

Thin in flesh? Perhaps it's natural.

If perfectly well, this is probably the case.

But many are suffering from frequent colds, nervous debility, pallor, and a hundred aches and pains, simply because they are not fleshy enough.

Scott's Emulsion of Cod-liver Oil with Hypophosphites strengthens the digestion, gives new force to the nerves, and makes rich, red blood. It is a food in itself.

50c. and \$1.00, all druggists.

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People in your town are constantly sending for Rubber Stamps. You could get the orders and make the profit. We want to tell you about it; you will be interested.

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WEEDS, FANCY WORSTEDS
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VENETIANS, WORSTEDS
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All the fashionable shades and patterns in a great variety of prices.

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—AND—

Change of Business

McMURRAY & CO., wish to return their sincere thanks to the public for their generous patronage for the past 17 years which they have been in business. And as we have decided to make a change in our business we therefore ask all indebted to us over six months to call at once and settle their accounts before June 1st, and all those whose accounts are standing over one year after that date will be placed in the hands of an attorney for collection. In order to reduce our stock at once we have decided to sell our large stock of Organs, Pianos, Sewing Machines and Fancy Goods at a Great Reduction, as all must be sold if possible by July 1st. We have on hand a large stock of Organs manufactured by Karm, Dominion and Doherty, also a number of second hand Organs and Pianos that must be sold regardless of cost, also a very large stock of Sewing Machines, The White, New Home, New Williams, Climax New Ideal, Queen and Standard.

McMurray & Co.

Orders by mail will receive our attention. MCM. & CO.

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The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter—Lesson II—Jan 19 1893

BEGINNING OF THE MINISTRY OF JESUS.—Matthew 4: 17-25.

Study also Matthew 4: 12-16, and John 1: 35-51.

Commit Verses 17-20.

GOLDEN TEXT.—The people which sat in darkness saw a great light.—Matt. 4: 16.

HISTORICAL SETTING.

Time.—A. D. 28. Spring and summer, a year and a half after the temptation.

Place.—Capernaum, on the north west shore of the Sea of Galilee. Here was Jesus' home for the time, the center of his work in Galilee.

Jesus.—Between 31 and 32 years old. He had been preaching about one and one half years of his three and one half years' ministry.

John the Baptist.—32 years old. Having preached less than two years, he is now a prisoner in Herod's castle of Macherus, beyond the Jordan.

Rulers.—Tiberius Caesar, emperor of Rome (15th year). Pontius Pilate, governor of Judea (3rd year). Herod Antipas, ruler of Galilee (32d year).

THE FIRST YEAR OF JESUS' MINISTRY.—A. D. 27. The Judean Ministry. Recorded chiefly by John, chaps. 1-4. The chief events were the first Disciples, the first Miracle, the first Reform, the first Discourse, the first Tour, the first Converts in Samaria.

OPENING OF THE GREAT GALILEAN MINISTRY, which extended from December, A. D. 27, to October, A. D. 29,—a year and nine months.

A GENERAL VIEW OF HIS GALILEAN MINISTRY.—Vs. 17-25. The Field. The country and its people. Galilee contained about 2,000 square miles, with a population of 3,000,000. Josephus says it included 204 cities and villages, the smallest of which had 15,000 inhabitants. The soil was fertile, the vineyards and orchards were fruitful. There were prosperous manufactures, and a great trade between Egypt and Damascus passed through the region. The people were industrious, intelligent, and active. Many were rich. This was the most hopeful field in all Palestine for gaining a foothold and reception for the new kingdom of God.

THE PREACHING.—His gospel message. From that time. From his coming into Galilee, after the imprisonment of John. Jesus began. Jesus had been teaching for more than a year, for the most part privately and individually; but now began a new era, and preach—his message from God, and announce publicly the coming of the kingdom. Repent. Change your mind and conduct. For the kingdom of heaven. The rule of Christ in the hearts and lives of men. Is at hand, in the person and teachings of the Son of God. The dawning rays were shining that heralded the day when heaven should be on earth.

THE CALLING OF HELPERS FOR WORK AND TRAINING.—Vs. 18, 22. And Jesus, walking by the sea of Galilee. On the morning after his arrival at Capernaum. Simon called Peter, the Rock, and Andrew his brother. These had become followers of Christ at the very beginning of his ministry, more than a year before. They belonged in Bethsaida. After being with Jesus for a time they again returned to their business for support. Casting a net into the sea. A casting net, distinguished from the large hauling net. For they were fishers. It was a humble but respectable occupation, and one well fitted to promote vigor of body. Christ does not call the men to work in his vineyard. And he saith unto them. Jesus was walking by the shore of the lake, surrounded by a crowding multitude. Seeing a boat belonging to Peter, he enters into it, and from that pulpit teaches the people. At the close of his address he bids Peter return to his fishing. Peter replies that they had toiled all the previous night and caught nothing. But at Jesus' word he and his brother launch out, cast their net, and enclose a great multitude of fishes. This miraculous draught astonished Peter. Then Jesus said unto them, Follow me, not only be a disciple, but go with me, to learn, to help, to be trained for future work.

The higher work comes to the disciples while they are faithfully performing their common daily tasks. I will make you fishers of men. You shall draw men into the kingdom of heaven. Your skill with fishes shall teach you skill with men. And they straightway. Immediately. There was no indecision. Let them nets, and followed him. Their nets were the means of their living, and they gave them up. James. The Greek form of Jacob. He became the first martyr among the apostles (Acts 12: 2). Zebedee. Husband of Salome, the sister of Mary, the mother of Jesus (John 19: 25); who ministered to the

Lord (Matt. 27: 26), though he himself is not mentioned among the disciples of Jesus. John. The disciple whom Jesus loved. The writer of the Fourth Gospel, the Apostle General of John, and the Book of Revelation. They immediately left the ship (boat) and their father. Probably with his consent. The call of God is above all earthly demands. But they did not leave their father unprovided for; and to show this may have been the reason why hired servants are mentioned (Mark 1: 10). Vs. 23-25. And Jesus went about all Galilee. This was his first tour of the country. Jesus scattered the good seed everywhere. Teaching in their synagogues. The Jewish churches of that day, where any distinguished teacher could speak. This was probably interpreting the Scriptures, and was to be distinguished from preaching the Gospel. Every doctrine, and promise, and hope of the gospel was good news. Of the kingdom, of God, which was at hand. It was the good news of God's fatherly love and care, of his forgiveness of sin, of knowledge of the way of life, of the power of the Holy Spirit, of new light breaking over all the earth. Healing all manner of sickness. Severe, dangerous diseases. And his fame. The report of what he was doing. Went throughout all Syria. Galilee is connected by trade and affinity with Damascus, rather than with Jerusalem. And they brought unto him. In consequence of what they had heard of his works of healing. Torments. Diseases attended with excruciating pain. And those which were possessed with devils. Demons. The difference between this and other diseases lay not so much in its symptoms as in its cause. The possession was almost always accompanied with other diseases. There seem to have been certain moral and physical conditions in which demons obtained possession both of the body and of the mind, bringing disease upon the former, and insanity upon the latter. The demoniac seemed to be completely under the power of the unclean spirit. It was a most terrible form of disease. And those who were dumb. Epileptic. Palsy. Paralysis. And he healed them. These healings were God's signature endorsing the claims of Jesus. They were object lessons, expressing the love and forgiveness and comfort from God. Every one was a parable and a sermon. Every one made it easier to trust in God and love him. They called the attention of the people to the gospel. And there followed him great multitudes. With sick and crippled in every village, picture the eager excitement when the news spread that there is a good physician arrived in town; that he has healed a fierce demoniac by a word, and a great fever by a touch.

Decapolis (ten cities). A region in the northeastern part of Palestine, on the east and Southeast of the Sea of Galilee, and so called because it contained ten cities, which seem to have been endowed by the Romans with some peculiar privileges. The inhabitants were mixed, consisting, however, to a preponderating extent of Gentiles. From beyond Jordan. The other side from Jerusalem. Usually called Perea.

PRACTICAL HINTS.

We are not to be discouraged at small beginnings.

The reformers the first year and a half of Christ's ministry is an encouragement.

The kingdom of heaven is at hand. It has already begun in the world, and is coming faster and faster.

To be fishers of men is the duty and privilege of the disciples of Jesus.

Like Christ, if we would succeed in saving men, we must (1) preach the Word of God, and (2) we must confirm the Word by good deeds. Thus we can prove the strength and the sincerity of our efforts to save men's souls.

Jesus Christ is living now and is working through his people in the same directions as when visible on earth. As he promised his disciples (John 14: 12), he is healing more sick, opening more blind eyes, binding up more broken hearts than he did in Palestine 1,800 years ago.

The gospel multiplies friends and sympathy, and aid to the sick.

It inspires the spirit which builds hospitals, and asylums, and provides every possible means for relieving distress.

The gospel conquers disease by giving victory to the soul. God makes all things work together for good to those that love him. He gives new experiences and revelations of his goodness.

Troubles of a Saloon Keeper.

PETROLEUM V. NABBY.

Last night we wuz sitting comfable in Bascom's. It wuz a delightful evening we wuz spending. The night wuz cold and chill, and the wind wuz whistlin' drearily through

the dark, but the cheelisin' uv the weather outside only made it better for us. The stove wuz full of wood and red hot on top, diffusin' heat, which is life, and Bascom, yielding to the seductive influences uv comfort that wuz in the place, hed hot water on the stove, and Mrs. Bascom mixed with her fair hande the hot punches which ever and anon we ordered.

Wat a happy life yooz is, Bascom! sed Kernel M. Pelter.

Happy! remarkt Issaker Gavitt! I shoold say so. Nuthin to do but sell liker at a profit of 200 per cent, and every customer yooz git ded r'hoor for life.

Gentlemen, sed Bascom, onbending, for he wuz drinking hot whiskey too, there is advantages in running a wet grocery but it has it drorbax. It is troo that there is 200 per cent profit, or would be ef you get paid for it. A ingenious youth comes to my bar, which hez a small farm, and he gets to takin his sustenance That woud be all rite for me ef he cood only take his sustenance and take care of his farm at the same time. But he don't and whenever the necessity uv taking sustenance begins to be regler, jest when he mite be uv the most yooze to me, I have notis ther wuz alluz a fallin off in his corn crop. Corn won't grow unless you plant it, hoe and tend it; and a man which becomes a regler customer uv mine don't plant, hoe and tend to advantage. Then, not heving corn to sell he can't pay for liker, and ez he must have it he goes tick, and finally mortgages his place. Troo, I alluz git the place, but it woud do better for me ef he cood keep on working it, sp'nding the proceeds at my bar. There is very few men wich ken do this.

And then deth is another drorbax to my biznis. Ef a man cood only drink regler and live to be seventy, it woud be wuth while. But they don't do it. They are cut off by the crooel hand of de h jist when they git to be u-eful to me. This one goes uv liver disease, tother one uv kidney trouble, rheumatism sets in and knocks one uv 'em off his pins, softenin' uv the brain kills another.

Joe Bigler, who jist dropped in, doubted the last disease.

No man wich had a brane to soften woud tetch the stuff, said he. And then, continyood Bascom, ef one uv 'em gets hurt, he never gits over it, and then bronkeetis comes in on 'em, and dyspepsy—wat good is a m n for work wich hez dyspepsy— and there are so many diseases that hits the man which takes hizen reglerly, that they die altogether too early. Them ez holds on can't work after a certain time, and them as don't have the constooshin to hold on perish like the lillies of the valley, jist when they git regler enuff to be profitable.

And then other troubles interfezes with me. When a noo man gits too full he quarrels and comes to an end in injooidishuin. I have been in this room twenty five years, and I hev seen mor'n a dozen uv my best customers, some of 'em wuth two dollars a day to me, stretched out on the floor with bullet holes or knife wounds into 'em. It was a hard blow when Bill Rutledge wuz killed rite where Deerskin is sittin. He spent on an average uv four dollars a day with me, and he was snuffed out in a minit. And then they hung Sam Kitridge, wat shot him, and ther wuz another uv about the same.

Both on 'em, had they lived, woud hev been my meat for years, for they wuz both strong men and cood have endoored a pile uv it.

There are other troubles. It is not pleasant to hev men inflamed with liker beetin each other over ther heds with bottles and tumbler, for it destroys glassware, and furnitoo is apt to be broken. I have often wished I hed a kind of whiskey wich didnt make maniacs uv them wich drink it, but I never saw any of that kind. I have often seen a dozen rollin on the floor to wunst, and when they come to draw pistols and shooting permiskus, it ain't pleasant nor profitable. I hev had pistol balls after going thro' a man, smash bottles in the bar, and how are you going to tell whose pistol did the damage.

Besides these drorbax, comes sich ez yoo. Wat yooze are you to me? It's Bascom, a little old rye strate, and after my good liker is gone, comes the everlastin remark. Jist put it down. That's the disgustin part uv it. Ef you cood work and ern suthin, and pay cash ther woud be suthin in the biznis, but yoo don't.

To make the s'loon biznis wat it ought to be I want a noo race uv men. I want a set of customers with glass-lined stumicks backt up with fire brick. I want a lot uv men with heds so constructed that they kin go to bed drunk and wake up in the mornin and go about their work. I want a set of customers with stumicks and heds so constructed that liker won't kill 'em jist ez soon ez it becomes a necessity

to 'em. However, I manage to get on. There ain't no rose without a thorn.—Exchange.

Charity in Judging Character

Hasty judgment of the actions of others is dangerous and often unjust. We measure too much by some superficial appearance, and condemn hastily, when, if we but knew and understood the motives and reasons, we would warmly approve. We sometimes say of some one, 'Thar pain, sorrow or loss has no deeply affected him.' But we do not know. It is like the death of a few of the soldiers in front of a regiment. The broken ranks close up again with the solid phalanx, and the loss is not apparent. There may be no disorganization, no surrender, no craving for pity, no display of despair. It is like the calm, dazzling play of the waves warned by the mornings' sun after a night of storm and disaster. There is no sign of the wreck; the tide has carried the debris away far out on the ocean; the treacherous water has swallowed all signs and tokens of the night's awful work. We see only the fairness of the morning, not the suffering of the night. Let us be charitable in our judgment, and condemn not when we do not know.—William George Jordan.

What men call a failure may often be what angels call a success.—The Evangelist.

Yellow Skin and Eyes.

Biliousness causes yellow skin and eyes, tired, weary, sluggish feeling, etc. Burdock Blood Bitters cleanses the blood and regulates the liver, curing all its diseases. "From a child I suffered from biliousness and headache, and all the money I spent for medicine brought me no relief. Four bottles of B. B. B. cured me completely, however, and I gladly recommend it." Mrs. W. COLEMAN, Toronto, Ont.

Almost Unbearable.

"I suffered from kidney trouble so much that the pain in my back was almost unbearable and I felt tired and worn out all the time, my tongue was coated and until I took Doan's Kidney Pills I had been unable to do my house work for over a month. These pills have made a complete cure, all my kidney and bladder trouble have disappeared and I feel like a new woman." Mrs. Presley, Kingston, Ont.

Colic and Kidney Difficulty.—Mr. J. W. Wilder, J. P., Lafargeville, N. Y. writes: "I am subject to severe attacks of Colic and Kidney Difficulty, and find Pamco's Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant event of life succeeds one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change, no single action creates, however it may exhibit, a man's character.

Much in Little

Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole

Hood's Pills

medicine chest, always ready, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, biliousness, jaundice, constipation. 25c. The only pills to take with Hood's Sarsaparilla.

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