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McLeod's Absolutely Pure Flavoring  
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Complaint, Cholera, etc.;  
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**McLeod's rue Fruit Syrups,**  
Contains no Alcohol, Artificial Color-  
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**Strawberry, Raspberry,  
Lemon, Lime Juice,  
Special Blend and Imperial.**

**IMPERIAL and SPECIAL Blend**  
are my own specialties which I can highly  
recommend—being of combinations of the  
flavors of the choicest fruits of the Tropics  
with that of our own Matchless Straw-  
berry.

Ask your dealer for McLeod's  
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**APPLES and C. C. Cranberries;**  
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New Raisins, fine American Balm,  
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Spys Apples, Talmon Sweet Apples—the  
finest I have had for years.

W. H. VANWART.

November 20.

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**DIET**

**FOR**

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**AND**

**OLD PEOPLE**

**FOUR SIZES**

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**WATERBURY'S**

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**Farmer John.**

Home from his journey Farmer John  
Arrived this morning safe and sound,  
His black coat off, and his old clothes on,  
"Now I'm myself," says Farmer John;  
And he thinks, "I'll look around,"  
Up leaps the dog: "get down, you pup!  
Are you so glad you would eat me up?"  
The old cow lows at the gate, to greet him;  
The horses prick up their ears, to meet him;  
"Well, well, old Bay!"  
Do you get good food when I'm away?

"You haven't a rib!" says Farmer John;  
"The cattle are looking round and sleek;  
The colt is going to be a roan,  
And a beauty, too; how he has grown!  
We'll wear the calf next week."  
Says Farmer John, "When I've been off,  
To call you again about the trough,  
And watch you, and pet you while you drink  
Is a greater comfort than you can think!"  
And he pats old Bay,  
And he slaps old Gray;  
"Ah, this is the comfort of going away!"

"For after all," says Farmer John—  
"The best of a journey is getting home!  
I've seen great sights—but would I give  
This spot, and the peaceful life I live,  
For all their Paris and Rome?"  
These hills for the city's stifled air,  
And big hotels, all bustle and glare,  
Lands all houses, and roads all stone,  
That deafen your ears and batter your bones  
Would you, old Bay?  
Would you, old Gray?  
That's what one gets by going away!"

"I've found out this," says Farmer John,  
"That happiness is not bought and sold,  
And eluded in a life of waste and hurry,  
In nights of pleasure and days of worry;  
And wealth isn't all in gold,  
Mortgage, and stocks, and ten per cent,  
But in simple ways, and sweet content,  
Few wants, pure hopes, and noble ends,  
Some land to till and a few good friends,  
Like you, old Bay,  
And you, old Gray!"  
That's what I've learned by going away."

And a happy man is Farmer John,  
Oh, a rich and happy man he is!  
He sees the peas and pumpkins growing,  
The corn in tassels, and buckwheat blowing  
And fruit on vine and tree;  
The large kind oxen look their thanks  
At the rubs their foreheads and strokes  
their flanks;  
The doves light round him, and strut and  
coo;  
Says Farmer John, "I'll take you too—  
And you, old Bay,  
And you, old Gray.  
The next time I travel so far away!"  
Our Young Folks.

**The Sabbath-School.****INTERNATIONAL LESSON.**

First Quarter—Lesson VI.—February 9.

**CHILDHOOD AND YOUTH OF**

**JESUS.—LUKE 2: 40-52.**

**GOLDEN TEXT.—Jesus increased**

**in wisdom and stature, and in favor**

**with God and man.—LUKE 2: 52.**

**A GROWING BOY.—**In this lesson  
we note three periods in the early  
life of Jesus. (1) His young child-  
hood, (2) a great era in his life, (3)  
his youth and early manhood.

**And the child grew.** Jesus was  
completely human, as he was com-  
pletely divine: he grew in knowledge  
and wisdom as he grew in stature  
and strength,—went through all the  
natural gradations of childish and  
youthful development.

**And waxed strong in spirit.**  
The "waxed strong" refers to his  
whole nature,—both to the physical  
growth and to the wisdom that fol-  
lows. 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.

Every boy that cares for true  
success should take care of his body,  
the instrument of his soul.  
**Filled with wisdom.** He grew  
strong by being filled (more literally  
"becoming filled") or "filling him-  
self" with wisdom. This refers to  
"his spiritual, intellectual, and reli-  
gious development. The wisdom  
comprises, on the one hand, the  
knowledge of God; on the other, an  
understanding of men and things.

Jesus was wise in every direction,  
in his common sense as applied to  
daily life, in mental studies and  
opinions, and in his moral decisions.  
**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, in a way  
and degree it is not possible to favor  
a bad boy.

**A GREAT ERA IN HIS LIFE. FIRST**  
**VISIT TO JERUSALEM.—**Vers. 41-50.  
Now his parents went (were accus-  
tomed to go) to Jerusalem every  
year. The law of Moses required  
that the adult males of the Jewish  
nation should appear before the  
Lord at the place of his altar, three  
times every year, at the great festi-  
vals (Passover, Pentecost, and Tab-  
ernacles). But devout women often  
went when family duties permitted,  
especially to the Passover. At the  
feast of the Passover. This festival  
commemorated the preservation of  
the Hebrews in Egypt, from the de-  
stroying angel.

And when he was twelve years old.  
This was the age when, as a kind of  
turning point from childhood, a Jew-  
ish boy was bound to keep the law,  
and to go up to the festivals with  
his father. And when they had ful-  
filled the days. The seven days of  
the Passover. The child Jesus  
The word means "boy." Turned  
behind in Jerusalem. It is not at  
all probable that he remained be-  
hind on purpose, but that, being  
very much interested in the temple  
and the teaching of the rabbis, he  
did not know when the caravan  
started homeward. And Joseph  
and his mother 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. But they, supposing him to  
have been in the company, went a  
day's journey. The first day's jour-  
ney is usually very short, not more  
than eight or ten miles. And they  
sought him among their kinsfolk  
(relatives) and acquaintance: where  
they would naturally expect to find  
him. They turned back again to  
Jerusalem, seeking him. This im-  
plies that they sought for him on  
their way back, as if they supposed  
he might have started after the  
rest. After three days they found  
him in the temple. In one of the  
porches or chambers of the temple  
area. Sitting in the midst of the  
doctors. A chamber of the temple  
was set apart as a kind of open free  
school. The "doctors" or teachers  
sat "in Moses' seat"; the older stu-  
dents on a low bench; the younger  
on the ground. There were said to  
have been 394 such institutions in  
the whole city. He was simply  
hearing and asking questions, and  
then with marvellous maturity of  
mind, answering such questions as  
his own had called forth. It was a  
kind of Bible class. As to the  
questioning, great liberty was allow-  
ed to auditors and students. And  
all that heard him were astonished.  
As the Rabbinical method of teach-  
ing was by questions, both master  
and disciples had an opportunity  
of showing their sagacity. Jesus had  
given some remarkable answer, or  
put some original question; and  
had attracted all the interest of his  
teachers. At his understanding,  
his knowledge of the Scriptures,  
his penetration into the very spirit  
of the truth. And when they (Jo-  
seph and Mary) saw him, they were  
amazed. They had not dreamed of  
such honor to be given to their boy,  
or of such wisdom in the active,  
obedient, modest boy in their house-  
hold. It is often very difficult for  
older persons to realize the develop-  
ment of those growing up in their  
homes. And his mother said unto  
him. Privately; she could not re-  
buke after such a scene. Son, why,  
e. There is a slight tone of re-  
proach in the words of Mary, yet  
full of tenderness. Thy father and  
I. This form of speech was required  
by usage. It may, however,  
imply that Mary had never told her  
son of the remarkable circumstances  
of his birth, and then his answer,  
assuming a knowledge of his father,  
would be the more remarkable.  
Sought thee sorrowing. Rather,  
were searching for thee with aching  
hearts.—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. Knew ye not. That  
I must be about my father's business?  
—Did they forget who was his true  
Father? Where could he be but in  
that Father's house, engaged in  
that Father's work? And they un-  
derstood not. Did not fully com-  
prehend the meaning involved in  
his saying, nor the business he was  
yet to do for his Father.

**His Youth at Nazareth.—**  
Vers. 51, 52. From his twelfth to  
his thirtieth year. And came to  
Nazareth. This was his home till  
he went forth on his mission. And  
was subject unto them. To his moth-  
er as well as to Joseph. He was  
obedient, reverent, ready to do all  
he could for them, subject to the  
rules of the home. He learned a  
trade, and became a carpenter  
(Mark 6: 3). The word "carpenter"  
means more than with us, including  
all workers in wood. From this  
time we have no more mention of  
Joseph. The next we hear of is his  
"mother and brethren"; whence it  
is inferred that between this time  
and the commencement of our Lord's  
public life Joseph died. Hence  
Jesus may have had to care for, and  
perhaps support, a widowed mother.  
Jesus as a carpenter shows how  
daily toil can be exalted and ennobled.  
It was fitting employment  
for the early years of the Son of  
God. During this period of work  
he gained all his humanly obtained  
knowledge. Daily toil may be made  
one of the great schools for learning  
life's lessons. The lowliest work is  
exalted into the highest by being  
done for the love of Christ, and to  
help and save those for whom he  
died. His mother kept all these say-  
ings in her heart, remembering  
them, to see how they would unfold.  
And Jesus increased in wisdom and

stature. He grew like any other  
child, only with the wondrous power  
and progress of one absolutely sin-  
less and perfect in all his ways.  
This much is certain, from other  
representations of Scripture, that  
he suffered real temptations; won  
his victories only after real conflict  
and that in each new victory he re-  
ceived anew the approval of his  
Father's love. And in favor with  
God. He grew more and more to  
be such a young man as was pleas-  
ing to God, for he had more and  
more capacity to use God's grace  
and make it effective in his life.  
In favor with . . . man. On the  
whole, the surest way to be in favor  
with man is to be in favor with  
God. Those who seek first for the  
praise of men lose both the favor of  
God and man. Jesus himself always  
found favor with men—men of  
need, men who were not in conflict  
with him; indeed, no person has  
ever found so much favor with men  
in all ages as Jesus has found. And  
yet he has had to encounter such  
hatred from wicked men as no  
other man has met.

**PRACTICAL HINTS.**

Jesus was once a child, so that he  
can be the children's Saviour,  
having passed through all their ex-  
periences and temptations, "yet  
without sin."

Jesus' childhood shows to child-  
ren what they should strive to be,  
—strong, active, healthy, vigorous  
in mind, increasing in wisdom, de-  
voutly religious, obedient to parents,  
receiving the favor of God and at-  
tractive to man.

Children should be early trained  
to an interest and participation in  
the great religious movements and  
meetings of their church.

Parents should know where their  
children are and what they are  
doing.

Children should never go where  
they are not willing that their  
parents should find them.

Where any one freely and natu-  
rally resorts is an index of his char-  
acter.

It is good for old and young to  
study the Bible together.

Those who are about their  
Father's business love to go to  
their Father's house.

Our first business is to find out  
what our Father's business for us  
is.

A free, willing, whole hearted  
obedience to parents is noble and  
manly.

True, perfect religion is pleasing  
to God and attractive to man.  
Roughness, coarseness, disagreeable  
ways, discourteous manners, are no  
part of religion, but are contrary to  
it.

**Portuguese Pedlars.**

Oswald Crawford, writing of  
sights and scenes in Portugal, gives  
this graphic description of Portu-  
guese pedlars:

The road merchant of Portugal  
is more like the pedlar that Shake-  
speare drew than any "licensed  
hawker" who now travels with a  
pack through rural England. Here  
in Portugal, Autolyous still carries  
poetic wares as well as more materi-  
al tags and laces, and will sing  
samples of them to his customers  
with a merry voice. His voice and  
manner, indeed, are a good deal  
merrier than his ballads, which are  
mostly of a very lamentable and  
weepful character.

The Portuguese pedlar is not, to  
my knowledge, a rogue, as well as  
a wit, like Shakespeare's tramp, nor  
is he like the sullen, slouching tramp  
who carries a pack on English  
roads, between his turns on the  
treadmill, and who has all but hus-  
tled the genuine merchant of the  
highway off his beat; but, like Autolyous himself, he is, as I know by  
experience, often a most pleasant  
companion on "the footpath way,"  
whom the traveller will do well to  
accompany for a mile or two, and  
who, when conversation flags, will  
break pleasantly into song, with no  
thought that he is "sampling his  
wares."

**A Good Name.**

"A good name is rather to be  
chosen than great riches." Even  
the unscrupulous men know the  
worth of good principles that can-  
not be moved.

A gentleman turned off a man in  
his employ at the bank, because he  
refused to write for him on Sunday.  
When asked afterwards to name  
some reliable person he might know,  
as suitable for a cashier in another  
bank, he mentioned this same man.  
"You can depend upon him," he  
said, "for he refused to work for me  
on the Sabbath."

A gentleman, who employed  
many persons in his large establish-  
ment, said: "When I see one of my  
young men riding for pleasure on  
Sunday, I dismiss him on Monday;  
I know such a man cannot be trust-  
ed. Nor will I employ anyone who  
even occasionally drinks liquor of  
any kind."

Boys, honor the Lord's day and  
all the teachings of the Bible, and  
you will not fail to find favor with  
God, and with man also.—Selected.

**CATARRH AND  
COLD IN HEAD  
HOW CURED**

**NASAL BALM**  
CURES  
A certain and speedy cure for  
Cold in the Head and Catarrh  
in all its stages.  
Soothing, Cleansing,  
Healing.  
Instant Relief. Permanent Cure  
Failure Impossible.

Many so-called diseases are simply symptoms  
of some internal disease, such as headache, partial deafness, loss of  
vision, etc. If you are troubled with any of these or kindred symptoms, you  
will find relief in the use of this balm. It is a powerful  
remedy for all the diseases of the head, and will cure  
cold in the head, catarrh, etc. in a few days. It is sold  
in bottles of 50 cents and \$1.00 by addressing  
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Beware of imitations similar in name.

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**BURDOCK BLOOD  
BITTERS**

Unlocks all the clogged avenues of the  
Bowel, Kidneys and Liver, carry-  
ing off gradually without weakening the  
system, all the impurities and morbid  
humors of the secretions; at the same  
time Correcting Acidity of the  
Stomach, curing Biliousness, Dys-  
pepsia, Headaches, Dizziness,  
Heartburn, Constipation, Dryness  
of the Skin, Dropsy, Dimness of  
Vision, Jaundice, Salt Rheum,  
Erysipelas, Scrofula, Fluctuating  
of the Heart, Nervousness, and Gen-  
eral Debility; all these and many  
other similar Complaints yield to the  
happy influence of BURDOCK  
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