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"A year ago my father, William Thompson, was taken suddenly ill with inflammation of the bladder. He suffered a great deal and was very low for some time. At last the doctor said he would not get well unless an operation was performed. At this time we read about Hood's Sarsaparilla and decided to try it. Before he used half a bottle his appetite had come back to him, whereas before he could eat but little. When he had taken three bottles of the medicine he was as well as ever." FRANCIS J. THOMPSON, Peninsula Lake, Ontario. Remember

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INTERNATIONAL LESSON.

First Quarter-Lesson 2.—Jan. 12.

THE BOY JESUS—Luke 2 : 40-52

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.

EXPLANATORY.

THE SON OF GOD WHO CAME INTO THE WORLD was the Word who became incarnated in Jesus. He was with God and was God.

Only a Divine Saviour is able to be the Saviour of the world. He alone could prove the love of God. He alone could make the atonement for sin. He alone can be everywhere present to save and help.

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 of Joseph, and that in Luke probably that of Mary; so that, both legally and really, Jesus was the son of David. These genealogies show the human side of Jesus.

A human Saviour is needful, as well as a divine. He touches our human sympathies. He is our example, our ideal. We know that He has felt our needs, sorrows, temptations, and longings, and has triumphed over all.

THE BIRTH OF JESUS.—Matt. 1 : 18-25 ; Luke 2 : 1-7. In Bethlehem Jesus was born.

Bethlehem was the fitting place, foretold by Micah.

The young Jesus was laid in a manger belonging to the inn, which was so crowded that there was no room for the newcomers.

How fitting that the Saviour of the world should be born in such humble circumstances, so that his victories should be seen to be by divine and not by human power; and, sympathizing with the poorest and weakest, he could be the Saviour of all.

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 and rebelious world lying in darkness and sin. (2) It shows the terrible nature of sin. (3) It shows the greatness of our salvation.

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. Their common work was transfigured

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. 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.

We should bring to Jesus our best treasures,—our hearts and our lives, our time, our money. It is a privilege to be allowed to give to Him.

THE FLIGHT INTO EGYPT can be referred to only as showing the way by which Jesus came to Nazareth for his childhood's home.

CHILDHOOD AND YOUTH AT NAZARETH.—For at least 28 or 29 years, 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.

His attire was simple: on His head a white handkerchief, held in place by a cord, one corner turned under at the forehead, the other corners loose. A tunic, also white, covered Him from neck to knees, girt at the waist. His arm and legs were bare; on His feet were sandals, being soles of ox-hide attached to the ankles by leathern straps.

The house was square, of brick, stone, or concrete, covered with clay, and whitewashed. The flat roof is surrounded by a balustrade, and reached by a ladder or fixed stair case. The house has one or two rooms. In front is a narrow court. In one of the angles is the oven. The furniture consists of a few stools, a table, cushions strewed along the wall, mattresses and mats, a chandelier, an oil lamp in a corner of the wall, a large coffer for linen, clothes, and books, a meat tub, a few jars, and a stone mortar.

THE FAMILY.—Jesus had brothers and sisters, at least, those who were so called and members of the family.

The village of Nazareth was enclosed by a wall. Travellers tell us that the place where Jesus grew up is one of the most beautiful on the face of the earth.

LANGUAGES.—Jesus was probably master of three languages. (1) The Hebrew of the Scriptures, for His quotations were from the Hebrew, not the Greek. (2) The *Aramaic*, the common language of the people, and related to the Hebrew something as Italian is to Latin and (3) Greek. He would have a good chance of learning Greek, Galilee of the Gentiles, being then full of Greek speaking inhabitants.

THE BIBLE.—Jesus in His teachings shows that He was familiar with the Old Testament. It was His chief study in school.

HOME TRAINING.—Jesus spent His early days in the holy atmosphere of a deeply religious home. Here He was taught the Scriptures. Here the history of His country awakened patriotism. Here He was instructed in morals and learned obedience. The blessing was asked at meals. The Psalms were recited together.

EDUCATION.—Schools were connected with the synagogues, and here Jesus would study the law and the rabbi's interpretation of it.

TRAVEL.—The journeys of Jesus, year by year, to Jerusalem were an education whose benefits can scarcely be estimated.

DAILY LABOR.—Jesus learned the trade of a carpenter.

All these things did not make Jesus what He was; but they were a part of His human training.

THE GROWTH AND DEVELOPMENT OF JESUS.—Vs. 40, 51, 52. During this 30 years of training there was quietly going on the human preparation for His brief but great life-work. *And the child grew.* He grew in knowledge and wisdom as He grew in stature and strength. *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. *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 strong and active. Boys are better in mind and body for being religious. *And was subject unto them*, to his parents. 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. *In favor with God and man.* God gave him so much favor because he was worthy to receive it. On the whole, the surest way to be in favor with man is to be in favor with God.

ONE STORY OF HIS CHILDHOOD.—Vs. 41-50. *Parents went to Jerusalem every year*, as commanded. Wisely religious people do not neglect to go to the great religious meetings. *Twelve years old.* The age when Jewish children were expected to join with their elders in religious duties. *Up to Jerusalem*, politically and socially the head, the highest place of the nation. *Tarried behind.* Probably not knowing when his parents would leave the city. *Knew not of it.* They had perfect confidence in the boy, and took it for granted that he had joined the caravan with the rest. *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.* He was putting himself forward, but he was doing what was natural and proper for any boy. *Astonished.* Amazed. His knowledge of the Scriptures, his insight into their true meaning. His *answers* to their questions displayed these same qualities. *And when they* (Joseph and Mary) *saw him, they were amazed.* They had not dreamed of such honor to be given to their boy. 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. *And he said unto them, How is it that ye sought me?* Why did you go about the city searching for me! Where else could I be than in this holy, blessed spot? *Wist ye not.* Know ye not. *That I must be about my Father's business?* Where should a child be found but in his father's house? *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.

All who are in arrears are expected to pay at once. The "Intelligencer" needs every dollar due—and needs it now.

W. C. T. Union.

OUR MOTTO.—*If God be for us who can be against us.*

"Vale Et Salve."

So the ancients were accustomed to bid farewell to the dying year and to welcome the advent of his successor. The phrase is full of suggestion. We stand every moment, to use the phrase of Carlyle, in the centre of immensities, the conflux of eternities. But especially do we realize this when we stand by the death-bed of the year. In such a moment it seems as if God's hand turns the great hour glass of time and measures out another period of probation to man. As we count the last few golden grains that trickle through, we should apprehend more vividly than ever the value of time. We stand beside the grave of an irrevocable past that shall know no resurrection. Let us leave the dead past to bury the dead, and turn hopefully and trustfully to the future. If we have wasted time, let us waste it no longer, but redeem the golden hours and wrestle with each moment as it flies, as Jacob wrestled with the angel, nor let it go until it bless us.

Thank God, the swift procession of the years brings us nearer, day by day, to the golden year, foretold by seer and prophet, when this weary world, which, like the demoniac in Scripture, has so long been the abode of unclean and evil spirits, shall at length, like that demoniac, sit clothed and in its right mind at the feet of Jesus. As therefore, we listen to the passing bell of the departing year, let us join in the triumphant strain.

"Ring out the old, ring in the new,
Ring happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

"Ring out a slowly dying cause,
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Onward.

Celia Thaxter said: "How refreshing is the sight of a birdless bonnet. The face beneath, no matter how plain it may be, seems to possess a gentle charm. She might have had birds, this woman, for they are cheap enough, heaven knows; but she has them not, therefore she must wear within, things infinitely precious, namely, good sense, good taste, good feeling. Does any woman imagine these withered corpses (cured with arsenic), which she loves to carry about are beautiful? Not so; the birds lost their beauty with their lives."

"A woman at thirty five," says Elizabeth B. Custer, "has enthusiasm without gush; she discriminates, and is quite sure what she likes. The abruptness of youth has given way to the softening and subduing grace of maturity. She has still passionate intensity of heart and great capability of devotion, but she has reserve, and daws do not peck at her sleeve."

Woman's Christian Temperance Union Employment Bureau.

The W. C. T. U. of Fredericton has opened an Employment Bureau in their Coffee Rooms.

Young women from the country desiring domestic service would do well to call at these rooms where they may be assured of a kindly interest in their welfare by the presiding matron of this department.

Be sure and call at the W. C. T. U., Coffee Rooms, York street, Fredericton.

As Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakespeare, writes: 'I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time.'

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Express for Campbellton, Pugwash, Pictou and Halifax,	7.00
Express for Halifax	13.10
Express for Quebec and Montreal	16.30
Express for Sussex	16 40

Passengers from St. John for Quebec and Montreal take through sleeping car at Moncton at 19.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex	8.30
Express from Montreal and Quebec (Monday excepted)	10.30
Express from Moncton (daily)	10.30
Express from Halifax	15.50
Express from Halifax, Campbellton and Pictou	18.30
Accommodation from Moncton	24.00

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