and under." Jesus escaped by being secretly carried to Egypt in the night.
Modern Massacres of the Innocents. There are not a few Herods, who will slaughter the innocents. Fashion murders many; ignorance murders more; those who neglect children, those communities which do not gather them into schools and churches, those who tempt the little ones to evil, those who sell them cigarettes or intoxicating liquors, those who over-work and over-burden them,—all these are Herods.

THE NAZARETH HOME.—Nazareth, where Jesus spent more than twenty-eight years of his life after his return from Egypt, is about fourteen miles from the sea of Galilee, and sixty-six miles north of Jerusalem in a straight line, and twenty-one miles from Ptolemais, the seaport on the Mediterranean. It now contains four thousand to six thousand inhabitants.
The hill on the northwest rises about five hundred feet above the valley.
Nazareth is said to be among the most beautiful on the face of the earth. Jesus' preaching is full of allusions to nature.
The Home. The house is low and square, with a court before it, and a terrace on the roof. The door is wide, for light and air, but there are no windows. There are no tables but there are rug. There is only one room, for all purposes. Here Joseph works at his carpenter's trade. Here all sleep and eat, except in the summer, when on clear nights all sleep on the roof, each rolled in a blanket. The house is built of sun-dried clay, with an outer stairway. The furnishings consist of a carpenter's bench like our own, and its tools; a kitchen furnace with two places; a sheet of iron for roasting wheat or baking bread; a few leathern bottles, some globes and cups. They have no plates, or forks, or spoons. Their beds are mere pallets, rolled up every morning. A few mats, and cushions, and a great chest complete the furniture. It was amid such scenes that Jesus spent the years of his childhood and you h

JESUS' FIRST JOURNEY TO JERUSALEM TO ATTEND A GREAT RELIGIOUS FESTIVAL.—Vs 41-50. His parents were devout, God-fearing peopl

They were strict in performing their religious duties, and using their religious privileges. *The feast of the Passover.* The most important of the religious festivals of the Jews, the commemoration of their birth as a nation (Ex. 12, 13), which all male Israelites were commanded to attend each year (Ex. 23: 14-17; Deut. 16: 16) *And when he was twelve years old.* This was the age when, as a kind of turning point from childhood, a Jewish boy became a "son of the law," the age of responsibility, when he was bound to keep the law, and to go up to the festivals with his father, after the custom of the feast, as it was the custom to go. *And when they had fulfilled the days.* The seven days of the Passover (Ex. 12: 15; Deut. 16: 2) or the customary two days, for many pilgrims left after the principal sacrifices were over. *The child Jesus.* The word means "by whom."

Trained behind in Jerusalem. The attraction of divine things held him fast in spite of the departure of his parents. He was so intensely interested in the teaching of the rabbis that he did not know when the caravan started. *And Joseph and his mother knew not of it.* This shows what perfect confidence they had in the boy. They took it for granted that he had joined the caravan with the rest. *But they, supposing him to have been in the company.* The company that shared the journey. *And they sought him.* It was probably when the caravan halted for the night that he was first missed. At the present day the women commonly start first, and the men follow, the little children being with their mothers, and the older with either. If this was the case, Mary might fancy that he was with Joseph, and Joseph that he was with Mary. *They turned back again seeking him.* All the way to the city. *After three days they found him.* Reckoned from the departure of the caravan from Jerusalem. *They found him in the temple.* Not in the temple proper, but in one of the chambers of the temple area, and belonging to the temple. *Sitting in the midst of doctors,* or teachers. The older students sat on a low bench; the younger on the ground, literally "at the feet" of their instructor. *Both hearing them.* He came as a learner. *And asking them questions,* in his desire to learn more. All this was done naturally and modestly. *Were astonished at his understanding.* His knowledge of the Scriptures, his insight into their true meaning, his penetration into the very spirit of truth. His answers to their questions displayed these same qualities. *They were amazed.* It is often difficult for older persons to realize the development of those growing up in their homes. *And his mother said unto him.* Privately; she could not rebuke after such a scene. *Thy father and I.* This form of speech was required by usage. *How is it that ye sought me?* Why did you not come directly here? Oh you might be sure that I was doing my duty. *Wist.* Knew. *I must be about my father's business,* or as R. V., "in my father's house." *Where my Father's affairs are carried on,* there you are sure to find me. It is notable that the first recorded words of the Messiah are an expression of his divine sonship as man. *And they understood not.* Did not fully comprehend. The realization of what he was came gradually to them.

The Child in His Father's House.
(1) Very early the child should be trained to go to his Father's house.
(2) The Bible service is a part of the church service just as really as the preaching service (3) There should always be something in the ordinary church service attractive to the young. (4) The presence of children in the preaching service tends to make the preaching more clear, simple, and vivid; and to make prominent the great essentials of divine truth. The great subjects always contain something for children. (5) It is well to take youth to the great religious gatherings in God's house.

THE CHILDHOOD AND YOUTH OF JESUS AT NAZARETH.—Vs. 51, 52. *Came to Nazareth,* where he remained for eighteen years, years of growth and preparation, till the time came, at 30 years of age, to enter upon his great mission. *And was subject unto them.* He was obedient, helpful, reverent, ready to do all he could, subject to the rule of the house. *His mother kept all these sayings in her heart.* It was doubtless from the treasures of her memory that Luke obtained his knowledge of what he has written of Jesus' childhood. *Increased.* Rather, advanced. *In wisdom and stature.* He grew like any other child. He developed perfectly his nature, body and spirit. He was a strong active, sturdy boy. *In favour with God and man.* He grew in favour as he grew older. He was such a young man as God had meant all men to be. Jesus possessed "the beauty of holiness." He had not only goodness, but goodness in attractive, gracious, lovely forms.

THE MESSAGE OF THE YOUTHFUL YEARS OF JESUS TO THE YOUNG PEOPLE OF TO-DAY.
It was presented by the teachers and officers with a teachers' Bible. Rev. H. H. R. ach, Baptist pastor Round Hill and Annapolis, was seated with a fur coat. Rev. J. W. Brown, Baptist, of taur, received a fur coat. The Bible class, officers and teachers other friends of the Waterloo set, St. John, Free Baptist Sunday school met at the parsonage and greeted the Rev. C. T. Phillips with a useful quartered oak bookcase.

STRONG PAPER.—The New Voice, or the management of Messrs. Dickey and Dickey, is a great prohibition paper. It strikes from the altar, and is no respecter of persons. It deserves large success. It is published in Chicago.

A Christian Endeavor Society in tauris has 161 members.

Skimming It.
If you're going to give me a pan of milk don't skim it first, the old People's Mother used to say, meaning, if you are going to do a favor, don't spoil it by an ungracious word or manner. Haven't we noticed how such of this skimming goes on in ordinary family intercourse?
Another errand? I never can go down town without half a dozen commissions! complains Rob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does really count it an inconvenience; he only takes the cream off his kindness.
Those gloves ripped again? exclaims Mary when John wants her to take a few stitches. It seems to me they always need mending when I am in a hurry with something else. She would be shocked at his going shabby, and distressed if any one thought her unwilling to render such offices, but she makes it a little unpleasant to ask the favor. The children follow the fashion. Tommy shuts the door at Bridget's quest, but he grumbles at having leave his top. Susie goes to the door when she is sent, but she parts with a protest that it isummy's turn. Thus all day long people who love one another, and to at heart are glad to serve one other, skim the sweetness from every service rendered.—Christian Outlook.

To Make a Doughnut

Fun at a Carpenter's.
The carpenter had put down his tools and gone for his luncheon. Life for me is a perfect bore, said the Auger.
I'm a little board myself, said the Small Plank.
There's no art in this country, observed the Screwdriver. Everything's screwed in my eyes.
You don't stick at anything long enough to know what you're driving at, interjected the Glue.
That's just it! said the Screw. He never goes beneath the surface the way Jack Pans and I do.
Tut! cried the Saw. I go through things just as much as you do. Life's stuffed with sawdust.
Regular grind, said the Grindstone.
It doesn't make any difference how well I do my work, I'm always sat on.
Let's strike said the Hammer.
That's it! cried the Auger. You hit the nail on the head that time.
I'll hit it again, retorted the Hammer; and he kept his word, but he hit the wrong nail. That is why the carpenter now wears his thumb in a bandage. It was his thumb-nail the Hammer struck.—Chicago Bulletin.

Disobedience.
Perhaps the worst suffering that the disobedient boy will have to undergo will be in after years, when his parents are laid in the churchyard. Then the memory will arise of how he vexed them in his youth, and he will cry, Oh, Father, oh, mother, if I could have you back with me now, how differently I would behave! But, alas! it is too late to repent towards them, when those we love cannot hear our voice; but we have a Father in heaven, whose ear is ever open to the cry of a repentant heart, and Jesus told us that there is joy in heaven over one sinner that repenteth.
Dear children, remember that in loving and obeying your father and mother you are loving and obeying your Father who is in heaven and that your disobedience to your earthly parents is disobedience to him. The only way you can show your love to God is by loving those he has given you to love.
Disobedience is want of love—Selected.

A Better Way.
In Indian Territory a Christian woman visited the negro settlement of Sodom. Ignorance, immorality, and pauperism held carnival. The missionary began quietly. Week after week she entered loathsome cabins in order to make friends with their inmates. After an interval she could question them.
Do your children go to school?
No, honey.
Why not?
Isn't no school.
Why not?
We's too poor.
Do you use snuff?
Yes, honey.
Do you use tobacco?
Yes.
Do you drink beer?
Yes, honey.
What does your snuff cost, your tobacco, your beer? Don't you see you pay more for these than to pay your share of a teacher's salary and educate your children? Which do you love best, tobacco, snuff, beer, or your little ones? Can you give up these harmful things for your children?
Some could, and did.
The town set apart an old cabin for a school, and secured a colored teacher from a Christian boarding school. In less than a year two men hauled lumber and erected a school-house. This also served as meeting-house. The women cleaned the cabins, and some of the negroes actually put in small windows. Finally all grew ashamed of the name of the town, and Sodom became Pleasant Grove, with church and school, progressive homes and people.
The cost of tobacco and beer may not always buy schools and churches, but are they really cheap at any price!—Fred Perry Noble.

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