

SUNDAY SCHOOL LESSON

Sunday School Lesson, II, April 13, 19.

Christ—Our Saviour, Matt. 20: 27; John 1: 35-51; 3: 16; Rom. 8: 31, 32.

Commentary.—I. The supreme gift to the world (Matt. 20: 27; John 3: 16; Rom. 8: 31, 32). The purpose that Jesus had in coming to earth is impressively declared in Matt. 20: 27, 28. He came "to give His life a ransom for many." Although He "thought it not robbery to be equal with God," "He humbled Himself, and became obedient unto death, even the death of the cross," that He might render the highest possible service, supreme service, to man. He did not come for the purpose of being exalted, but to take a lowly place and pour out Himself for the salvation of man. He gave Himself "a ransom for many," but the Father also was a party to this gift, for "He gave His only begotten Son" that man might be saved (John 3: 16). That the Father gave His Son to be our Saviour is further declared through Paul's words in Rom. 8: 32. He "spared not His own Son, but delivered Him up for us all," Jesus is presented to us as our divine Lord.

II. Jesus the Lamb of God (John 1: 35-42). 35. Again the next day—The day following the one on which John the Baptist said to the people, "Behold the Lamb of God." The records of his testimony as to Jesus are that on three successive days he declared to the people that Jesus was the Messiah. He gave witness of this fact to the priests and Levites who came from Jerusalem. He introduced Jesus to the multitude. He declared this truth privately to two of his disciples—We are not told how many disciples John the Baptist had. From this chapter we learn that some of them directly became followers of Jesus. From the account of his sending an inquiry from the place of his imprisonment, asking Jesus of his Messiahship, we know that he had disciples then (Matt. 11: 2-6); and he had disciples at the time of his death (Mark 6: 27-29). 36. Looking upon Jesus—The verb has in it the thought of beholding with intense interest. "Behold the Lamb of God!" "Behold, the Lamb of God!"—R. V. This announcement declared both the nature and mission of Christ. 37. They followed Jesus. They followed Him because they were convinced that He was the "Lamb of God" to take away the sins of the world. They followed Him through reproach and shame and through suffering, but they followed Him to eternal triumph and bliss. 38. Rabbi—A Jewish title. Jesus forbade His disciples to accept it (Matt. 23: 8). It means master, or teacher. Interpreted—John explained the Hebrew term rabbi for the benefit of those who were not Jews. Where dwellest thou?—They wished to know where He lodged that they might have an extended interview with Him. 39. Come and see—Jesus gave them a hearty welcome. He recognized their sincerity and devotion. About the tenth hour—According to the Roman method of reckoning it would be ten o'clock in the forenoon, but according to the Jewish method it would be four o'clock in the afternoon. The latter was probably the hour. 40. One of the two—... was Andrew—Andrew's name is the first mentioned in the list of Christ's disciples. There is no doubt as to the other one, for it must have been John, the writer of this Gospel. He always modestly refrained from mentioning his own name. 41. He first findeth his own brother Simon—The language in the Greek would imply that such of the two disciples sought at once his own brother to bring him to Jesus, and Andrew succeeded first in bringing his brother Simon. Thus each disciple sought to bring some one to Jesus. This has ever been the method of advancing the cause of Christ. We have found the Messiah—There was an expectation at that time that Christ was about to appear. 42. And he brought him to Jesus—It was through human agency that Simon was brought into contact with the Saviour.

III. Jesus the Son of God (John 1: 43-51). 43. The day following—The day after Christ's interview with Peter. Jesus would go forth into Galilee.

QUESTIONS.—In what sense did God give His Son to the world? In what sense did Christ give himself as the world's Redeemer? How much did God love the world? What did John the Baptist announce to two of his disciples concerning Jesus? What course did those disciples take? Why did they address Jesus as "Rabbi"? Who were the two disciples? Whom did they go to see?

PRACTICAL SURVEY.
Topic.—Christ the world's Redeemer.
I. The price of redemption.
II. The power of redemption.
1. The price of redemption. Redemption, as used in religious phraseology, means to rescue from sin and its consequences. Its necessity is grounded in racial moral collapse through the disobedience of its federal head. Its origin is in the infinite, compassionate love of God (John 3: 16). The first necessity in the individual

process is the restoration of forfeited moral standing and deranged moral relationships. This is possible only through provisions which, rendering complete atonement to assaulted holiness and entire satisfaction to offended justice, permit the righteous exercise of divine clemency in "the remission of sins that are past." The law can not, without self-destruction, relinquish its demands or remit its penalties, but can accept a properly accredited substitution. Here arises the necessity of the incarnation and the efficiency of the atonement. It is evident that Jesus regarded his own death as a ransom price paid for the redemption of mankind. "The Son of man (not of a man), came... to give his life a ransom for many." (Gal. 3: 13; Titus 2: 14; 1 Pet. 1: 18; 2: 24; 1 John 2: 2; 4: 10). The unavoidable penalty of disobedience was immediate spiritual death, entailing physical death. This could be met vicariously only by the voluntary surrender of a life upon which the law had no punitive claims. Jesus as a racial representative, by his supreme act of "righteousness" (Rom. 3: 25) beyond the personal demands of the law, created a new moral value which could be accepted as a racial atonement. Any higher offering was impossible; any lesser insufficient.

II. The power of redemption. The claims of the moral law include both conduct and character. Hence the second necessity of redemption is the enlisting of moral energies sufficient for the complete renewal of disordered moral nature. This is found in the immediate and individual operation of the Holy Ghost, the supreme art of efficient purchase of the atonement. 1. Redemption is universal. Both the fall and atonement are racial in extent. None are excluded from its provisions and possibilities. There is virtual sufficiency in the death of Christ for the salvation of the entire race, and personal efficiency for every man who meets its conditions. The individual choice is the determining factor. The purchase of the race was the price of one soul. Invitations as wide and varied as the world's need are extended. The entire value and virtue of the atonement are immediately available for every individual. 2. Redemption is complete. "That he might redeem us from all iniquity," is the apostle's statement of its purpose and

scope. The psalmist declares, "He restoreth my soul," and the moral uplift is as inclusive as the wreck of the fall. Spiritual disaster entailed mental and physical disorder and destruction. The entire being has been impaired. Spiritual restoration involves the rebuilding of the entire intellectual and physical manhood. The commencement is at the cross, the consummation is in the "eternal weight of glory."

W. H. C.

THREE NICE ONES.

CANDIED GINGER.

Scald and peel ginger root. Cut in convenient pieces for eating. Boil up three times in separate waters. Drain and measure. Add an equal amount of extracted honey and half as much water. Bring slowly to the boiling point and let simmer until translucent and very tender. Drain and spread on paraffin paper to dry.

ORANGE SPONGE.

Three oranges, juice and pulp, 1-4 cup white sugar, 1/2 lemon juice and pulp, 2 1/2 pints of cold water.

Strain. Mix three tablespoons cornstarch in a little cold water; stir into the liquid and let boil ten or fifteen minutes. Set aside to cool. Beat whites of three eggs and whip into the sponge with a Dover egg-beater, when it is ready to serve.

LIGHT SPONGE PUDDING.

Mix a teaspoonful of flour with a little cold water until quite smooth. Add a well-beaten egg, a pinch of salt and a teaspoon of milk. Beat the mixture well, turn into an individual baking dish, which has been well buttered, cover with a greased or oiled paper, and steam gently for half an hour. Turn out and serve with sauce or fruit juice or some jam or jelly. It is important that the pudding be steamed gently to prevent it from curdling.

Not Very Complimentary.

Milton's mother was asking each member of the family which view of the sailor boy they preferred, he kept for them. One said she would like a side view, another a front view, and when Milton's turn came, he, thinking he ought to say something different, earnestly requested a back view.

Evil of Substitution Exposed.

A dealer substitutes because he makes more profit on an inferior article. A local citizen was induced to take a substitute for Putnam's Corn Extractor, with the result that the substitute burnt his toes and failed to cure. Putnam's contains no acid and is guaranteed. Always get Putnam's Extractor, 25c, at all dealers.

Spruce Used in Airplanes.

Because the government needs all the spruce for airplanes, the piano manufacturers of the United States are having a hard time to get sounding boards for their instruments. Spruce is the best wood the piano manufacturers can get for this purpose, and they have used it in immense quantities for many years. But sounding boards and airplane beams call for the same quality of stock—clear, straight-grained, tough-fibred and free from blemishes. In their desire to assist the government in airplane construction the piano manufacturers have agreed to curtail their output 30 per cent. during the war. They can get along with the spruce stock now on hand for some time, they say. Meanwhile they will try to find a substitute for spruce.

Learn to Do Without.

One of the arts of life is to learn how to do without. Few of us have everything we consider desirable and if we grumble at every little deprivation we make ourselves miserable and our associates uncomfortable. To learn to do without and yet be cheery and happy, goes far toward making life a success.

"Now, Maria, we will have a course dinner." "Oh, John, you told me you would give me a fine one."—Baltimore American.

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lee—Jesus determined that his ministry should begin in Galilee rather than in the wilderness where John was preaching or in Judea where ecclesiasticism was intense. His home was in Galilee, and the people of that district were not closely bound up in religious customs and hence would be open to Christ's teachings.

4. Bethsaida—There was a village by this name on the northwestern shore of the Sea of Galilee and one also at the north end, east of where the Jordan flows into the sea. This was called Bethsaida Julias. The home of Philip, Andrew and Peter was the Bethsaida first mentioned. The name means house, or place, of fish. 45. Philip findeth Nathanael—As soon as Philip became a disciple of Jesus, he went forth to bring another to him. He became at once a winner of souls. In the law—The Pentateuch, or the five books of Moses. The prophets—The Old Testament prophets foretold the coming of the Messiah. Jesus of Nazareth—Nazareth, the early home of Jesus, is a city about fifteen miles west of the Sea of Galilee, situated among the hills, high above the plain of Esdraelon. 46. Can there any good thing come out of Nazareth—This question implies rather than Nazareth was an insignificant town or that it bore a bad reputation. Nathanael lived in Cana, only four miles from Nazareth, and he was astonished that the Messiah should come from that place. 47. Behold an Israelite indeed—Jesus not only saw Nathanael as one man sees another, but he also understood thoroughly his character. 48. Whence knowest thou me—Nathanael was not acquainted with Jesus and he was filled with wonder that Jesus should know him. 49. Thou art the Son of God—The bearing of Jesus together with the marvelous knowledge that he manifested drew forth from Nathanael this sincere and weighty confession. He declared that he was the Messiah and the long-expected King of Israel. 50. Greater things than these—Jesus gave Nathanael to know that he should see greater proofs of divinity than he had yet beheld. Nathanael wondered at Christ's seeing him under the fig tree, but he should see greater displays of divine wisdom and power. 51. Angels of God ascending and descending—This doubtless indicates the closeness and constancy of the relationship between Jesus and the Father. Son of man—This is the title that Jesus applies to himself many times.

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HOT PANCAKES!
Yes, But -- What are pancakes worth without syrup? It is the syrup that gives the flavor; and there is no other syrup that tastes just as good as

CROWN BRAND CORN SYRUP

For hot pancakes, hot biscuits and muffins and a dozen other Table and Kitchen uses, housewives with the widest experience use Crown Brand every time—the golden syrup with the cane flavor.

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characteristics on his offspring in greater degree than will a grade. If a suitable pure bred cannot be found, the next best is a ram from a high-grade flock belonging to a man who has added his ewes carefully and who has used good pure bred rams of the same breed for a number of years.

It is a risk to buy a ram without having any knowledge of his breeding; and no matter how good the breeding, it is poor practice to select a ram that does not conform to a high standard of excellence.

In selecting the ram, one should endeavor to get one, that is bold in head features and strong in constitution. He should be active, vigorous and from 1 to 3 years old; asymmetrical and evenly covered with a dense fleece.

It is possible at times to secure an excellent pure-bred ram for a grade flock at a comparatively cheap price, because he is deficient in one or two breed characteristics. In hornless breeds, a ram having strong stubs of horns cannot be sold at a high figure; nor can a ram having dark wool on his head command a high price if the breed requirement calls for white wool in that region. In case a man starts with a ram belonging to a breed generally recognized as being adapted to his community, he should select rams of that breed year after year. By using care in selecting his rams he should be able to correct any marked deficiency in his flock without introducing a ram of another breed.

HOTBEDS AND COLD FRAMES.
The surest way to have an early garden next spring is to prepare a hotbed and a cold frame, or a combination of the two, before the ground freezes this fall. After the ground freezes hard it will be impossible to dig a pit properly and construct the frame preparatory to making a hotbed. The essentials are a framework of boards and sash or light canvas for a covering. Standard hotbed sash are 3 by 6 feet in size, and the frame can be made to fit one, two or more of these sashes. The framework of boards should be 18 to 24 inches high at the back or north side and 10 to 12 inches high at the front or south side. The

frame should be so arranged that the sash will not only slide on ways but also may be lifted or tilted at any angle for ventilation. The framework should be painted, and the sash should be given at least two coats of white lead and linseed oil, with a little drier added, before the glass is put in. In glazing hotbed sash the putty is first spread in the grooves on the sash bars, the glass then being bedded in the putty and well pressed down. The bottom light or glass in each row should be put in first; then the second light should overlap the first one about one-fourth of an inch; and so on until each section of the sash is filled, the last piece of glass being cut to fill out the remaining space. Each piece of glass is fastened in place by means of special glazing points driven into the wooden sash bar.

The hotbed pit should be 12 to 14 inches deep and should be a trifle smaller than the framework of boards. The dirt removed from the pit is used to bank around the frame. The pit may be filled with leaves during the early winter to prevent the soil freezing, and the sash stores where they will be protected from the weather until time to start plants in the bed. If this part of the work is done there will be no difficulty in getting an early start for a spring garden.

Worth Remembering.
The standard measuring cup holds one-half pint.
Nut bread is very good for the children's lunch basket, and grown-ups enjoy it also.
It is said that yeast cakes will kill rats or mice, if left where they can get them.
Substitute flour, such as rice, barley, potato, etc., require longer baking and twice as much baking powder.
Save every crumb of bread and bake a delicate brown in the oven, then use as breakfast food with top milk.
When using a food chopper, add a cracker the last thing. It will save every bit of your food and leave the chopper clean.
Don't wash anything that has held fat until you have set it on a warm range to melt all fat that clings to the sides.

AVOID COUGHS and COUGHERS!
Coughing Spreads Disease
SHILOH
30 DROPS STOP COUGHS
HALF THIS FOR CHILDREN

THE KIND OF RAM TO BUY.
In the selection of the ram there should be even more care taken than in the case of the ewes. It is an old saying that "a good ram is half the flock, and a bad one is more than half." If possible, a pure bred ram should be secured, because he will impress his

Deception.
Frances and Agatha had been very carefully reared. Especially had they been taught that in no circumstances must they tell a lie—not even a "white lie"—or deceive any one.
One day, during a visit made by these little girls to an aunt in the country, they met a large cow in a field they were crossing. Much frightened, the young sisters stopped, not knowing what to do. Finally Frances said:

"Let's go right on, Agatha, and pretend that we are not afraid of it."

But Agatha's conscience was not slumbering. "Wouldn't that be deceiving the cow?" she objected.

Bees—That's Mrs. Grabbit—she's a great war worker. Bob—Indeed! Bees—Yes, she's married four of her daughters to soldiers.—Tit-Bits.

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