

SUNDAY SCHOOL LESSON

Lesson V. Feb. 4, 1917. Jesus the Saviour of the World.—John 3: 1-21.

Commentary.—I. An earnest inquirer (vs. 1, 2). Thus early in Christ's public ministry his words and deeds were taking effect. Nicodemus was a prominent Jew and a member of the Sanhedrin. His interest in Jesus was so great that he sought an interview with him. His coming to him by night does not necessarily mean that he was fearful of his reputation, though he might have known that his fellow members of the Sanhedrin would look down upon him for countenancing him, who had recently cleansed the temple by driving out from thence the traffickers in animals and money. It is not unlikely that he came by night, because either Jesus or he was busy during the day, and the only favorable time for an interview was at night. In his introductory remarks to Jesus, he did not declare his faith in him as the Messiah nor as a prophet, but as a divinely-commissioned teacher. He recognized that it was through the power of God that he was about to perform miracles. This visit to Jesus shows that Nicodemus was candid and earnest. Subsequent references to him show that he was favorable to Jesus (John 7: 50-52; 19: 39).

II. The new birth (vs. 3, 4). Although there is no record that Nicodemus asked Jesus to explain to him the way to salvation, the Master knew the desire of his heart, and at once gave utterance to one of the deep truths pertaining to the kingdom of God. No one, whether a ruler of the Jews or any other person, could enter the kingdom of God without being born from above. This statement was something new to Nicodemus, or, at least, he seems to have been unprepared for that truth. He was a leading Jew in Jerusalem, yet he did not know the essence of true religion. He did not know what it was to be made spiritually alive. 5. Verily, verily—This word, repeated for emphasis, is an announcement that the statement which follows is of great importance. I say unto thee—Jesus spoke with full authority. Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. The Jews made use of the expression, "born again," to represent the acceptance by a Gentile, of the Jewish faith, and the outer sign of that act was water baptism; but the words of Jesus to Nicodemus were to the effect that Jews as well as Gentiles must be born again. To be born of water was to be baptized with water as an external sign of the internal or heart renovation. To be born of the Spirit is to be created anew in Christ Jesus. By this operation old things pass away and all things become new (2 Cor. 5: 17). Training in the church or a profession of religion does not procure for one admission into the kingdom. A change of heart, or regeneration, is the essential condition, and in connection with that the regenerated ones are to declare to the world by the rite of baptism that they have been born again. "The meaning of the 'birth from above' is still further explained by an analogy. What a man inherits from his parents is a body with animal life and passions; what he receives from above is a spiritual nature with heavenly aspirations and capabilities. What is born of sinful, human flesh is sinful and heathen; what is born of the Holy Spirit is spiritual and divine."—Plummer. Cannot enter into the kingdom of God—What is this kingdom of heaven? It is that condition or state where God reigns as king, where he is the supreme object of love and service, where his will is the law, and men obey it as naturally as they breathe, and where all his subjects are formed in his holy image and inspired with his spiritual life. It is that for which we pray in the first petitions of the Lord's prayer.—Peloubet. Only those who have been born again, born anew, born from above, can enter that kingdom.

6. That which is born of the flesh is flesh.—The child partakes of the nature of the parent. By nature man is sinful, and his offspring is sinful. Nicodemus asked about a man's earthly mother. Even if of his earthly mother, his moral and spiritual nature would not be improved thereby. That which is born of the Spirit is spirit—"is spiritual, like the Spirit, that is, holy, pure." He only who is born of God qualifies that he declare his parentage. He brings forth the fruits of the Spirit. 7. Marvel not—Wonder not. It is possible that Nicodemus, in some way still expressed a doubt of the new birth, and Jesus took occasion in a very striking manner to illustrate it. Barnes. Because he was unable to comprehend the process, it was not for him to think the new birth an impossibility. 8. The wind bloweth where it listeth.—The power of the wind in nature is recognized, but its source is not understood. We hear the sound and see and feel its effects. We have no disposition to deny either its existence or force. So is every one that is born of the Spirit—Such is the case of every one who feels the spiritual influence, but finds it impossible to describe in his own words, or to explain the manner, he is conscious that a mighty change has been wrought. He not only realizes it from the fruits, but the Spirit bears witness to him that he has become a child of God.

9. How can these things be—Nicodemus did not deny the fact of the new birth, but he could not grasp the process. That he was honest in his questioning, is shown from the full and careful answer Jesus gave him. Art thou a master of Israel—Art thou the teacher of Israel?—Y. Nicodemus knew much of Israel's history and was familiar with the law and the accepted interpretation of it, but he was largely in the dark regarding the spiritual import of the Old Test-

ment scriptures. 11. We speak—Jesus changes from the singular to the plural in the remaining utterances of this verse. He may include with himself John the Baptist and others who were to declare the truths of the gospel. Another opinion is that he included the Father and the Spirit with himself. And we do know—We can not fully grasp the impressiveness with which Jesus uttered these words. He spoke with authority. The true minister speaks from definite, positive knowledge. He speaks with the sanction of the Holy Spirit. Every one who is born of the Spirit has a positive testimony as to what has been done for him. Definite knowledge and definite testimony regarding the work of grace in the heart influence the world for good. We receive not our witness—The Jews had knowledge of the miracles that Jesus wrought, yet they were not willing to believe his teachings. 12. Earthly things—Jesus had told Nicodemus about the work of regeneration, which was accomplished on earth, and he did not receive his words with full faith. If he should speak to him of things pertaining to the divine government and the atonement, much less would his faith grasp it. 13. No man hath ascended up to heaven—This does not mean that no one had gone to heaven yet, but that no one had gone there and had come back to earth to report. But that he came down from heaven—Christ came from heaven to tell men about heavenly things. Son of man—This was a favorite title used by our Lord in speaking of himself. He identified himself with humanity. Which is in heaven—Heaven was the home of Jesus. "So far as heaven is a state and a character, Jesus was always in heaven."

14. The basis of our salvation (vs. 14-21). 14. As Moses lifted up the serpent in the wilderness—The story is given in Num. 21: 4-9. So must the Son of man be lifted up—Jesus must be lifted up on the cross. This is a prophecy and a promise. 15. Believest thou in Him—Only those who look to Jesus in faith as the world's Redeemer and their personal Saviour can be saved. External life—This life begins with the new birth and is designed to last forever. 16. God so loved the world, that He gave His only begotten Son—This expresses the measure of God's love for mankind. That love led Him to give His Son as a sacrifice for the sins of the world. Should not perish—God purposed to save men from eternal death. 17. Not as condemn—The world was under sentence of death, but Jesus came to save it from the execution of that sentence. 18-21. While God has given His Son for our redemption, the responsibility is upon the individual to believe in Jesus to the saving of his soul. Those who leave their sins when the light of the gospel and persevere in their wicked ways.

Questions—Who came to Jesus for an interview? Give a description of him. Why may he have come by night? What great truth did Jesus declare to him? How did Nicodemus receive Christ's message? What illustrations did Jesus use? Give the story in the life of Moses to which Jesus referred. What is the measure of Christ's love for the world? What responsibility rests upon us as individuals?

PRACTICAL SURVEY.

Topic.—The great Teacher.

- I. Set at naught false theories. II. Defined personal salvation. 1. Set at naught false theories. The impression made on the public mind by Christ's teaching and miracles was very great. Reports had reached the teachers and rulers concerning Christ which startled them. A man not educated in their schools, not sent forth with their authority, an obscure man of peasant origin, was preaching doctrines not included in their systems, and doing works to which they were not equal. Nicodemus, one of the rulers, came to Christ personally to inquire as to these things. The opening remark, made by Nicodemus, implied that he and his people had little to learn. He came expecting to discuss with Jesus things concerning the Jewish church as they related to Christ's miracles. Jesus returned an answer which apparently had no bearing on the subject of miracles. He showed incidentally the true position and value of his mighty works. At a single stroke Jesus laid low all the renowned greatness to which Nicodemus made claim and swept away the fondest of his race. Jesus spoke at once to the point and undecided him in regard to the basis on which he and his countrymen were building their hopes. Nicodemus was an independent thinker and claimed the right to private judgment. His large mental capacity had been cultured to appreciate evidence and to weigh words. Consequently Jesus revealed to him advanced truths. Nicodemus learned that he must submit to a revelation in his ideas of the Messiah as a condition of instruction. He did not deny the doctrine of the new birth. He merely introduced a difficulty. A call from outward circumstances to the deepest experiences of the soul naturally suggested the question, "How can these things be?" Nicodemus was taught not to deny results because he could not understand processes. The new birth implied a new relation, no longer servants but sons. The term had a peculiar significance to a Jew inasmuch as all his privileges were secured to him by birth. It was well that Nicodemus should know that, however far he might be inclined to go in his acknowledgment of Jesus, nothing short of personal trust in him as his Messiah would suffice. The general teaching of Jesus was that there should be a change in the condition of the Jewish people, it was not sufficient for them to do the works of the law. They must experience the new birth. The old rites would pass away.

II. Defined personal salvation. Jesus marked the new birth as the starting-point of a new spiritual experience. His teachings awakened the conscience, enlightened the understanding and stirred the heart of Nicodemus. His principles were broad and generous, having universal application to the physical, social and spiritual needs of men. The new birth is described as entering a kingdom of which

HOME PORK BARREL FOR EVERY FARMER

How Uncle Dave Cured the Pork That Made His Reputation and How You May Do as Well—The Equipment and Methods That Are Required.

Uncle Dave Ramsey, of Ramsey's Corners, is the champion home-pork maker in our end of the county. Because of this little notoriety he has come to be his own packer. When the neighbors found out that a better brand of pork was being turned out right at home than the big abattoirs would supply at double the price, they weren't slow in patronizing the local industry. So it came about that hog-killing times at the Ramsey farm were "red letter" days. Along in January, when the weather had settled somewhat and promised to stay there one might look any morning to see a wreath of smoke ascending from Uncle Dave's killing house. This was a signal that everything was in readiness and was sure to be responded to by half a dozen stalwarts—with visions of real country sausage and spare ribs—ready to lend a hand.

DON'T DEPEND ON MOON. "Is there any best time for this business, uncle?" I inquired, as sev-

captured and put through the scalding vat, Uncle Dave proceeded to dress the one strung on the pole. First, it was thoroughly washed down with warm water, carefully scraped with a knife and then rinsed off with cold water. Next came the opening process. Here considerable caution was exercised in order not to cut or rupture the intestines. Then, with the removal of the entrails, more fresh, clean water was used, and the carcass washed on the inside. Every-where cleanliness was the first consideration. "There," said he, "putting the finishing touches to his work, 'that one will be all drained out and ready for cutting up in the morning.'"

VARIOUS CUTS EXPLAINED. Well, that job was finished at last, but the moon was beginning to show itself when Uncle Dave doused the last pall of water on the fire and sang out: "Hurrah boys, for supper!" Glancing back at the long row of clean, white carcasses stretching clear

take quite a good deal of trimming, no matter how you manage it," he went on, "that is, if one does the job right. We have to have them well rounded, not so much because they look better, but too much fat prevents the meat from curing properly. By exposing the lean meat as much as possible, it takes the pickle more readily, and for that reason there is less danger from spoiling. Of course, the trimmings are turned into lard and sausages, as the case may be.

BRINE PICKLING BEST. "Now, then, for the spare ribs. You have to be a little careful or they're too spare or too generous." In performing this operation the cutting was done from the back side toward the belly, the knife being held flat to avoid gouging the bacon.

The foregoing manoeuvres were carried out as many times as there were carcasses to cut up. After a pretty steady spell of cutting, sawing and chopping, intermingled with sundry explanations by Uncle Dave, the pieces of cut meat began to accumulate. So between the dissection acts, I was kept tolerably busy carrying the meat to the smoke house. Finally, the scene and the nature of our activities shifted. A number of barrels that had been airing outside after a thorough scrubbing, were brought in to serve as containers for the meat during the curing process.

"Which is it to be, uncle?" I inquired, "dry cure or brine pickling?" "Oh, 'brine pickling' he replied, "it takes less labor, and there isn't the risk if the weather don't stay cold. I've seen a good deal of dry-cured pork spoil during a muggy spell."

Accordingly, we prepared a brine sufficient for each one hundred pounds of meat, consisting of eight pounds of salt, two pounds of brown sugar, two ounces of saltpetre and one ounce of red pepper. These ingredients were stirred into four gallons of hot water mixed until dissolved, after which the mixture was allowed to cool.

"A little saltpetre helps to keep the natural color of the meat," observes Uncle Dave, "but it has the drawback of making it dry and woodlike. Sugar is good for the color and at the same time gives tenderness, so I like to use more of it and less of the saltpetre than most people do."

In packing the meat in the barrels salt was used in the bottom and between each succeeding layer, after which a well-cooled brine was poured over it and the whole weighted down with a large stone.

"Well, that job's done," I remarked casually, as the last barrel was finished and finally weighted down.

"For the present, yes, but it's a case you can't hurry," was the rejoinder. "In about a week that meat will all have to come out and be reversed, that is, the top pieces will go in the bottom and the lower ones on top. Ten days later the overhauling has to be repeated. It takes from four to six weeks altogether for a thorough curing. Then, if freezing weather is over it is hung up in the smoke house and a smudge kept going for two or three weeks, after which it goes into sacks until sold."

"Of course," added Uncle Dave, "some of my customers get their supply as soon as it is cured, and a few don't even wait for that, but on the whole that smoked meat is ready for delivery about the time the demand is keenest."

—CANADIAN COUNTRYMAN.



The First Requisite is the Right Kind of Hog. These Fellows are "Right" —They Beat Out Everything Else at the Guelph Winter Fair.

eral of the stalwarts rounded up a 200-pound cross of Berkshire and Tamworth.

"Well, I don't pay any attention to the moon, not being much on astronomy, if that's what you mean," he laughed. "I do look to the marketing end, though, and this seems a good time from that standpoint. People like beef and poultry during the holidays, then they want a change, and there is a call for pork. I try to have my hogs ready when the demand is likely to be the greatest."

By this time hog number one was ready for scalding, the killing having been done carefully and with no unnecessary excitement. A gambrel stick, uniting his hind legs, was then inserted for convenience in lifting the carcass to the scalding platform.

Uncle Dave's method of handling was unique. Instead of all hands expending their last ounce of strength in hauling two hundred weight of dead hog he had planned to make the job almost child's play, and perhaps that was the reason helpers were always plentiful. An old-fashioned sweep-pole, that I suppose did duty in the days of "the old oaken bucket," was fastened by means of a swivel joint to the top of an upright post. By attaching the gambrel to the short end, the carcass was easily lifted from platform to scalding vat and back again; later, the same contrivance carried it to a horizontal pole to which it was hung up.

While another victim was being

and cold toward the ground, I could appreciate to the full the real beauty of the hog. Then, getting a whiff from the kitchen, I was ready to agree with Dr. Henry van Dyke that "the course of empire was greased with the bacon fried on the way."

The following morning I was on hand to help with the cutting. With the help of the sweep-pole we got the first carcass down on the chopping bench, square on his back.

"Now, the first thing we've got to do is to take off the head," remarked Uncle Dave, making a cut just back of the ears and thence down through the sticking hole to the throat. "By taking the bone out, the jaw will go as a pretty fair piece of bacon, and the pate worked up into head-cheese will make a dish fit for a house of lords."

The backbone was then split down through the middle with a saw, after which the hams were cut off about 2 inches forward of the pelvic bone, slicing at nearly right angles to the foot. "If you cut square across the carcass," he explained, "the ham will be pointed and will have to be trimmed more, which means waste. On the other hand, if cut exactly at right angles to the foot, while the ham will be square, the bacon will be trimmed extra. You see I'm trying to compromise between the two extremes."

Inserting a knife between the third and fourth ribs the shoulders were soon cut off. "Hams and shoulders

God is king, as being born into the family of which God is Father as coming into the divine realm, into the spiritual kingdom, into right relations with God and heaven through Jesus Christ. When Nicodemus stared at this, Jesus made plain how it was possible through the incarnation. The whole system of types betokened that in the fulness of time God would give His Son to make atonement for man. All through the ages God's love governed the world with a view to its final redemption. The brightest and fullest manifestation of God's love is at this, Jesus made plain how it was possible through the incarnation. The whole system of types betokened that in the fulness of time God would give His Son to make atonement for man. All through the ages God's love governed the world with a view to its final redemption. The brightest and fullest manifestation of God's love is at this, Jesus made plain how it was possible through the incarnation. 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