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STUDIES IN MARK. First Quarter.

Lesson VIII. February 24. Mark 6: 1-13. THE GREAT TEACHER AND THE TWELVE.

GOLDEN TEXT. And they went out, and preach en should repent.—Mark 6:12. EXPLANATORY.

Explanation of the second of t

there by preter of the stream.

Way Janta versus His Houx. Several months before liki, Josus had proclaimed in the process of the way of the way. Coes and evil jected with violence, and an attempt and to murder Him by casting Him down a precipice (Latte 4: 14-30). With down a precipice (Latte 4: 14-30). With Joseph (1) His kindred and the friends of His youth.

(1) His hadred must have yearned for His kindred and the friends of His youth.

He had up nothing against them.

He had up nothing against them.

He had up nothing against them.

He had the right now succeed where He had failed before. Then He was almost of disciples, and the "whole land is afame with the report of His woold where the had the proceed of the deep were the parish churches, where they worshipped in their when they need not go up to Jerusulem. He was not the strength of the proceedings of the deep were the parish churches, where they worshipped in their when they need not go up to Jerusulem. He was not the strength of the proceeding expression. *Jegun to teach in the spraguges of the synagogue. The only priests in order to the strength of the proceeding expression. *Jegun to teach "He had the proceeding expression. *Jegun to teach. "He had the proceeding expression. *Jegun to teach." He had the proceeding expression. *Jegun to teach. The had the proceeding expression. *Jegun to teach. The had the proceeding expression. *Jegun to teach. "He had the proceeding expression. *Jegun to teach." He had the proceeding expression. *Jegun to teach. The was already to the proceeding expression. *Jegun to teach. The was already to the proceeding expression. *Jegun to teach. The was already to the proceeding expression. *Jegun to the proceeding expression. *Je

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5. And He could there do no mighty
work Matthew adds, because of their
substites! His power was not changed.

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TO do mighty works for an unbelieving people would indores and encourage unbelief. Why should men seek 'And annointed with oil many that were

leving people would indores and encourage unbelief. Why should men seek 'And annointed with oil many that were

faith in God and the life which flows from it, if they can obtain all they want without it. Sare . . . a few sick folk. Jesus wrought miracles, even in this circle, according to the slender measure of faith there was.

6. And He marcelled because of their substiles. Our Lord does not marvel at other human things generally.

U.Singling Marwillous. (1) It is sunreasonable. All unbelief of Christ is unreasonable. Christinity brings her credentials in her hands to every man. (2) It is stragendows. It is blind in the face of the sun. (3) It is intarvellously supprateful. Forgetting God's merciful straget, his precious promises, all he has done to save and bless. (4) It is dangerous and unumbered through much, says Philip Doddibridge, did these Nazurenes loss by their obstinate prejudices against Jesus? So we lose salvation, comfort, help, life blessings unmeasured and unumbered through unbelief. (5) It is signifus to there. It provents God's best blessings flowing through us to others. It is find the content of the

Christian ministry and their true method of operation. The commission was for temporary service; the requirements were adapted to the customs of society, the apostles were cast upon the hospitality of the people, partly to try their own faith, partly to try that of the people, and measure their readiness to receive the Gespel. These directions involve this much, viz, that (a) that of the people, and measure their readiness to receive the Gespel. These directions involve this much, viz, that (a) that yet the ministry are to seeds as a to save the control of the control o

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