

# M. McLEOD,

MANUFACTURER

—AND—

MANUFACTURERS' AGENT.

(No. 36 Dock Street.

McLeod's Absolutely Pure Flavoring

Extracts; Jamaica-Ginger,

Mr. Noble's Great Cure for Summer

Complaint, Cholera, etc.;

McLeod's Quinine Wine;

Chronic Cough Cure;

Rheumatic and Bone Liniment, etc.

McLeod's rue Fruit Syrups,

contains no Alcohol, Artificial Color-

ing or other foreign ingredients.

Strawberry, Raspberry,

Lemon, Lime Juice,

Special Blend and Imperial.

IMPERIAL and SPECIAL Blend

are my own specialties which I can highly

commend—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

Extracts and Syrups.

FRUIT, ETC.

APPLES and C. C. Cranberries;

Fruit and Confectionery, New Figs;

New Raisins, fine, American Baldwin

Apples, Bishop Pippin Apples, Northern

Apples, Talmon Sweet Apples—the

best I have had for years.

W. H. VANWART.

November 20.

THE BEST

DIET

FOR

INVALIDS

AND

OLD PEOPLE

FOUR SIZES

25, 50, 100, 175

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## The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson VII.—Feb. 16.

THE MINISTRY OF JOHN.—

Luke 3:7-22.

GOLDEN TEXT.—Repent ye: for

the kingdom of heaven is at hand.—

Matt. 3:2.

THE PREACHER.—JOHN THE

BAPTIST. He was the son of a

priest, Zacharias, and Elizabeth,

also a descendant of Aaron. He

was at this time about 30 years old.

He was a Nazirite, pledged to drink

no wine nor strong drink, and to

let his hair and beard grow un-

trimmed, as a sign of consecration

to God. He was filled with the

Holy Spirit from his birth. His

early life up to 30 years of age was

passed in the solitudes of the wilder-

ness of Judea, where he was pre-

pared for his great mission as the

forerunner of the Messiah. His

appearance was like the popular

idea of a great prophet raised above

caring for temporal things, and pro-

testing against the luxury of the

age. He was clothed in the coarse,

rough cloth called sackcloth in the

Scriptures, manufactured from the

long and shaggy hair of the camel.

It was cheap, but admirable for

keeping out the heat, cold, and rain.

This mantle was girded around him

with a leather girdle of undressed

hide. His food consisted of the

locusts and wild honey of the wilder-

ness. His work was to prepare the

way for the Messiah, as foretold in

the prophets. His character was

that of a man fearless, strong, who

communicated much with God, believ-

ing what he said, sternly righteous,

entirely consecrated to God, devoted

to the good of man. Then said he

to the multitude. The numbers who

went to hear John were great.

Came forth to be baptized of him:

confessing their sins. John's bap-

tism was a ceremonial washing

which denoted a profession of re-

pentance, or a thorough change of

mind with respect to sin. Open

public confession aids the spiritual

life within. O generation of vipers.

This phrase expresses their maligni-

ty, craft, and deceitfulness, the

source from which they derived

these qualities, and the fact that

they were deadly poison to those

whom they inhaled with their

spirit. This was especially address-

ed to the Pharisees and Sadducees

who came to be baptized, but not to

repent; they were ready for a new

ceremonial, but not for a new life.

But all sinners have this nature,

often undeveloped, but real; and for

all there is the same need of repen-

tance. Who hath warned you to flee

the wrath to come. The punishment

which must come upon the guilty

nation and the guilty individual,

unless there be repentance and

works meet for repentance. Bring

forth therefore fruits. They were

to show in their lives the appropri-

ate results of such a change.

Worthy of repentance. The proper

result of repentance. They were

not merely to go through a cere-

monial, but to cease doing evil.

And begin not to say. Do not let

this false idea find the least entrance

into your hearts. We have Abraham

to our father. As our father. "The

boast seems to have been common,

and was connected with the belief

that this alone would be enough to

insure for every Jew an admission

into paradise, no matter what their

personal character. But natural

descent was not enough. God is

able of these stones, to raise up

children unto Abraham. It is as if

he had said, do not delude your-

selves with the idea that God needs

you, that he may fulfill his promise

of blessing to Abraham's seed. But

God will be at no loss to provide

this seed, though no account be

this sermon, as well as of all true

preaching upon sin and punishment,

is to deepen in men's hearts the

conviction that they are sinners,

and thus lead them to repentance

and to Christ.

THE PRACTICAL EFFECTS OF THE

SERMON.—Vers. 10-18. And the

people asked him, what shall we do

then, to bear good fruits, and not

be hewn down and cast into the

fire. He answereth. John pointed

out to the people some examples in

their own conduct of the fruit which

would prove their repentance to be

sincere. He that hath two coats:

the one, inner garments worn next

the skin. Two tunics indicate but

small wealth. Even the poor can

spare something for the still poorer.

And he that hath meat: food. This

command struck at the root of in-

justice and selfishness. Then came

also publicans. Tax-gatherers.

"The Roman government did not

collect its own taxes, but leased

them out to speculators," Roman

knight, who leased them to sub-

ordinate collectors, "each of whom

was required to pay a certain sum

to his superior, with the privilege of

raising as much more as he pleased

for his own profit." Thus there

was abundant opportunity for ex-

ortion and oppression. The occu-

pation was not essentially immoral,

but it was so exposed to temptation,

and was held in such abhorrence by

the Jews, that as a rule men of good

character would have nothing to do

with it. Exact no more than that

which is appointed to you. They

were to be just and righteous in all

their dealings. And the soldiers.

Probably not Roman soldiers, but

"armed men acting as police in

Judea." Demanded, rather, "ask-

ed." Do violence to no man. They

had large opportunity for robbery,

violence, harassing and blackmail.

Neither accuse any falsely; i. e., in

order to extort from him his prop-

erty. And be content with your

wages. So as not to be tempted to

make gain in unjust ways. They

were not to leave the world, but to

live honestly and purely in it. As

the people were in expectation; i. e.,

waiting for a declaration of John

respecting himself. Mused. Were

questioning, reasoning, wondering.

Whether he were the Christ or not.

This shows the deep impression

made by John, as well as the gener-

al expectation that the Messiah

would speedily come. John an-

swered. I indeed baptize you

with water. I can only administer

the outward ordinance, proclaiming

what it signifies that you must do.

But one mightier than I. Possess-

ing a power far beyond mine. The

latchet. The lace by which the sand-

als were fastened. Of whose shoes

(sandals) I am not worthy to un-

loose. As stockings were not worn, the

feet would become soiled; and when

persons entered a house, the sandals

were taken off, so that the feet

might be washed. This was the

office of the lowest servants. He

shall baptize you with the Holy