

SUNDAY SCHOOL.

Lesson V.—First Quarter, For Feb. 4, 1917.

THE INTERNATIONAL SERIES.

Text of the Lesson, John iii, 1-21. Memory Verses, 5, 6—Golden Text, John iii, 16—Commentary Prepared by Rev. D. M. Stearns.

If we take the last sentence of chapter ii and the first of chapter iii from the revised version we will read: "He Himself knew what was in man. Now, there was a man of the Pharisees named Nicodemus." This man therefore comes before us as a sample of all religious men of his stamp, and as our Lord dealt with him so He still deals with all such. He was one of the rulers and evidently a man held in high esteem by his fellows, but he was not as yet born from above. He was very complimentary and courteous to the Lord Jesus, but our Lord had no heart and no time for mere compliments. He saw all people as either having life and not condemned or under the wrath of God and condemned already (verses 18, 36). Seeing before Him a lost soul and not being willing that he should perish, He at once spoke to his heart, for He knew what was in him.

We may sum up His threefold reference to the new birth (verses 3, 5, 7) in the emphatic declaration of verse 7, which is a word for every unsaved person, however religious he may be. "You must be born again." or, as in the margin, "from above." It has been truly said that if we are born but once, merely a natural birth, we shall die twice, and the second death will be the lake of fire (Rev. xx, 14, 15), but if we are born twice, have had the birth from above, we shall die but once, and if alive on earth at His coming, shall not die at all (I Cor. xv, 50-52). While our Lord often used the word "verily" (a translation of amen), only in this gospel is He recorded as using the double verily and just twenty-five times, the first time being in chapter i, 51, and in reference to the coming kingdom. We find it in our lesson chapter in verses 3, 5, 11, and in the first two also in reference to the kingdom. It requires a new birth inwardly and a new body outwardly to enter that kingdom (I Cor. xv, 50), but if we have the first we shall in due time have the second (Phil. iii, 20, 21). Nicodemus, being merely a natural man, although a religious one, could not understand spiritual things, according to I Cor. ii, 14, therefore his many questions. As a master of Israel (verse 10) he might have known more than he did, but he needed some one in him whom he had never yet received (chapter i, 12).

Our Lord then took him back to an incident in the wilderness story, with which he must have been familiar (verses 14, 15), and from it taught him how to be born again, and we conclude from chapters vii, 50, 51; xix, 39, that then or later Nicodemus was really born again and became a true disciple of Jesus Christ.

The new birth is wrought in us by the word of God and the Spirit of God, as our Lord taught in verse 5, the water signifying the word as in Eph. v, 28. Both James and Peter are in perfect accord as to the new birth being accomplished by the word of God (Jas. i, 18; I Pet. i, 23), and our Lord said that His words were Spirit and Life (John vi, 63). I have often seen John iii, 16, bring about the new birth in a soul just by writing the person's name in the verse instead of the words "the world" and "whosoever," and as quickly as the bitten Israelites looked upon the dead representation of that which had bitten them and lived so have I seen sinners looking upon Jesus made sin for them and obtaining life by a look. He came to save the lost, the sick the hopeless, and He does it all Himself.

We have only to let Him save us, to see Him dying in our stead, bearing our sins in His own body, and, receiving him, take Him at His word, that by virtue of His great sacrifice all such have everlasting life and can never perish. People are condemned not because of any ordinary sin, for all are sinners, but because they will not receive Him who alone can save them, because they will not look and live (verses 18, 19). By receiving Him we honor God as true, but by refusing to receive Him we make God a liar and join hands with the father of lies against God (verse 33; I John v, 10; John viii, 24).

Only one who was truly God could speak of Himself as "the Son of Man who is in heaven" while yet He was on earth (verse 13). Note also His words in verse 35, "The Father loveth the Son and hath given all things into His hand." Compare Matt. xi, 27, and let us, like John the Baptist, bear faithful testimony to Him, and, like the servant of Abraham seeking a bride for the only son to whom his father had given all that he had, let us live to help obtain the bride, the church, for the coming Bridegroom. See verses 27-31 and compare the beautiful story in Gen. xxiv. As Abraham's servant talked only of the wealth of the beloved son and carried samples of it, by means of which to obtain the bride, so we are to speak of Him and His wealth of grace and glory, seeking only to magnify Him, that He may draw souls to Himself.

The one thing that believers are on earth for is to let Him so live in us that others may be won to Him.



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THREE PIECE SETS

HAT, SCARF AND MUFF THAT MATCH ARE MUCH IN FAVOR.

One of Purple Velvet and Ermine and Another of Black Velvet and Sapphire Blue Taffeta Are Shown in Sketch.

Hat, scarf and muff or bag that match are quite approved by dame fashion for the coming season, and two very charming sets are shown in the sketch. The upper one employs purple velvet and ermine in its construction. The little toque of velvet is banded in ermine and an ornament in oriental colorings centers the front. The scarf may be worn open, as illustrated, or it may be draped high about the throat. A narrow band of ermine borders the scarf on either side and an ermine-covered button of generous size serves to conceal the scarf's fastening. The small round muff is edged with ermine. Color of velvet used and type of fur may be varied to suit the individual taste. Chinchilla squirrel and silver rabbit are two effective furs that might be attractively combined with velvet in the development of a three-piece set similar to the one sketched.

In the lower set, consisting of sports hat, scarf and bag, black velvet and sapphire blue taffeta are combined. An



Smart Three-Piece Sets That May Be Made at Home.

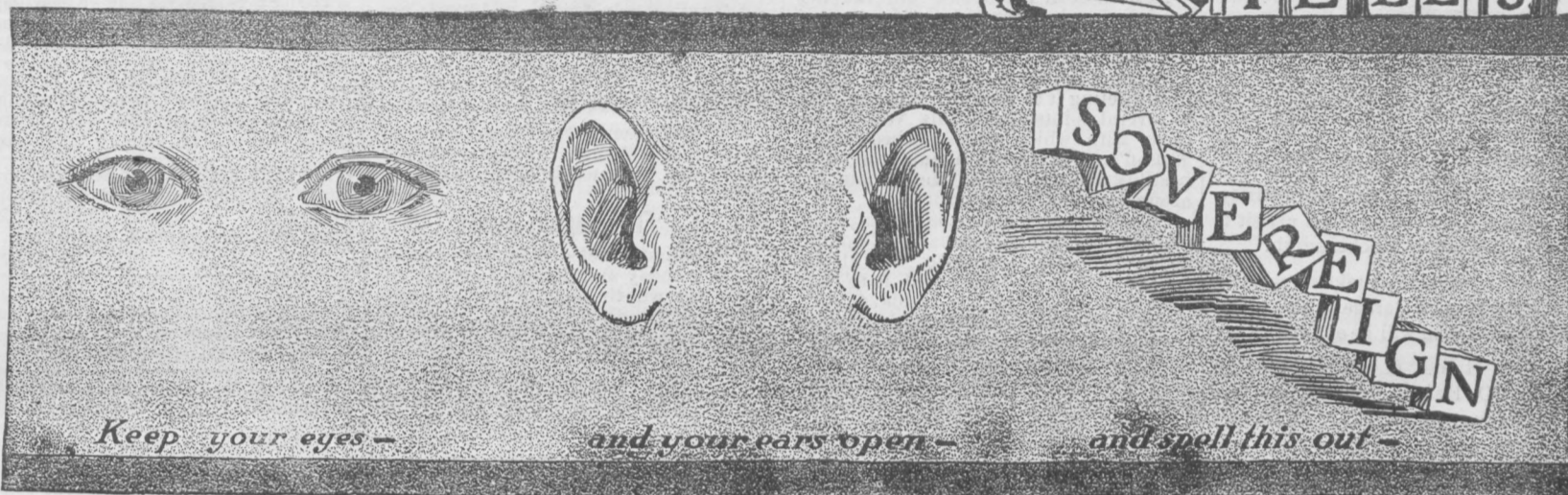
effective method would be to cord the taffeta, thereby making it heavier and richer looking. The hat is turned up at one side and caught with a bright ornament.

Novelty dress accessories may be developed at comparatively small actual expense if patience and some cleverness at designing are possessed, and with the aid of these little odds and ends a very plain gown or suit becomes quite distinguished.

French women are notably well dressed, and in large measure they accomplish this result not so much by the richness and variety of their costumes as by the individuality and smartness of their accessories.

Charming hat shapes may be bought all ready to be covered and trimmed, and either of the sets illustrated could be perfected without a great outlay of either time or money.

Down South We Learn To Spell



I can spell my name: S-O-V-E-R-E-I-G-N. And I know what it means—good blood and right stock—the finest ever!

My! Isn't there a lot to learn? Have to keep your eyes and ears open. And the Governor says you can't get it all out of *books*.

My folks keep telling me: "Remember you are a Southern

gentleman. Be clean; be sweet; be good. A good cigarette burns to a smooth, even ash—it *never* parches the tongue nor dries the throat."

So I'm saying to you—it doesn't matter how you spell cigarette, if you pronounce it—SOVEREIGN. You can rely on real old, smooth, mellow Virginia and Carolina tobacco. Quality tells—and

You Folks of the South KNOW good blood!
You Folks of the South KNOW good tobacco!

Now let's all us good folks stick together. Let us be friends—and you bet I, SOVEREIGN, will never fail you. And besides, just keep this always in your mind—

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.

Sovereign Cigarettes

FOR THE GENTLEMAN OF THE SOUTH
"King of Them All"

Firelight Photographs.

It is worth noting that the most successful firelight photographs do not show the fire at all. The subject is arranged so that the fire is screened in some way from the lens. The mental-piece, fire-irons, rug, etc., are included, however, and the fire itself is suggested by the lighting. On the whole this is the best way of doing what we want. If we arrange things on these lines, with the illumination proceeding from the spot where the fire is supposed to be, we can get a true firelight effect, although the light actually used may be electric, magnesium, flash or ribbon, or even daylight itself. In the last case, the bottom foot of glass in a French window may be used, with a sheet of white paper on the floor to serve as a reflector, and the whole of the rest blocked up. A figure posed against this will give a very successful firelight effect.

With Interpellations.

A young and somewhat unpopular officer was explaining to his men what happened to a shell after it left the gun. The comedian of the company couldn't refrain from making remarks in an undertone, much to the amusement of his pals. This was part of the lesson:

Officer—The shell on leaving the gun, owing to the bore, goes wound and wound.

Voice—The mulberry bush.
Officer—After its momentum is expended gravity draws it to the earth, otherwise it would go on forever and evah.

Voice—Amen.

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Fig Gems.

Heat one cupful sweet milk, add one cupful sugar, one half teaspoonful salt, one teaspoonful butter. This is set aside to cool. In your mixing bowl put one and one-half cupfuls graham flour, one cupful white flour, two teaspoonfuls baking powder. Add one egg well beaten to this and then gradually add your other ingredients, which must be cold. Now, after all is well blended, add one cupful chopped figs which have been well floured. Grease gem pans and bake a golden brown.

Creamed Corn.

Chop finely one cupful of canned corn, and half a cupful of heavy cream, the unbeaten whites of three eggs, one-half teaspoonful of salt and one-eighth of a teaspoonful of white pepper and beat well with a silver fork. Butter a baking dish, sprinkle with finely-chopped parsley, pour in the corn mixture, stand the dough in a pan of hot water and bake about twenty-five minutes. Serve with tomato sauce.

Steamed Brown Bread.

One cupful molasses, two cupfuls sour milk, one-half teaspoonful salt, one teaspoonful soda, three cupfuls cornmeal, one cupful either white or graham flour. Steam in covered dish three hours. The kind of flour can be varied to suit taste. Equal parts of graham and cornmeal can be used.

This is very good sliced and reheated in the steamer, making an excellent breakfast dish.—New York Evening Sun.

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