

SUNDAY SCHOOL.

Lesson IV.—First Quarter, For Jan. 28, 1917.

THE INTERNATIONAL SERIES.

Text of the Lesson, John ii, 13-22. Memory Verses, 15, 16—Golden Text, Matt. xxi, 13—Commentary Prepared by Rev. D. M. Stearns.

As in our last lesson, our thoughts were carried back to Jacob's dream and that which it pointed onward to, so in this marriage at Cana, where He wrought His first miracle and manifested forth His glory (chapter ii, 11), we are taken back to the first marriage in Eden and onward to the marriage of the Lamb (Rev. xix, 6-9), after which will come the kingdom, when He will drink again the fruit of the vine and others shall eat and drink at His table in His kingdom (Luke xxii, 18, 30). If these earthen vessels of ours, these mortal bodies, were as full of the water of the word as the vessels at the marriage were full of literal water up to the brim, He could easily change the water to wine and we would be filled with the Spirit and with joy and peace in believing, and perhaps be counted drunken, as the disciples were at Pentecost (I Cor. iv, 7; Col. iii, 16; Rom. xv, 13; Acts, ii, 13-15). As this marriage was at Cana and that was Nathaniel's home (ii, 1; xxi, 2), if it is of interest to you to think of this as being the marriage of Nathaniel you are at liberty to do so until you can see him and ask him about it.

But it is the Lord Jesus and not Nathaniel in whom we are especially interested. Let us not forget Mary's word to the servants, "Whatever He saith unto you, do it" (verse 5). After a brief stay of a few days at Capernaum with His mother and His brethren and His disciples, we next find Him at Jerusalem at Passover time (verses 12, 13). We think of the first Passover to which He went with His mother and Joseph when He was twelve years old, and when, after three days' search for Him they found Him in the temple, and when they asked Him why He had so dealt with them He replied, "Wist ye not that I must be about my Father's business?" or, as in the revised version, "in my Father's house" (Luke ii, 42-51). We now find Him again in the temple and again He calls it "My Father's house" (verses 13-17). In verses 18-22 He speaks of His own body as the Temple, for both the tabernacle and the temple were typical of Him as the true tabernacle and temple, in whom God dwelt (Heb. viii, 2). When God gave Moses instructions to build the tabernacle in the wilderness He said, "Let them make me a sanctuary that I may dwell among them" (Ex. xxv, 8).

The temple was for the same purpose that God might dwell in the midst of His people—Israel; an house for the name of the Lord God of Israel that all the people of the earth might know that the Lord is God and that there is none else (I Kings viii, 20, 60). The body prepared in the womb of Mary was for the same purpose, as it is written, "A body hast thou prepared me" (Heb. x, 5). As we had it in a recent lesson, "The word was made flesh," "God manifest in the flesh" (John i, 14; I Tim. iii, 16). Every redeemed person is now a temple or mansion, in which the Father, Son and Spirit come to dwell (I Cor. vi, 19, 20; John xiv, 17, 23), and all the redeemed are living stones built upon the foundation of Jesus Christ, the chief cornerstone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, an habitation of God through the Spirit (Eph. ii, 19-22; I Pet. ii, 4, 5).

The tabernacle and the temple might be desecrated and defiled, and they were; the individual believer also and the whole company of believers called the church may be defiled, but He who was the true tabernacle and temple, was never defiled by a sinful thought or word or act; He was without sin, He knew no sin, He did no sin. He was the Lamb of God without blemish and without spot. Therefore He could as such bear our sins by dying in our stead. "His own self bare our sins in His own body on the tree" (I Pet. ii, 24). It is His own death and resurrection which He refers to in verses 18-22. They asked Him for a sign, and He told them that this would be the sign, just as at a later date He spoke of Jonah's experience as typical of His death and resurrection (Matt. xii, 38-40). In connection with the temple as a type of Himself it is most interesting and suggestive to note that in the thirty-fourth year after its completion it was desecrated and plundered by the king of Egypt (I Kings, vi, 37, 38; xiv, 25). It was probably in His thirty-fourth year that He was crucified.

As to His cleansing the temple, He did it again at the end of His ministry, as recorded in Matt. xxi, 12, 13, when He told them that they had made His house a den of thieves instead of a house of prayer. May He cleanse us from all that hinders and make us as individual believers, all prayer. I like to think of His two dwelling places, heaven and the lowly heart of every penitent sinner (Isa. lvii, 15), and here is another answer to the question in last week's lesson, "Master, where dwellest thou?" The last two verses of our lesson chapter tell us that He did not believe in all who said they believed in Him. He knoweth them that are His. The word translated "commit unto" in verse 24 is the same word translated "believed" in verse 23. He considers our hearts and sees whether we are real and true or merely professors. Words only amount to nothing (I John ii, 4).

HOW TO ECONOMIZE IN THE USE OF COAL.
 -If the consumer is not getting his money's worth—and probably he is not—says the anthracite bureau of information, the fault may be with the stove or furnace, the kind of fuel used or the method of regulation. Here are some of the don'ts picked from a pamphlet issued by the bureau:
 - Don't put in too much coal or too little. Don't crowd it above the top of the fire brick lining in range, cylinder stove or hot air furnace. Fill the fuel space twice a day in winter weather, heaping the coal slightly in the center.
 - Don't add small quantities of coal several times a day, with attendant shakings; that means loss in economy and comfort. Shake the grate only twice a day before fresh coal is put in, and stop when a bright light shows underneath.
 - Don't leave the feed door open; it cools the heating surfaces. All checking of draft should be accomplished by shutting the ash pit door and opening the check damper in the stovepipe.
 - Don't neglect the furnace in mild weather. See that the coal is properly consumed and not shaken through the grate to pass out with the ashes. Keep the ash pit empty. Don't let the ashes bank up under the grate; it not only shuts out air needed for combustion, but tends to warp the grate bars. Remove the ashes regularly once a day, even if only a small amount has fallen.
 - Don't use the wrong size of coal. Ordinary domestic ranges require "chestnut;" larger sizes can use "stove" coal, but "chestnut" will give satisfaction. Fairly large steam and hot water boilers are best operated with "egg size" anthracite; larger sizes use "stove" alone or mixed with "chestnut." Hot air furnaces of all sizes generally in use should be fed with "egg."
 - If the right size and quality of coal is used no ash sifter is required. The coal should burn to a fine ash, and its first trip through the stove or furnace should be its last. Clinkers are usually a sign of improper use of the poker or improper regulation of drafts. Too hot a fire produces clinkers.
 - Dry air is a poor conductor of heat and is also bad for the health. Keep the air in the house reasonably moist. This can be done by placing an open vessel of water on or near each radiator. All hot air furnaces and modern base burner stoves have receptacles for this purpose. They should be refilled every time the fire is replenished.

PIN MONEY.

How a Quaint Explanation of It Became Current.

The term "pin money" dates back to the seventeenth century, when the modern pin was invented. After that time the maker was allowed to sell them openly only on Jan. 1 and 2, so that court ladies and fashionable dames alike were compelled to buy a large quantity to last them over the year. So extremely important was this yearly purchase that husbands gave their wives large sums of money for the pins. By and by pins became cheaper and cheaper, and women spent their allowance on other vanities, but the term "pin money" remained in use for all "spending" money.

The expression "salt money" is another such. This dates very far back when the Roman workers in the salt mines were paid in salt. The salt they got in return for their labors was called in Latin "salarium," or salt allowance. The word salarium later on was applied to the fees men got for odd jobs. For instance, the Roman noble would say, "For patching my toga I will give the fellow a slight salarium—a bit of money to buy salt with." Finally salarium came to mean wages, salary, what it does today. When we say "a man is not worth his salt" we mean that he is not worth his salary or wages.

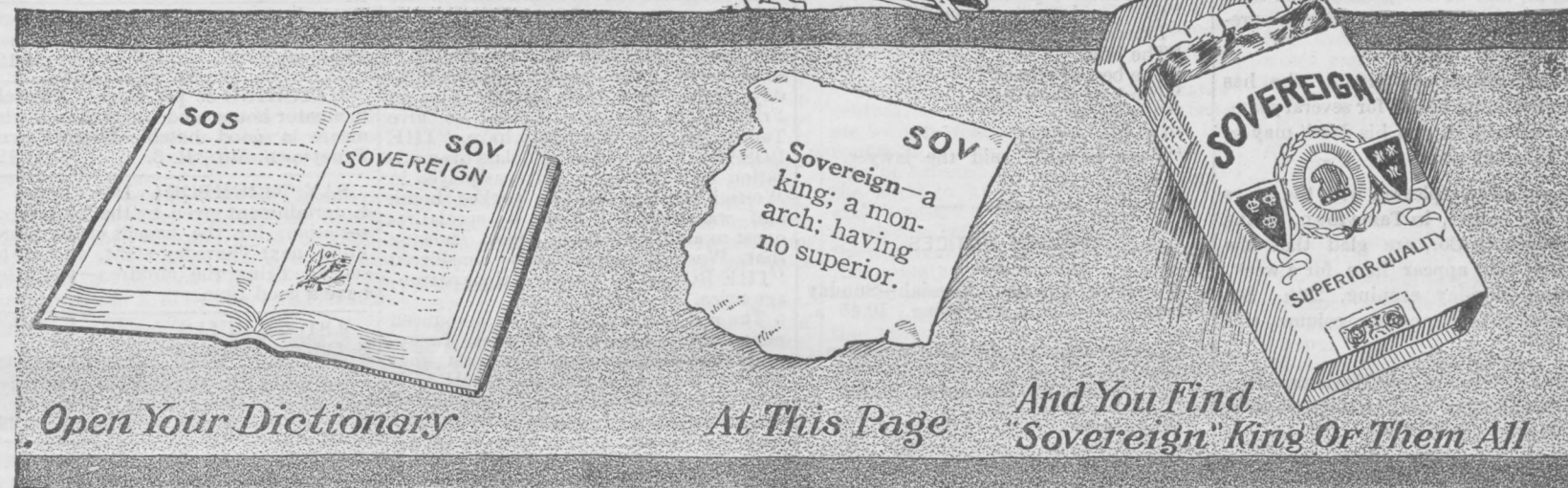
How to Rid Cats and Dogs of the Pest of Fleas.

Attention has been called to the fact that care must be taken in using tar camphor on dogs to rid them of fleas, not to let them lick their fur before the tar camphor has been brushed off. Tar camphor never should be used on cats, for they naturally lick their fur to keep it smooth, and in this way the camphor will get into the alimentary canal and poison the animal. A valuable cat treated with the camphor had to be killed to put it out of its agony. But in the case of dogs this danger is slight.

How to Keep Roses Fresh in the House.

Cut flowers, especially roses, will stay fresh longer if they are kept in salt water. To get the best results a small piece of the stem should be cut off each day. The stem should then be slit about half an inch and salt put in the slit. Fresh water should be put in the vase each day. Great care should be taken not to drop water in the roses themselves, as it will turn them dark.

I, a Southern Gentleman, am Named



Open Your Dictionary

At This Page

And You Find "Sovereign" King Or Them All

Well, way back in 1901, after I had been in this bright, happy world for several days, I began to get worried like. I didn't have any name.

Folks were calling me "it" and "the new one" and "whatdya-call-it." I didn't like it a bit. Then one day I heard the Big Chief telephoning all his department heads to meet in his office.

Pretty soon they all came filing in. Tall chaps, short chaps, fat chaps and skinny chaps. "Now that he is here," said the Big Chief, "what will you name him?"

My! how they wrangled and wrangled

*The Folks of the South KNOW good blood.
 The Folks of the South KNOW good tobacco.*

SOVEREIGN—the best—is none too good a name." So I was named, friend, for I want you as one of my friends, and it means a whole heap when I say—

I am guaranteed by *The American Tobacco Co.* —Buy me. If you don't like me return me to your dealer and get your money back. I have said it. A Southern gentleman is known the world over for keeping his word, and I have given you mine.

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 "King of Them All"



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Sloan's Liniment
 KILLS PAIN

Subscribe for the RECORD

Keeping Out the Heat.

When the Bedouins of the desert go on a caravan journey in the heat of the summer, they wrap themselves up in their woolen cloaks so as to be fully, but not tightly enveloped. Then they wrap the ends of their kaffiah, or head-dress, loosely around their faces, leaving only their eyes and nose exposed. They say that the covering keeps out the heat. Henry Martyn, the first modern missionary to the Moslems, followed their example. When he was traveling through Persia on his way back to the home in England that he never reached, he encountered a temperature of 120 degrees in the shade, so he wrapped himself up in his blanket. The practice of covering up the chin and mouth is most excellent. The sands of the desert reflect like a metal mirror the heat and glare of the blazing sun. Something must be done for protection against the heat under foot as well as the heat over head.

Landmarks to Peace.

Continually the good in nature, called by many names, is trying to influence the mind and to secure control over the body. Often it seems almost personal. It will even speak in words, telling the people off the track that they must beware and find the right way. The wounded understand well enough. Their wounds they can recognize as the records of their disobedience. "My scars are my best possessions," says a woman who has passed through agonies which she knew how to meet and to overcome. "They're my landmarks to peace."—John D. Barry.

Parrot Is the Best Imitator of Sounds and Only Feathered Creature Taking Food in Claws.

It appears that it is not only in imitating human speech that the parrot excels most of the birds. It is alone among birds in taking food in its claws. With these two characteristics, remarks a writer in the Washington Evening Star, it makes more or less use of that which distinguishes humanity from the rest of the animal kingdom—the hand and the larynx. The monkey uses its hands and the elephant its trunk in feeding. Various animals have a habit of pawing their food. Rodents have serviceable toes. Still, the parrot is pre-eminent among birds in this regard. The secretary bird is said to attack reptiles with its claws, and some observers have said that owls make partial use of their remarkably flexible perching toe somewhat more than does a hen in scratching for food. However, there is no other bird which, when presented with a piece of food, will accept it in its claws.

Parrots do not, of course, talk, as the word is used, in their wild state and are not known to be imitative of neighboring sounds, nor to possess the repertory of the mocking bird. It is, therefore, a question whether or not their use of the claws is largely imitative also. The shape of the parrot's beak would indicate that some assistance in eating has always been a part of the bird's characteristics. Like man, the parrot makes its appearance in the world naked and helpless.

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