

SUNDAY SCHOOL LESSON

Lesson VI. February 10, 1918. Jesus Chooses the Twelve.—Mark 3: 7-35.

Commentary.—I. Jesus preaching and healing (vs. 7-12). 7. Withdrawn to the sea.—Although the Pharisees and the Herodians were plotting against Jesus to take His life, we can not suppose that He withdrew to the seashore to escape from them. The multitudes were coming to His ministry, and out by the sea there would be plenty of room for them, and He would be less liable to interruption by the Pharisees. From Galilee—The northern province of Palestine. Judaea—The southern province of Palestine. Between Galilee and Judaea lay the province of Samaria. Jerusalem—The chief city of Palestine and the religious centre of the world. Idumea—Idumea is the Greek name for Edom. This territory lay south of Palestine and included the mountainous region lying east of the Dead Sea. The Edomites were descendants of Esau. They had become identified with the Jewish nation a century and a half before this time. The Herods were Idumeans. Beyond Jordan—Perea, Jewish territory east of the Jordan. Tyre and Sidon—North of Galilee. The reports of the teachings and works of Jesus had reached to remote regions and even Tyre and Sidon, which were outside of the land of the Jews, furnished those who were sufficiently interested in Him to make the journey to the place where He was teaching.

9. His disciples.—Not all who followed Him to see and hear were properly characterized as His disciples. His disciples included Andrew, Peter, James, John and Matthew, and perhaps Philip and Nathanael (John 1: 43-45). A small ship—A fishing boat. These were common along the Sea of Galilee. Because of the multitude—So many people were gathering to see and hear Jesus, that His work was liable to be hindered by their crowding upon Him. By entering the boat and pushing out a little from the shore He could more readily be seen and heard. 10. For He had healed many.—This is given as a reason why the multitude was eager to come near to Him. Many had been healed and many others sought relief. To touch Him—Those who had plagues, or were greatly afflicted with disease, were eager to touch Jesus, believing that by physical contact with Him they would be cured. Plagues—The word thus translated means scourges. 11. Unclean spirits.—Demons that had taken possession of human beings to that extent that the persons had lost control of themselves morally, either wholly or in great part. They were called unclean spirits because the effects of their presence were violence and moral uncleanness. Fell down before Him—The demons recognized Christ and knew that He had power over them. The Son of God—Demons, or evil spirits, seemed everywhere to recognize Jesus and declared that He was the Son of God. 12. Should not make Him known.—Satan is called the father of lies, and the word of demons cannot be depended upon, hence Jesus was not willing to have Himself proclaimed by beings of that character. His works would declare Him, and His disciples would proclaim His Messianic office.

11. Choosing the twelve disciples (vs. 13-19). 13. Goeth up into a mountain.—The mountain, as is generally believed, was a ridge a quarter of a mile long and about sixty feet high, lying three miles west of the Sea of Galilee and seven miles southwest of Capernaum. It is named from a village at its base called Bhatin. At each end of the ridge is a conic elevation from which it has the name, Horns of Bhatin. The place was well adapted for private prayer, as well as for addressing an assembled multitude. From Luke 6: 12 we learn that Jesus spent the whole night preceding his appointment of his twelve apostles in prayer. He had a human nature as well as a divine, and his human nature craved communion with the Father, and he might have strength for the great responsibility that was upon him, called to him by the Father. From the entire number of his followers he made selection of those whom he would make disciples. 14. Ordained twelve.—Appointed twelve.—R. V. Jesus organized them into a band, (4) to "be with him," (2) to "send them forth to preach," (3) and to "have authority to cast out demons." (R. V.) 15. To have power.—These men were to be entrusted with divinely given power to go forth in the name of Jesus to do great things for their fellow men. The traits they were to proclaim were those the world needed and the works they should do would draw men to Jesus, the Christ.

16. Simon.—There are three places in the New Testament besides this where the apostles are named (Matt. 10: 2-4, Luke 9: 10 and Acts 1: 13), and Simon, also called Peter, heads each list. 17. James and John.—Brothers, the sons of Zebedee and Salome. They are called Thimothae, sons of thunder, because of their fiery zeal and courage. John in his Gospel does not call himself by his name, but is the disciple whom Jesus loved (13: 23), and the other disciple (18: 15). 18. Andrew.—The first disciple. He brought his brother Peter to Jesus, Philip—To him first of the whole circle of apostles were spoken the solemn words, "Follow me" (John 1: 43). Bartholomew—Bar-Tolmai, the son of Tolmai. Bartholomew and Nathanael are two names referring probably to the same person. Matthew—Levi. Thomas—Called also Didymus, a twin. James the son of Alphaeus—Known also as James the Less" to distinguish him from the brother of John. Thaddeus—Also called Judas. He is the author of the Epistle of Jude. He is also called Lebbaeus. Simon the Cananite—"Simon the Canaanite"—R. V. "There is no reference to the people called Canaanites or to an inhabitant of Canaan. The word has the same meaning as "Zebedee," which name Luke applies to him.—19. Judas Iscariot—Judas, the man of Kerioth, a little village in the tribe of Judah. Judas Iscariot was the only disciple who was not a native of Galilee.

III. Opposition of enemies (vs. 20-30). The relatives of Jesus saw how ardently he was laboring and how greatly the multitudes were attracted to him, and they feared that he might be working beyond his strength. It is evident that they did not understand him or his mission, else they would not have attempted "to lay hold on him." Scribes from Jerusalem brought against him the accusation that he was casting out devils by the power of Satan. Jesus showed them how untenable was their position by asking them the question, "How can Satan cast out Satan?" and strengthened his argument by bringing the illustration of a kingdom being divided against itself and that of a house being divided. If Satan should rise up against himself, his kingdom would certainly fall. Jesus then showed his opposers the enormity of the sin against the Holy Spirit. The sin of persistently and determinedly resisting the Holy Spirit or of attributing to Satan the work of the Holy Spirit is unpardonable. The Spirit alone can draw men to the Father, and if he is deliberately spurned until he withdraws, hope of salvation departs.

IV. Favor of friends (vs. 31-35). Mary, the mother of Jesus, and James, Simon and Judas (Matt. 13: 55; Mark 6: 3) sought for Jesus, and were passed by him to this effect. In his answer he in no sense expressed contempt for earthly relations, but he emphasized the closeness of the fellowship that exists between Christ and his true followers and among his followers themselves. His words are weighty. "For whosoever shall do the will of God, the same is my brother, and my sister, and mother" It is a wonderful thought that the weakest and poorest of us can come into this close relation to Jesus. This can and will take place if we give ourselves up to do his will with all our hearts. It is possible for all to meet the simple conditions of the gospel and be brought into fellowship with Jesus, so that he will become to us our complete Saviour.

Questions.—To what place did Jesus go to minister to the people? Why did the multitudes flock to Jesus? From what different places had they come? Why did he call for a boat? What did the unclean spirits say to Jesus? Why did he command them not to make him known? Where did Jesus call and appoint the apostles? Why were there twelve instead of some other number? Name the apostles. Of what did the scribes accuse Jesus? How did he reply to their accusation? Whom did Jesus call his brother, his sister and his mother?

PRACTICAL APPLICATIONS. The number twelve.—He appointed twelve (v. 14). "Three is the divine number and four is the world number. The sum of those make seven, the number of perfection, while their multiple makes twelve, the prophetic number symbolizing the redemptive process in making a meeting place between God and man. Hence, we have twelve sons of Jacob; twelve princes of Israel; twelve fountains at Elime; twelve stones in Aaron's breastplate; twelve loaves of showbread; twelve spies sent into Canaan; twelve stones in the altar; twelve oxen supporting the brazen laver; twelve foundations of the Holy City and twelve gates for the same. Twelve tribes composed the Old Testament kingdom, and twelve apostles constituted the beginning of the New Testament church and the sum of those, represented by the twenty-four elders, compose the united church in glory.

The duty of the twelve.—"That they should be with him" (v. 14). They had to be with him before they could go from him. We must know before we can tell. Transformation comes before expansion. Personal illumination precedes evangelization. Jesus not only craves the companionship of disciples, but he yearns to reveal the secrets of his truth to those who are to his representatives in the earth. Hence the esoteric circle makes possible the exoteric propaganda. Experience must come before witnessing.

The work of the twelve. That he might send them forth to preach" (v. 14). Paul plainly states that it is through preaching that God is pleased to save them that believe (1 Cor. 1: 21). Rev. R. T. Roberts said, "He is a successful minister who is successful in saving souls. If he fails in this, his matter in what else he may succeed, he falls in the one important thing. He stands before God in the same light that the general who drills and feeds, and manoeuvres his men, but who never wins a battle, stands before his people. He fails in that which is essential. Many fall utterly who are counted successful. They obtain a good name among their adherents and they rest in that. One may have a reputation for learning and eloquence and piety. Another may be esteemed for his courage and straightness in declaring the unpopular truths of the gospel, and in marking out clearly the narrowness of the way to heaven, and in enforcing discipline upon his members. Another may attract attention by his fervor and zeal. But if one fails in the one thing, the body of Christ, that is, in building up the church by the conversion of sinners and the perfecting of the saints, his ministry is a lamentable failure. Whatever he thinks, whatever men say, God writes him down a failure. His time is wasted; his labor is lost; his energies are squandered." G. W. C.

AGENTS WANTED To sell Phonographs to their friends and other people in their localities. Send for full particulars. OGDEN PHONOGRAPH CO. 720 Broadview Ave. Toronto, Ont.

Christ on a donkey: the Crusader, clad in gleaming mail on a fiery charger, and General Allenby on foot in khaki. These of the most striking contrasts in the matter of entry into Jerusalem.—San Francisco Chronicle. "Friede geht über alle." "In face of one of the easiest things in the world is to take a fall out of pride.



ALIEN MILLIONS SEIZED BY NATION. A. Mitchell Palmer, as alien property custodian, has seized millions in stocks and bonds owned by two former American girls, now the wives of alien enemies of the United States. The properties seized are those of the Countess Lszio Szechenyi, formerly Gladys Vanderbilt, and of the Countess Anton Sigray, who was Miss Harriet Daly. Miss Daly is the sister of Mrs. James W. Gerard, wife of the former Ambassador to Germany. Both are wives of Austrian noblemen.

SUNDAY AT HOME MY WORK.

Let me but do my work from day to day, in field or forest, at the desk or loom, in roaring market place or tranquil room. Let me but find it in my heart to say,— When vagrant wishes beckon me astray,— This is my work, my blessing—not my doom. Of all who live I am the one by whom This work can best be done in my own way. Then shall I see it not too great nor small, To set my spirit and to prove my powers. Then shall I cheerfully greet the laboring hours, And cheerful turn when the long shadows fall. At eventide, to play and love and rest.

Because I know for me my work is best. —Henry Van Dyck. THY WILL BE DONE. O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.—Not as I will, but as Thou wilt.— Surely I have believed and have quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child. We know that we should pray for as we ought; but the Spirit itself maketh intercession for me with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Ye know not what ye ask.—He gave them their request; but sent leanness into their soul.—These things were our examples, to the intent we should not lust after evil things, as they also lusted. I would have you without carelessness.—Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Am I commended? Have some kind hands taken mine and led me in-

Finishing Beef, Cattle and Swine Practical Suggestions for Reducing the Cost of Production

(By Prof. Geo. E. Day, Secretary Dominion Shorthorn Association)

In normal times it is counted good business to give our beef cattle a good degree of finish before sending them to the market. The higher price obtained for well-finished cattle has usually been profitable to the feeder. At the present time, however, we are facing decidedly abnormal conditions. Statistics indicate that the world is facing a heavy shortage of wheat. If these statistics are correct, it looks as though it might be necessary to use grain heretofore employed almost exclusively for the feeding of animals, to help out the supply of wheat. As a matter of fact, investigations are in progress to determine the extent to which wheat flour may be adulterated with the flour of other cereals and still retain its palatability for human consumption.

If it becomes necessary, therefore, to utilize the coarser cereals for human food, it must mean a shortening up of concentrates for fattening animals, and the question arises whether under present prospects we should not make a special effort to use the smallest possible amount of concentrates, and utilize to the fullest extent, bulky fodders in the fattening of our cattle. MINIMUM HUMAN FOOD USED. Some years ago the Ontario Agricultural College secured a gain in weight of 2,180 lbs. in the case of fattening steers, from the use of 2,187 lbs. of ground barley and 720 lbs. bran. This is very little more than one pound of concentrates used for each pound of gain in weight the balance of the ration being made up of hay, corn silage and roots in the proportion of 1, 2 and 3 respectively. The steers used in this experiment were cheap, compact form in which meat can be shipped.

It will be seen, therefore, that the hog is bound to play a very important part in fattening our animals and those of our Allies. A point which counts against the hog in the eyes of the farmer is the fact that in order to finish it, it must be fed considerable quantities of concentrated feed and when concentrates are very high in price, as they are at present, the farmer is inclined to let the hog run on a large amount of roughage. Every thing considered, therefore, it would seem that the present is an opportune time to study very carefully the possibilities of reducing the amount of concentrates in the ration of the hog and still provide a fattening ration. Roots are a somewhat expensive crop to handle, but the advisability of growing even a small patch of mangels or sugar beets for winter hog feeding is well worthy of consideration. Experience has demonstrated that roots can be used in such a way as to lessen very greatly the amount of meal necessary to fatten hogs. A plan which has been used successfully both at the college and on farms throughout the province is to pulp the roots, moisten the pulped roots with hot water and mix them with about an equal bulk of dry meal. The moistened roots moisten the meal and cause it to adhere to the roots and the whole constitutes a palatable satisfactory ra-

tion for winter feeding. Sugar beets are preferred by pigs to mangels, but mangels are more easily grown and pigs take them quite readily. Turnips are not quite so palatable to pigs, but they can be taught to eat them. When practicable, bolting turnips makes them quite palatable and enables one to greatly reduce the consumption of meal. Botted potatoes have a higher value than roots and when cheap feed is available, small potatoes should never be allowed to go to waste. Breeding sows can be maintained throughout the winter with a very light meal ration if they are supplied with roots and some fine quality alfalfa hay or red clover hay, alfalfa being the best. The hay may be fed dry in a rack similar to a sheep rack and is very much relished by pigs; even young pigs will take considerable hay of this kind, but they should not be expected to depend upon it to the same extent as older pigs. For summer feeding pasture crops seem to offer the most convenient means of reducing the meal ration. Alfalfa makes an ideal pasture when available, but red clover, especially young red clover is much relished by pigs and can be utilized in reducing the meal ration.

A thickly seeded mixture of grains such as oats and barley, or oats, wheat and barley, together with about 8 lbs. of red clover, per acre, makes a capital pasture quite early in the season. If it is not desired to pasture the mixture early in the season, it can be cut for hay and the clover will then come along and form an ideal pasture for any class of pigs. Hops may also be used as a later pasture crop and by changing the pigs from one field to another, crops such as rape and clover may be pastured and repastured several times. Another plan which has been tried in some places, and which is worthy of consideration, is to plant a few acres of corn which will mature in the district in which we live. In this district and in similar northern localities a very early maturing variety would need to be used. A crop such as this, however, will supply a large amount of feed for hogs and the corn may be husked and fed to the hogs and the stalks may be utilized by feeding to cattle or hogs may be turned in to harvest the crop for themselves. If it is intended to pasture the corn it is a good plan to sow rape between the rows at the last cultivation. A combination of rape and corn such as this will fatten hogs fairly satisfactorily, and in any half favorable season on an acre of such pasture should carry ten to twelve hogs at least thirty days. Pigs weighing 100 lbs. and upwards are best suited for pasturing. Any ingenious farmer will be able, in all probability, to devise other means of economizing on the meal ration and the present suggestions are offered as merely representative of steps which may be taken to keep down the cost of production.

—The Canadian Countryman.

to the society of other spirits, and found me a welcome and given me an opportunity? If so, I want to know the cause. I go in quest of the council chamber. I take a seat at the council board. I see plans by the million. Lines of latitude, longitude, altitude, and plumb lines reaching down, where it is warm, hot, down to the fire that does not burn, is not fed, does not destroy; where the shores are radiant. I hail the mystic bird that brings news from the inner court, the courier dove, whose wings are never furled; I hear the music of the springs; I go out into the night, but into the vast, the sea and sky meet and there is no horizon. I do not travel; things travel to me. I rest. I enjoy, I absorb, I enlarge. It is not contemplation; it is action; it is *action*. Things, such as rocks and trees, fit in being in the freshness of youth, in the joy of activity, in the beauty of perfect childhood, where simplicity and profundity meet; where the true that ravishes is always present, and the false that repels is ever sinking out of sight. Here is commerce in its highest form, profit and no loss, pleasure and no pain; if emptiness is felt the flood-gates are open and we have joy again. If there is weeping in the night, there is joy in the morning.

Am I brought to a broken heart? Do I see the tears flow? It is a sacred monument; it is a secret fountain; there is hidden music in that spring. There is a third person present to sanctify this holy commerce, to bind there two hearts which have been commended to each other, bound in the chains of enduring love, blest with a friendship which will never die.

Mark the simplicity of the whole. We are not puffed up, we are not originators; not fountain, but channels. We swim in the ocean of parenthood, we are not alone for the Father is with us. We live well if we learn to be children; this is the model of the kingdom: He set a child in their midst. It is the privilege of childhood to be commended; change one letter in that word and you have the word "command." "I know Abraham, that he will command his children," saith the Lord. Have you exhausted the lessons of the child life? Think of the impatience of childhood. The child wants to be "now." Do we rebuke? We are wrong. The child is right. Offer a child a deed of property when it comes of age and a silver coin, with a candy-store in sight, the child will take the coin. You say how foolish. I say how wise. A child must have it to eat them. The article is mine; you think heaven is a land that is very far off. You are wrong. The child wants the blessing now. The child is right. Go to your children and learn sweet theology, for if you haven't got heaven now, you will never have it. You never can tell. Even the backslider may take affront.

MARKET REPORTS

TORONTO MARKETS. FARMERS' MARKET.

Table listing market prices for various farm products including Butter, Cheese, Eggs, and various types of meat.

Table listing market prices for various types of meat including Beef, Pork, and Mutton.

TORONTO CATTLE MARKETS.

Table listing market prices for various types of cattle including Ex. cattle, Choice, and various grades of beef.

OTHER MARKETS. SUGAR MARKET.

Table listing market prices for various types of sugar including Wholesale quotations and retail trade.

WINNIPEG GRAIN EXCHANGE.

Table listing market prices for various types of grain including Flour and various grades of wheat.

MINNEAPOLIS GRAIN MARKET.

Table listing market prices for various types of grain including Flour and various grades of wheat.

BUFFALO LIVE STOCK.

Table listing market prices for various types of live stock including Hogs, Calves, and Sheep.

CHICAGO LIVE STOCK.

Table listing market prices for various types of live stock including Cattle, Hogs, and Sheep.

HEED BAD ODORS.

They May Warn You of Places Where Disease Germs Lurk. Even a bad odor has its uses. Scientists say that the offensive smell which comes from decaying and disease breeding matter is in reality one of nature's measures of preparedness and of prevention. Offensive odors indirectly prevent the spread of epidemics by calling attention to the breeding place of the disease. They give warning that something is wrong, and they persist in this warning by becoming more and more offensive until the wrong is righted. The odor does not convey the germ or communicate the disease, because in most cases direct contact is necessary to do this, or the infection is communicated by some substance taken into or brought in contact with the body. But it does tell where the disease exists or is likely to exist. It also gives warning of tainted or unfit food, as the nose is intended by nature to be one of man's chief allies in the fight for health. Some have even gone so far as to state that mothers should not discourage or forbid children smelling their food before they eat it. The tendency to do this is said to be a natural one. The nose is not placed above the mouth by accident. It was designed in primitive man as a guidepost for his stomach, and it is still a good guide.—Louisville Courier-Journal. There's plenty of room at the top, but it isn't every fellow who can stand the high altitude.