

Golden Jubilee Model "T"

(Continued from page 2) were many such, but through the years the Model T took a dozen forms. It went through almost constant evolution in styling and mechanical improvements, but in basic concept the last one off the line was not too unlike the first.

The Earliest Model T's—What the world saw when the Model T first went on display was a car in which consideration of appearance, comfort and convenience took second place to sturdiness and simplicity. And that was what the public wanted at that time. They wanted a car that seemed to symbolize the rugged, hard-working, highly respectable character of the people of the era. The Model T turned the fad of the wealthy into the plain man's utility.

The first Model T's were available in touring and roadster styles only. Contrary to legend, it was not until 1913 that the Model T became available in black only, and early buyers were able to get touring cars painted bright red and roadsters in gray. Beginning in June, 1909 all Model T's became a Brewster green with black trimmings and red striping. Black was standard from 1913 until 1925, when such colors as "Elephant Gray" and "Moleskin" could be had at extra cost.

The shining trademark of the early Model T was the squarish brass radiator, and brass was used for other trim as well. In 1916 the brass front gave way to one of black iron.

The top was an extra on both the touring and the roadster, but the body came equipped with "irons" for the top. How

HALF-PAST TEEN



the fabric contraption came to be known as a "one-man top" has always been a mystery. It took two men working manfully to put it up when it rained, and another 15 minutes to get the side curtains into position without cracking the tiny isinglass windows.

The first models had doors for the rear seat only. By 1911 the company was supplying fore doors as an extra for \$10 a pair. About the only equipment supplied with the car were three oil lamps and a bulb horn, the tube of which curved around the front door opening. Later on, a hand-operated windshield wiper was added, but it was years before a mechanical type of wiper became available.

SUNDAY SCHOOL LESSON

THE BAPTISM OF JESUS
(Lesson for October 19)
Matthew 3:17; Luke 3:22
GOLDEN TEXT—"Lo I come to do thy will, O God."
—Heb. 10:7

THE LESSON AS A WHOLE
Approach to the Lesson
The key word is "baptize." John baptized in the Jordan (Luke 3:3) with the baptism of repentance. The Lord Jesus was baptized (Luke 3:21). He Himself would some day baptize in the Holy Spirit (Luke 3:16).

The questions arise: Why was the Messiah baptized? Was He not the coming judge of men as well as the expected deliverer? Why should He who had the authority to baptize in the Spirit submit to water baptism in the Jordan; especially since this baptism was of repentance and He was without sin?

Remember who Christ is—prophet, priest, and king. In Old Testament days all three were anointed as they entered upon office. "Christ" (Messiah, John 1:41) means "the anointed one." Our Saviour was officially and publicly anointed at the Jordan as He commenced His ministry.

Further, although entirely sinless, He identified Himself with the fallen race of men; He was willing to pass through their waters of repentance. Just as later He would experience their sorrows and testings, and as finally He would assume their guilt and die the death they deserved.

Moreover, as God's perfect redeeming lamb (John 1:29) He was without any form of blemish or spot. He fulfilled the dictates of the ceremonial law as well as the moral law (Matt. 3:15). He was circumcised as a baby and presented in the Temple; and when grown He submitted to baptism.

His baptism, too, was a visible seal upon the word and work of John the Baptist. Before King Herod's doomed John to decapitation, he should have remembered that even the Messiah approved the fiery prophet.

Verse by Verse
Luke 3:15—"The people were in expectation . . . all men mused . . . of John, whether he were the Christ." The thronging crowds that surrounded John, his courageous denunciations, his clarion call to repentance—these astounded the people. Was prophecy being fulfilled? Had the Messiah arrived?

Verse 16—"John answered . . . I indeed baptize you with water . . . one mightier than I cometh . . . he shall baptize you with the Holy Ghost and with fire." Disavowing his own Messiahship, John indicates that the Messiah is mightier than he (in person and ministry): will appear after himself; and will baptize, not in water but "in" the Holy Spirit and fire. The "fire" is probably the kindling, purifying, illuminating aspect of the Spirit's work. Unloosing shoe

things was the menial task of slaves.

Verse 17—"Whose fan is in his hand . . . he will thoroughly purge . . . gather the wheat . . . the chaff he will burn . . ." This speaks of judgment and division. The fan is the separating instrument. The threshing floor is a circular space on the farm. The "wheat" (those who receive the Messiah) will be gathered into granaries, and the "chaff" (rejectors of Christ) consumed. "Unquenchable" is "asbestos" (Greek).

Verse 18—"Many other things in his exhortation preached he unto the people." John's message was a summons to repentance as well as a rebuke of sin. Some of the "other things" are seen in Matthew 3:7-10.

Verse 19—"Herod the tetrarch reproved by him for Herodias . . . and for all the evils . . ." Luke anticipates the close of John's ministry. This Philip was not the half-brother of Luke 3:1, but another "brother." Herod's most notorious crime was repudiating his lawful wife and secretly marrying Herodias. A wily "fox" (Luke 13:32), he was doubtless guilty on many counts. John was no respecter of persons; he denounced him fearlessly.

Verse 20—"Added yet this above all . . . he shut up John in prison." The sordid tale is recorded in Matthew 14:3-12. Herod imprisoned John to punish him and to prevent his fearless preaching of righteousness from spreading. The tragic sequel was the Baptist's beheading.

Verse 21—"When all the people were baptized, . . . Jesus also being baptized, and praying, the heaven was opened." Luke adds the detail that our Lord was praying; the appearing of the Holy Spirit and the attestation of the Father were in response to His prayers. Note that the Messiah is baptized at the time and place the ordinary people received the cleansing rite. What divine condescension! The heaven opened for the descent of the Spirit.

Verse 22—"The Holy Ghost descended . . . like a dove . . . a voice came from heaven . . . Thou art my beloved Son; in thee I am well pleased." Luke inserts the words "in a bodily shape." The dove, symbol of purity and gentleness, hovered, then rested on the Son of God, as though selecting Him from among the people. The Father's words of loving approval are here addressed to Christ. All three persons of the trinity participate in the glorious event.

The Heart of the Lesson
At the inception of His Ministry the Saviour is publicly identified and divinely approved. No man ever born of woman was greater than John the Baptist (Matt. 11:11). Yet even he recognized the supreme worthiness of the Lord Jesus; in comparison

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