January 1

AYER'S Hair VIGOR
Restores natural color to the hair, and also prevents it falling out. Mrs. H. W. Fenwick, of Digby, N. S., says: "A little more than two years ago my hair began to turn gray and fall out. After the use of Ayer's Hair Vigor my ...stored to its original ...ased falling out. An ...plication has since kept ...good condition."—Mrs. ...ck, Digby, N. S.

...th of Hair.
...rs ago, I had the vario... my hair, which previ... ite abundant. I tried ...preparations, but with... result, till I began to ... be permanently bald. ...onths ago, my husband ...e a bottle of Ayer's ...nd I began at once to ... short time, new hair ...ear, and there is now ...t of as thick a growth ...before my illness."— ...er, Polymnia St., New

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Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson II. Jan. 12. [Luke 2: 40-52.

THE BOY JESUS.

Study the whole chapter Luke 2: 1-52.

Commit Verses 51, 52.

GOLDEN TEXT.

"Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2: 52.

The Section includes John 1: 1-5; Luke 1: 26-39; 2: 1-52; Matthew 1: 18-25; 2: 1-23.

SUGGESTIONS TO TEACHERS.

"Review." In our last lesson we saw the rays that tinged the mountain tops and the morning clouds, and which heralded the dawn. Briefly review them.

Now we come to the Sun rising "with healing in his wings." The actual advent of the New Day.

EXPLANATORY.

I. The Son of God Who Came into the World was the Word who became incarnated in Jesus, the Messiah. He was with God and was God. (John 1: 1-5). He, by whom the worlds were created, came from his glorious home into this world, as the highest expression of God's love, to take upon himself our human nature for the salvation of the world from sin to holiness and heaven.

Library. Chalmers' "Astronomical Discourses."

II. The Annunciation to Mary.—Luke 1: 26-38. The mother of Jesus was the Virgin Mary, but his father was God himself, through the Holy Ghost. His reputed father was Joseph, who became the husband of Mary. Both Joseph and Mary were direct descendants of David, of whose line the Messiah was to be. The genealogy in Matthew is that Joseph, and that in Luke probably that of Mary; so that, both legally and really, Jesus was the son of David.

III. The Birth of Jesus.—Matt. 1: 18-25; Luke 2: 1-7. In Bethlehem Jesus was born, probably in December, B. C. 5; four years and a few days before our common era A. D. (Anno Domini). It was a wonderful instance of Divine Providence, by which, through a Roman census, Mary came to Bethlehem at this time, fulfilling the prophecy of Micah, and guiding the acts of rulers who had no interest in the result.

IV. The Song of the Angels.—Luke 2: 8-20. This expresses the deep interest all holy and heavenly beings have in the salvation of men. (1) It shows the marvelous love of God toward this sinful rebellious world lying in darkness and sin. Nothing but the coming of the Son of God can prove that God loves us all and always. (2) It shows the terrible nature of sin. (3) It shows the greatness of our salvation. How much we should be interested in our own salvation, and in that of the world. See the joy of the angels over one sinner that repenteth in Luke 15: 3-10.

Library. See an illustration from a German poem in "Select Notes" for 1892, p. 101.

V. The Adoration of the Shepherds shows: (1) How God often appears to us in our ordinary daily duties. (2) That the first message comes not to the rich and great, but to those employed in daily cares and labors. Jesus was the Saviour of men. New life and blessing henceforth came upon their lives. Their common work was transfigured.

VI. The Wise Men from the East.—Matt 2: 1-23. Guided by a strange, new star, certain wise men in the far East came to visit the young Jesus, and brought him gifts,—"myrrh to a mortal, gold to a king, frankincense to God." These were a part of the "universal welcome which greeted the infant Jesus," from the angels, from holy men like Zacharias and Simeon, sons of toil like the Shepherds, wise men, women like Mary, Elizabeth, and Anna, aged men like Simeon. Wise men seek to find their true king.

VII. The Flight into Egypt can be referred to only as showing the way by which Jesus came to Nazareth for his childhood's home.

VIII. Childhood and Youth at Nazareth.—For at least 28 or 29 years, B. C. 3 to A. D. 26, Jesus making his home here from the time he was two years old till he was thirty. For the sake of the children, it is wise to throw all possible light upon this period of growth and training. It is a most beautiful picture.

IX. The Growth and Development of Jesus.—Vs. 40, 51, 52. During this 30 years of secluded, unnoticed training under these influences there was quietly going on the human preparation for his brief but great life-work.

Illustrations. The coral islands grow beneath the surface, unseen. The buds that open and bloom in spring were formed in the autumn, and were subjected to the long, cold winter. The hyacinth bulb must be kept some weeks in darkness, if we would have from it the most perfect bloom.

40. "And the child grew." He grew in knowledge and wisdom as he grew in stature and strength, went, in short, through all the natural graduations of childish and youthful development. "And waxed (became, grew) strong in spirit." In his whole nature Jesus was a strong, active, sturdy boy. He was what we mean by "a real boy," full of life, ready for every boyish deed, only he used all his strength and activity in pure and noble ways, in helping his mother, in just and loving actions to his fellows. He was a success as a boy. Every boy should take care of his body as the instrument of his soul, and put away every habit that weakens his body or his mind. "Filled with wisdom." This refers to his spiritual, intellectual, and practical development. He was wise in all directions. Every act and every choice was guided by wisdom. "The image, 'filling himself,' appears to be that of a vessel, which, while increasing in size, fills itself, and by filling itself enlarges so as to be continually holding more." "And the grace (favor) of God was upon him." He was such a boy as God was pleased with. He was religious as well as active and strong. Boys are better in mind and body for being religious. And more than this, Jesus being such a boy as made good use of all God gave him, God favored him, aided him, helped him, in a way and degree it is not possible to favor a bad boy.

51. "And was subject unto them," to his parents. The form of the expression "was" with a participle indicates continuous, habitual obedience. He was obedient to his parents, as every child should be. There is no manliness in disobedience, or in resenting the control of parents or teachers.

52. "In favor with God and man." God gave him so much favor because he was worthy to receive it. So long as religion does not bring its possessor into conflict with the customs, pleasures, or sins of men it is very beautiful and attractive, even to worldly people. In its reality it is far more attractive than vice, when seen in its true nature. On the whole, the surest way to be in favor with man is to be in favor with God. Jesus was not only good, he was attractive. He had a charming grace in all he did.

Library. For appearance and manliness of Jesus, see Farrar's "Life of Christ in Art," pp. 67-77, including extract from Keim.

Illustration. Jesus was perfect in each stage of his growth, as a seed is a perfect seed; growing up, the green shoot is perfect, and when it bursts into flower it is perfect for that stage; and then is perfect when it is a tree full of good fruit.

Illustration. The perfect man is like the ladder in Jacob's dream—its base upon the earth, but its top in heaven, and the angels are forever going up and down upon it.

X. One Story of His Childhood—Vs. 41-50. 41. "Parents went to Jerusalem every year," as wisely commanded. Wisely religious people do not neglect to go to the great religious meetings.

42. "Twelve years old." The age when Jewish children were expected to join with their elders in religious duties. "Up to Jerusalem." Not only because Jerusalem was on high ground, but because it was politically and socially up, the head, the highest place of the nation. So in England they always say, "up to London," no matter from which direction or from what height they go.

43. "Tarried behind." Probably not knowing when his parents would leave the city. Among two million guests it was easy for a party to become separated. "Knew not of it." They had perfect confidence in the boy, and willingly left him with the other boys of his age during the day, and took it for granted that he had joined the caravan with the rest.

46. "After three days." One for the journey out, one for the return, and one for the search in the city. "They found him in the temple." Not in the temple proper, but in one of the porches or chambers of the temple area, and belonging to the temple. "Sitting in the midst of the doctors," the teachers, eminent rabbis who at this season would be discussing the great questions of the day. "Hearing and asking questions." Very much as in a Bible class of to day. He was not putting himself forward, but was doing what was natural and proper for any boy.

47. "Astonished." Amazed, i. e., thrown into a maze of labyrinth. His knowledge of the Scriptures, his insight into their true meaning, his penetration into the very spirit of the truth. His "answers" to their questions displayed these same qualities.

48. "And when they (Joseph and Mary) saw him, they were amazed." Used of glad amazement. They had not dreamed of such honor to be given to their boy, or of such wisdom, such thoughts in the active, obedient, modest, perhaps reticent boy in their household. It is often very difficult for older persons to realize the development of those growing up in their homes, till some stranger reveals the fact to them. "And his mother said unto him." "Privately": she could not rebuke after such a scene.

49. "And he said unto them, How is it that ye sought me"? Why did you go about the city searching for me? "Why did you not come directly here? Where else could I be than in this holy, blessed spot?" "Wist ye not." Knew ye not. "That I must be about my Father's business"? In the Greek the noun is omitted. "About (or in) the . . . of my Father." "The expression may, according to Greek usage, have either a local meaning, 'the house of,' or a moral, 'the affairs of.'" Where should a child be found but in his father's house?

The Child in His Father's House. (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, and often it is best to train children for the morning service through the Sunday School. (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.

The Child About His Father's Business. (1) The child should early consecrate himself to God, to live thenceforward as his child. (2) He will learn about his Father's business in his Father's house, and in the earnest study of his Father's Word. To study the Word is part of his business. (3) His Father's business for him is to live at home, at school, everywhere a pure, unselfish life. (4) Every earthly duty, obedience to parents, daily work, recreations are portions of his Father's business. (5) He can do much directly for his Father in leading other children to Jesus, in helping the poor, the neglected, the sick, by inviting others to the house of the house of his father.

50. "And they understood not." Did not fully comprehend. It was very hard to believe that a little boy, however good, was the greatest being in the world.

A January thaw is always more productive of colds and coughs than a January freeze. Then is the time Ayer's Cherry Pectoral is needed and proves so extremely efficacious. Ask your druggist for it, and also for Ayer's Almanac, which is free to all.

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings.

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Jan. 5.

B. Y. P. U. Topic—"Thy Kingdom Come."—Isa. 11.9.

C. Endeavor Topic—"Prayer: how to use it and how to enjoy it."—Luke 18, 1-14.

1896!

A Happy New Year.

An inspired motto.—Phil. iii. 13 14.

Our desire for each member of our Young People's Societies.—Eph. 3, 16-20.

Annandale, P. E. I.

Bro. G. E. Saville, Cor.-Sec'y, writes that the B. Y. P. U. of Annandale, after having become nearly extinct has, through the strenuous efforts of Bro. Nichol, been reorganized for active work with a new list of officers and a membership of *forty* active and one associate, we are encouraged to hope for good good work to be done by this Union.

What Can I Do?

"So far as we know, Jesus gave no money. He did not have it to give. Yet, there was never in this world such another dispenser of true alms as He was. He gave encouragement, instruction, love".

This quotation, to some who read it, and who on the threshold of the New Year have been saying and "What can I do?" will be full of inspiration. We are taught that our Master has given us an example and we are exhorted to let the mind that was in Christ Jesus be in us. We are sent into the world as was He. "As thou didst send me into the world even so have I sent them". Yes, in many instances nearly as poor as the Master. But see what He did. Look what a record He made. "Who went about doing good"—"I do always those things that please Him." And this same Holy One in His promise to us said, "Greater works than these shall ye do." If you have but little money, but limited intellectual attainments, you can have *endowment*, from the conscious indwelling of the Holy Spirit and then going forth in this thy might you can with truthfulness use Paul's words, I can do all things through Christ that strengtheneth me.

Our Column.

We desire now that our Young People are making resolves for the New Year, that among the number will be one, solemnly made and somewhat after this order:—

"I resolve that during the year 1896 I will to the best of my endeavor, seek, in all the ways I can, to promote the Young People's movement in our churches. I will do this for the glory of my Master and the best interests of young christians and to this end I will help make "*our column*" in the Messenger and Visitor a splendid success."

We hope you will thus resolve and act.

Good Advice.

The following, though given to the students of Yale years ago, is sufficiently wholesome for the student of 1896:

"Young men, you are the architects of your own futures: rely on your own strength of body and soul. Take for your star self reliance. Inscribe on your banner 'luck is a fool, pluck is a hero'. Don't take too much advice, keep at the helm and steer your own ship, and remember that the art of commanding is to take a fair share of the work. Think well of yourself. Strike out. Assume your own position. Put potatoes on a cart, go over a rough road, and small one's go the bottom. Rise above the envious and the jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the levers that move the world. Make money and do good with it. Love your God and fellow-men. Love truth and virtue. Love your country and obey its laws.

The Old Year and the New.

"The New Year may be the same and yet another. It may be the same in its manner of living, its broken resolves, its failures; or it may be another in its more worthy living and aspirations."

With too many, passing from one year to another is like crossing the equator. It is little more than passing an imaginary line, with no reformation, no new experiences, no improvement or change of any sort. They wish, and are wished in turn, "a happy New Year," but they are not happier, save for the moment; nor more hopeful, nor more true and steadfast to the real purposes of life. The same sun shines in 1896 as in 1895, on the evil and on the good; but the evil are not necessarily any better—make no better use of God's gifts. And if not better then worse. The New Year is old in old habits, hearts, characters, in unsatisfactory and unworthy lives. It is the old story over again only the worse for repitition. The wheel has made another revolution, and yet no real progress; it is rather a progress backward.

To all, then, who have entered on the New Year it is pertinent to ask: "What is the New Year to me? New in what object and purpose? In what more faithful work, or greater fidelity to obligations? Am I being carried forward in righteous living and striving? Am I drawing nearer the goal of duty and perfection? In what respect will my life be more satisfactory to myself, more beneficial to others, or more pleasing to God? How will the New Year be freighted with more cheerful burdens, with more helpful tasks and charities? What sweeter perfume of love and sacrifice, of devotion and piety, will be the issue of it?" To those to whom the year brings this increasing good it is a New Year indeed. The flower which budded yesterday and blooms to-day may well rejoice in passing from one day to another. The stream which becomes purer as it flows may well rejoice in its progress towards the sea. And what of that human life which as the years rolls on is gathering to itself an added purity and beauty? Each New Year is happy; each New Year is happier. It is the joy of a traveller who knows that in crossing each meridian he is drawing nearer home. It is the joy of those saintly and faithful ones who, while they might have sought the country whence they came out, sought a better country, that is a heavenly. No greater joy can we wish the reader than this.

The Switzer's Love of Country.

The countries are rare in which love of the native soil is so strongly developed as in Switzerland. Ask a Swiss what he loves above everything else, he will answer, "My country." To return to his village in the midst of his beloved mountains is the constant dream of his life; and to realise it he will endure every privation, and bind himself to the hardest and most painful toils. One hope possesses him,—to see again the snows, the glaciers, the lakes, the rivers, the great oaks and familiar pines of his country; to see again the friends of his childhood, the old parents who walk with tottering footsteps, or to the place which they occupy in the cemetery, full of flowers, where they sleep the great sleep.

And as the evening draws on, what can be more charming than to travel on foot in a beautiful mountain country? One thinks then of those who are left behind, of the dear and loved ones who are far away, down on the dusty plains. We speak to them in thought, and dream of the happiness it would be to have them here, going with us arm in arm along that peaceful valley path, or on the solitary mountain road.—Victor Tissot.

Too Thoughtful.

In a tiny seaport village there was installed as postmaster, not long ago, a man whom everybody had always looked upon as a quiet, well meaning person, who minded his own affairs. Whether his elevation to office changed his nature, or only served to develop a trait of character which had long been waiting a chance to display itself, no one knows; but the fact remains that curiosity, of a most intense and persistent kind, seemed to take possession of him from the very day he assumed his new position.

Nobody could accuse him of holding letters up to the light to decipher their contents, or of reading postal cards because he never was seen doing such things; but in what other way he could have acquired his knowledge of people's private affairs, it was certainly difficult to imagine.

A lady in the village was anxious to have a message reach a friend on a certain day, by the boat which took the mail to a neighboring town; and hastily writing a few lines on a postal, she signed simple her initial and slipped the card, with several letters, into the box.

The next night, when she went for her mail, tee postmaster handed back the postal.

"I saw, Miss Green," he remarked, with a bland smile, "that you hadn't finished that card, having left off with the first letter of some word, doubtless an important one. I know you slipped it in with your letters by mistake, so I saved it for you."—Companion.

We do not get half the good out of prayer which we might receive. Our faith is too weak and our love too feeble to lead us to God with our daily burdens and our fretting cares. We forget that prayer is a spiritual telephone between our lips and hearts and our Father's ear and heart . . . We ought to know that the slightest whisper of our hearts is heard by our Father in heaven. We ought to remember that it is possible for us to make direct requests, and to receive immediate answers. Abraham said unto God, "O that Ishmael might live before Thee!" and the immediate answer was, "As for Ishmael, I have heard thee." David inquired of the Lord, "Shall I go and smite these Philistines." . . . Wherever there is a praying heart there will be found a place of prayer. Daniel found an oratory in the lion's den; Jeremiah one in a dungeon; Jonah one in the depths of the sea; Peter one on the house top; and the chief one on the cross. We receive little because our requests are so few, so small, and so feeble. We have been satisfied with the crumbs which fall from our Father's table, when we might go into the King's palace and enjoy a full meal. We never can go too early in the morning to the heavenly throne; its gate of access is always open. We can never go too late at night; its gate is never closed. We need not ascend some Moriah or Pisgah; we need not enter some sacred shrine or go to any holy place; we shall find God wherever we seek Him, and to the seeking soul every place is holy ground. To the eye of faith every bush is aflame with God. Prayer can open the windows of heaven; prayer can bring agels down; prayer can open the heavens, and bring a plentiful rain; prayer can put God in harmony with His own precious promises under a holy constraint for our help. Would to God that we realized the greatness of our privileges, and the blessedness of constant communication with our Father in heaven!—Robert S. MacArthur, D. D., in "Quick Truths in Quaint Texts."

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is Heaven and the Spirit of God within you.—F. W. Roberts.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end!—Thomas Carlyle.

Our life is determined for us; and it makes the mind very free when we give up wishing, and only think of bearing what is laid upon us and doing what is given us to do.—George Eliot.

WORK AND WIN.

The sweetest cherries, mind you, lad,
Grow highest on the tree;
And would you win the fairest fruit,
One thing I'll say to thee:
It falls not at the clicking gay
Of an idler's pelf—
You'll have to climb the rugged tree,
And gather for yourself.

'Tis vain to wait the fruit to fall,
Or pelt the tree with stones—
You'll have to struggle bravely up
And risk some broken bones;
You only waste your time below,
And get indifferent pay—
If you would reach the ripest fruit,
Just throw your fears away.

'Tis so with everything in life
That's worth the owning, lad—
With learning, wealth, and character—
The best, the good and great have had;
They come not at the nod or hest
Of any idle hand;
'Tis only those who bravely toil
May have them at command.

If, then, you want the ripest fruit,
Just labor till you win;
But mind, thee, boy while up you climb,
Keep heart and hand from sin;
The best and grandest guerdon, lad,
If brought with wicked wage,
No peace and comfort yields at last,
But curses on your age.
—Christian Observer.

No difficulties in your case can baffle Him. No dwarfing of your growth in years that are past, no apparent dryness of your inward springs of life, no crookedness or deformity in any of your past development, can in the least mar the perfect work that He will accomplish, if you will only put yourself absolutely into His hands, and let Him have His own way with you.—H. W. S.

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