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LESSON III.-JANUARY 16, 1881.

THE PROPHECY OF ZACHARIAS .-Luke 1. 67 80.

1.-THE COMING OF CHRIST,-Verses 69, 70.

This was spoken of by Zacharias as though he were already come. His own son was the pledge of the fufii- before, for those who knew of the mirment of the announcement to Mary. " Was visited and redeemed. To VISIT is either in judgment or mercy; here, in mercy of the highest order : for man was now visited, not by the ministry of

angels or prophets, or the interposition | terrals for filling up this brief outline of second causes, operating beneficially under the divine agency, but visited by Baptist's life. The usual Jewish edu-God himself. God incarnate, and for the purpose of redeeming, paying the redemption price to divine justice, and actually redeeming or delivering man from guilt and sin, and the power of Satan and the reign of death.'

" A horn of salvation." This was a prophetic term for the Messiah (Psalm cxxxii. 16); it is a very frequent symbol in the Old Testament. In horned animals the growth of the horn marks the development of strength, and arrival at maturity of the animal; it is life was after the same fashion as his thus a symbol of power.

"In the house of His servant David." The whole prophecy shows how perfectly Zacharias understood the respective missions of the two marvellous children whose birth had been announced by the angel. In verse 70 he carries us back to the long unbroken succession of prophets who had foretold the coming of the Redeemer. It began with Adam, to whom the first promise was made; and from that day through Noah, Abraham, Moses, David, Isaiah and others, down to Malachi, there had been a continued prophetic testimony, becoming gradually clearer and more distinct. Now all this was in course of fulfilment; and after a dark and silent interval of four bundred years, the Holy Ghost inspires Zicharias to declare the fact in the sublime strains of this song. What an illustration of the truth of what Isaiah wrote (xl. 8).

II.—THE PURPOSE OF CHRIST'S MANI-FESTATION,-Ver. 71-75.

The latter of these verses explain the former. Without them it might be thought that Zacharias was under the influence of the prevailing notions about the Messiah as simply a Jewish deliverer. But it is a spiritual salvation of which he is speaking. Being delivered from our enemies we are to Serve Him without fear, in holiness place at all. and righteousness before him all the days of our life." Holiness expresses the duties which we owe to God; righteousness, those which we owe to our fellow men-or rather, the former "expresses the renewed state and habit of the soul; and righteousness, all those external fruits which spring from it, whether of piety, justice or mercy." The words of Zacharias point other. The creameries of Northern Ilout in regard to the service which we line and Iowa get the highest market are to render unto the Lord our God : quotations, and, as a rule, they set in 1. Its nature—it is to be a holy service; 2. Its fearleseness-" delivered out of the hand of our enemies," we are at liberty to serve God, we are freed from the fears which had tormented us before. And we serve Him not under the influence of stavish fear, but of filial confidence. 3. Its duration-" all the days of our life."

III .- THE RELATION OF JOHN TO THIS GREAT WORK,-Ver. 76-79.

" The Prophet of the Highest."-By the Highest is meant Christ Himself. " John was Christ's prophet, not only as sent by Him, the Master, for so John acknowledged Him to be, but as he predicted His immediate manifestation, discoursed on His glorious character and the ends of His advent, and pointed Him out as the one object of trust to guilty men. That our Lord is called the Highest throws light upon verse 35; and the terms of this passage are an unequivocal proof of the Messiah's divinity. HE, whose ways were prepared by John, and who beyond all objection was Jesus, is called the Highest, the Lord, and the Jews are styled His people" The terms of ver. 77 are a distinct proof of the spiritual nature of the salvation referred to (v. ed "by the remission of sins." There is no salvation without that; it is the introductory and initiatory blessing of a state of salvation; it is the foundation of the holiness and righteousness in which we are to serve God. Thus Jesus Himself sets it forth as the great purpose of His manifestation (Luke states it to be the bleesing of redemp- the hair which all admire. tion (Eph. i. 7; Col. i. 14). Have we realized this blessing of salvation? are our sins forgiven? They may be if we will only repent and believe in Christ. We may have the blessing as a conscious experience, and rejoice in the forgiveness of our sins.

" The Sun of Righteousness" was one of the prophetic names of the Messiah (Mul. iv. 2). At His coming the with their heads, and had delirium, and their Church was to arise and shine in the hair came out. I find the PAIN ENANCATOR light (Isa. Ix 1); and He was to be a invaluable in that and other diseases." light to them who had sat in darkness | Sins and the shadow of death (Isa, ix. 1). The fulfilment of all these glorious prophecies Zacharias sees at hand, as the watcher for the rising sun sees the light of day springing up from beneath the horizon before the sun himself ap-

IV .- THE CHILDHOOD AND YOUTH OF JOHN,-Verse 80.

He grew-bodily, in physical development-and waxed strong in spiritin intellectual, moral and spiritual de- Catalogue, just issued, with a beautiful steel

And was in the desert-It was probably his practice, even in early childhood, to wander away into solitary places, and live much alone, until, as he grew towards manhood, he retired into the desert altogether, and lived the life of the anchorite there.

Till the day of his shewing nnto Israel—that was probably not until he was thirty years of age. He then appeared suddenly in the wilderness of Judea, and commenced his mission. Not much could have been known of him aculous circumstances of his birth were but few; and if there had been any widespread excitement about it at the time, it would all have died out in so long an interval. " We have no maof the thirty years that followed in the cation, the observance of the Nazarite vow, the death of his parents while he was comparatively young, an early retirement from the world to the desert that surrounded the western shore of the Dead Sea, study and meditation given to the Law and the Prophets, the steadfast waiting for the consulation of Israel, possible intercourse with the Essenes, who lived in that region, or with hermit teachers, like Banus, the master of Josephus, whose form of own; this we may surmise as probable, but we cannot say more."

HOUSE AND FARM.

Arrange flat-irons on the stove in two rows, "heel and toe," or so that when ready for a hot flat you can take the next one in order, without loss of time of getting the one that has been heating the longest.

will soften boots or shoes which have been hardened by water, and render them as pliable as new;" and ruin the leather at the same time. Castor oil is the best thing in the world to use on boots or shoes.

Horses should be watered in the morning before they are fed. A full drink of water immediately after being fed is a sure way of producing indigestion, if not inflammation. When water is drunk by horses the bulk of it goes directly to the large intestines, and little of it is retained in the stomach. Some old and worthless horses, by way of experiment, were fed with split peas and supplied with water immediately before being killed. It was found that the water had carried the peas into the intestines, where no digestion took

The question of which way milk should be set to raise most cream in the most economical manner has never been settled among creamery managers any more than it has with dairymen generally, so that it is rare to find the creamaries of one section of country using the same method as those of anvery cold water, often using ice, thus following what is termed the Swedish plan. The old style of shallow setting is probably in use in double the namber than any other is. All, however, seem to be working toward setting the milk cold and churning the cream

Physicians have for a long time known that common table-salt is an officient aperient in ordinary cases of constipation. In a lecture on a case of nervous affection, Dr. Weir Mitcuell of Philadelphia, said that he had recommended the patient to take each morning on rising a tumblerful of watercold, to prevent nauseating-in which was dissolved a teaspoonful of table salt. "This simple aperient," the doctor adds, "I frequently employ in cases of constipation, and generally find it efficient. There is great advantage in starting the bowels and keeping them in a state of soluble condition, particularly in cases of nervous disorder in women, as it sometimes clears up obscure points in the case, and at all events eliminates one source of error.'

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