

SUNDAY SCHOOL LESSON

Lesson V. Feb. 3, 1918. Jesus, Lord of the Sabbath.—Mark 2: 13-17.

Commentary.—I. Heading Christ's call (vs. 13-22). From Capernaum, where Jesus had just healed a paralytic, he went to a favorite place of his for teaching the people, that is, to the shore of the Sea of Galilee. On his way he saw Levi, or Matthew, a tax-gatherer, at his place of business, and called to him to become his disciple. Matthew at once left his work and followed Jesus. Some weeks after this Jesus was present at a feast in Matthew's house and many Pharisees and other persons whom the Pharisees despised were there also. When the scribes and Pharisees saw that Jesus ate with these classes of persons, they complained to his disciples. It was upon this occasion that he uttered the memorable words, "They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners to repentance" (v. 17). It was here that Jesus showed the consistency of attempting to place the truths of the gospel and the principles of the new kingdom upon the old garment of Judaism or to confine them in the symbols of the Mosaic system which had been fulfilled and were giving way for the new kingdom.

1. The Sabbath and works of necessity (vs. 23-28). 23. Came to pass—in the account in Luke (6: 1) the day is fixed as "the second Sabbath after the first," but the meaning is rather obscure. Some scholars think it meant the first Sabbath after the second day of unleavened bread, and others, the first Sabbath of the second series of Sabbaths which began at Pentecost, the first series beginning with the Passover. Corn fields—All grains, as wheat, rye and barley, were called corn at the time when the Authorized Version of the Bible was made. When we call corn in America, or maize, was unknown in Palestine. On the Sabbath day—We may reasonably suppose that Jesus and his disciples were going to the synagogue of returning from it. To pluck the ears of corn—the paths in Palestine extend through the fields of grain, and the grain is sown so that it grows close by these paths. The expression, "ears of corn," means heads of grain. 24. Pharisees—They represented the strictest of the sects of the Jews. They boasted of their close adherence to the law and to the traditions of their fathers. They were opposed to Jesus and were seeking grounds of accusation against him. That which is not lawful—the Pharisees did not accuse the disciples of Christ of theft, for according to the law (Lev. 23: 24, 25) one could take from his neighbor's grain field enough to satisfy his hunger, but was not allowed to thrust a sickle into his neighbor's standing grain. The objection to the act of the disciples was that it was done on the Sabbath. The Pharisees had interpreted the law of the Sabbath to apply to thirty-nine classes of work that were unlawful on the Sabbath. The plucking of grain was considered harvesting, and the rubbing it out was called threshing.

25. He ye never read—There is a tinge of irony in this question. The Pharisees, being strict observers of the law, professedly, should be very familiar with the scriptures, what David did—Jesus refers his accusers to a parallel case in the life of one for whom they would naturally have the highest regard. See I. Sam. 21: 6. An hungry man—An old form of expression, in which "an" is equivalent to "one" or "him" and means "in a state of being hungry," or, as we would say, "hungry," they that were with him—The servants of David who attended him on his journeys. 26. The house of God—it was the tabernacle, which was then at Nob, not far from Jerusalem. The temple was not built until Solomon's time. Abiathar—The son of Ahimelech. Abiathar succeeded his father as high priest, did eat the shewbread—This was bread placed in the tabernacle and later in the temple, symbolizing the divine presence. There were twelve loaves, representing the twelve tribes of Israel, placed there each week on the table. This bread, at the end of the week, was eaten by the priests. David and his men, fleeing from Saul, were weary and hungry. Ahimelech, the priest of Nob, gave them five loaves of the shewbread (I. Sam. 21), which they ate contrary to the letter of the law.

27. The sabbath was made for man, etc.—The Sabbath was not made first and then man to observe it, but man was created and God gave him the Sabbath for his good. All works of necessity are right on the Sabbath. The Sabbath was made for man, that is for all men, of all times, of all lands. It is essential to the well-being of the race. As the soul needs it as a day of worship, so the body and mind need it as a day of rest. 28. Lord also of the Sabbath—Jesus now affirms himself greater than the statute law of Moses; may be greater than the Sabbath law established by God at the creation. This may be maintained on the basis of the incarnate Legislator of the world. After the restriction of the Sabbath for his good, it was abolished and the Lord's day (Rev. 1: 10) or Christian Sabbath, was given us in its stead—Whedon.

III. The Sabbath and works of mercy (vs. 1-12). Entered again into the synagogue—Jesus was careful to observe the synagogue worship. It was in Capernaum, and probably the next Sabbath after the incident recorded in the latter part of the preceding chapter. A man there which had a withered hand—it was probably not merely paralyzed in the sinews, but dried up—the result of a partial atrophy. Such a malady, when once established, is incurable by any human art.—Cam. Bib. Luke says it was the right hand. 2. They watched him—The Pharisees had already seen enough of Jesus' works of mercy and power to know that he would be likely to heal the afflicted man. The word, "watched," in the Greek conveys the idea of

"stratagem and hostility." That they might accuse him—These same Pharisees had probably been present when Jesus healed the paralytic (Mark 2: 1-12), and had been silenced. They had recently accused the disciples of Christ of violating the law of the Sabbath, and their objections had been effectually met. Now they expected to secure a valid charge against Jesus himself. Their narrowness of mind and wickedness of heart are clearly displayed. Their reason was blinded by prejudice, and they ignored the good that Jesus was doing, seeking only some way to rid the world of his ministry. St. Stephen—Jesus knew the thoughts and motives of his enemies, but did not hesitate to proceed with his work of mercy.

4. Is it lawful to do good on the Sabbath days, or to do evil—The question of the Pharisees, whether expressed or not, was, "Is it lawful to heal on the Sabbath?" The question that Jesus asked in answer to their query was sufficient to silence them effectually. They had evil designs in their hearts, but he was doing good; they were plotting against his life, but he was laboring to restore health and prolong life. They must have felt themselves not only silenced, but condemned. Held their peace—Were silent. 5. With anger—This is not the passion of anger, but indignation at the wickedness of his accusers. Being grieved—The word here used occurs nowhere else in the New Testament, and implies "a feeling of compassion for one in the midst of anger at their conduct."—Macler. Stretch forth thy hand—The command was impossible of fulfillment without divine aid. The man, however, believed, obeyed, and was healed. "As the cure is wrought only by a word, the Pharisees have no ground of accusation; there has been no infraction of the letter of even their own regulations."—Abbott. Was restored whole—The case of the afflicted man was such that the cure was evident to all. The withered, shrunken arm instantly responded to the effort to stretch it forth, and was made like the other. 6. The Pharisees were bent on destroying Jesus.

Questions.—Describe the call of Matthew. What took place at a feast in his house? What is meant by corn? Why did the Pharisees criticize the disciples? What was the shewbread? Explain what it was that David did. What point did Christ make from this incident? What did the Pharisees in the synagogue hope to do with Jesus? What questions did Jesus ask them? At what was Jesus grieved? What command did Jesus give the man with the withered hand? How did the man show his faith in Christ?

PRACTICAL SURVEY. Topic.—Our Day of Rest and Worship. I. Misinterpreted and ill-spent. II. Exalted to its true observance. I. Misinterpreted and ill-spent. The Pharisees were scrupulous rather than conscientious and were therefore uncharitable. They exalted external religious ceremonies above spiritual acts of worship. With their formalism, self-righteousness and hard-heartedness they were antagonistic to the spiritual and benevolent ministry of Jesus. The bigotry of the Pharisees rendered them useless in the great kingdom of God and destroyed their power of serving Christ. They professed to be peculiarly holy and righteous men, yet on the Sabbath day and in the synagogue they watched Jesus only that they might bring an accusation against him. All His greatness to them was a reason for making their efforts to oppress Him more vigorous. They did not mark the love, the omnipotence, the courage and tenderness of Christ, else they might have learned a "more excellent way" than that bondage to forms under which they groaned. From His gracious teaching and wonderful works they gathered only harm and hatred. The very humanity of Jesus, His truly broad and human sympathies were an offense to these religious leaders. His large-heartedness and spirituality only excited the displeasure and malice of those who were too superficial and ceremonial to understand Him. Religion had become to them mechanical and soulless. From that curse Jesus labored to save His disciples. The scribes and Pharisees were great readers of the law without having the spirit of it. When they condemned Jesus for eating with publicans and sinners they triumphantly cleared Himself by showing that He was acting in accordance with His official character as a physician. That feast in the house of Levi was too lofty in moral significance to be rightly interpreted by ceremonialists. It was held to celebrate the most important event in the history of a soul. It gave opportunity to introduce to the world a man who was constantly in need of His love and mercy.

II. Exalted to its true observance. Christ came to set man free from the bondage of sin and to emancipate all his faculties for holy service. His was a new law and Master He defined His followers and proved by example that they were not guilty of any offense against the law. His answer to the Pharisees set forth the essential difference between the new dispensation and the old and the impossibility of confining it by the old forms of religion. By going to the lowest stratum of human nature Jesus gave a new idea of the value of man. He sought to give those hard-hearted men another chance, but did not permit them to step His work. He declared Himself Lord of the Sabbath to direct the mode of its observance. He taught that there was a class of duties which were suitably performed on the Sabbath day. He taught that the Sabbath was made for man as man, as a thing necessary, essential for him, indispensable for his moral and spiritual health. It has survived the fall, a remnant of paradise lost and the best help to paradise regained. It was a sacred season for attention to religious truths, a day for worship and instruction. Though the Pharisees made themselves judges over Him, he went on His course fulfilling His great mission of preaching, healing and blessing. T. A. A.

Wartime prices in the stock market certainly prove that there is plenty of room at the top.

SUNDAY AT HOME

Life! I know not what thou art, But I know that thou and I must part; And where, or how, or where we meet, I own to me's a secret yet. Life! we've been long together Through pleasant and through cloudy weather; 'Tis hard to part when friends are dear—

Perhaps 'twill cost a sigh, a tear. Then steal away, give little warning, Choose thy own time; Say not Good-night, but in some brighter clime Bid me Good-morning! —A. Barbauld.

HIS MERCY IS ON THEM THAT FEAR HIM.

Oh how great is thy goodness, which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.—The Lord is nigh unto all them that call upon him. In truth, He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Because thine heart was tender, and thou hast humbled thyself before the Lord, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord.—To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—The Lord is nigh unto

The Farm Tractor in 1918

The Tractor Played an Important Part in Food Production in 1917 and Will Play a Still Greater Part in 1918—Points to Consider in Buying a Tractor.

We have been told that if the agricultural production of Canada and the United States was not increased or at least maintained at the same level as it was before the war, these countries and their allies would sooner or later be reduced to something like starvation. On account of the large number of men that have enlisted from the rural districts, it has been impossible to maintain production at the level it was hoped that it would be maintained at when the war started. Everything considered, however, farmers have done nobly, and so far people, although they have had to pay very high prices for food, have not actually starved.

In the year 1918 it behoves us to till as many acres as possible, not only to avert the famine which Lord Rhonda, the Food Controller in England, says is facing us, but because, looking at the matter from the material side, it is likely to be profitable for us to do so. The United States government has guaranteed farmers a minimum price of \$3 per bushel for wheat, and this may be taken as an indication of what prices will be in this country.

How are the farmers going to till more acres with the shortage of farm help? Tractors have been used in this country for several years, but they have been used chiefly out west, where the farms are usually very large. In England they are solving the farm help problem by the more extensive use of tractors, even though the average farm is not any larger than the average farm in Ontario, and the tractors seem to be filling the bill.

The Canadian farmer should be able to adapt the tractor to his methods of farming, or rather adapt his methods of farming to the tractor, more easily than the Englishman, because he has always used machinery in his farming operations to a greater extent than his brother across the seas.

The great advantage of the tractor is that it lessens the number of horses required per acre. It has been found in the United States that where only horses are kept, one horse will do twenty acres of tilled land, where a tractor is kept, one horse will be sufficient for thirty acres. It is estimated that the average horse works only about 100 days in the year. That is to say, he must be fed 235 days of the year for nothing, where a tractor is used it would probably be a fair estimate to reckon that it would be used about 50 days in the year for field work and about 10 days for belt work. The advantage of the tractor, however, is that it only requires to be fed when it is actually working. There is at least six months of the year when work is slack. The busy months are the spring and the autumn. A surplus of horses has to be fed and kept all year round to meet the rush of work during these busy seasons. The tractor will take the place of 8 to 15 horses, depending on its size, and do the work more quickly.

During the past season the tractor was given a pretty thorough try-out by the Ontario Department of Agriculture, and justified most of the claims that were made for it. About 127 tractors were in operation throughout the Province, and the Department has obtained some very valuable data, both as to cost of operation and suitability to conditions in Eastern Canada. The tractors were let out to farmers at a cost of 45 cents per hour. The farmer paid for the gasoline and lubrication and boarded the mechanic. The Department was literally besieged with requests for tractors during the whole season.

The object in using the tractor was to stimulate production and demonstrate their practicability to Ontario

farmers that are of a broken heart; and saveth such as be of a contrite spirit.

AFTER THE ACCLAIM.

If there is an "after" in the realm of which we speak. When the noisy gates were lifted up, when all the stories gathered into one immeasurable personality fresh from the earthly clouds, and human gaze, and spirit vacancy, then, there was a pause, and the fish bone Seraph approached with reverence profound, and yet with delightful frankness; he bowed and poured into human ears a question, natural, absorptive, and far-reaching.

"Good Master! What did you leave behind in that dull, stubborn, sin-stained world?" A thousand answers rushed into the form of the soul, and asked for utterance. Oh! the uproar and the joshing. At last, from lips so calm, and eye so serene, so sublime, came the words: "I left an empty tomb." A tomb that silenced the crowd, that hastened the hatred, that started inquiry, and inspired hope. Here more remnants of human wealth, in spices and balm, signs of devoted love, and inflamed courage. Hard by a woman's tears, and a fine-spun patience. Here was the black indelible ink to write down the most colossal fact. Here I left the eloquence of silence, of holiness, to darkness and desolation. Voices of the night, dark and mean, yet having notes of zeal, joy and triumph!

The body slept, the living soul opened its quiet eye of power, and there was the hush of harmony and the silent thrill of coming acclaim. What did I leave behind? A weeping woman, some scattered disciples, a few wise ones that bowed, a few good ones that were worshipped. The tomb is empty, but the spirit universe is full. My ascent is only temporary and accommodatory. I go in my Presence, and Power, to Rule, for

this is my Right. The enemies have done their worst, and most, and last. The carnal brings down, the spiritual lites up.

Farewell the tyrant throne, the brutal mob, the embroidered perfumed ecclesiastic; welcome to my heart and train, the widow in her single room, the shepherd in his hut, the sailor in his bunk, the hermit by the side of the brook; and I heard a humble, lonely pilgrim sing: "I am an empty vessel—not one thought. Or look of love, I ever to thee brought; Yet I may come, and come again, to thee. With this, the empty sinner's only plea, Thou lovest me." H. T. Miller.

Byron in an Ugly Mood.

I have not yet read Byron's "Conversations," but there was an anecdote in one of the extracts which confirms what I heard long since, but which I could not depend on before. He had an aversion to see women eat. Colonel was at Byron's home in Piccadilly. Lady Byron was in the room, and luncheon was brought in—veal cutlets, etc. She began eating. Byron turned round in disgust and said, "Gormandizing beast!" and, taking up the tray, threw the whole luncheon into the hall. Lady Byron cried and left the room.—Told by Haydon, the Painter.

JUST THE THING.

(Washington Star.) "I hope you felt like a better man after hearing my speech."

"Oh, I needed just that two hours' sleep."

CORRECT.

(Judge.) "What's the big idea? A service flag on a taxi?"

"Why, he has just two cylinders in service!"

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Table with columns for Dairy Produce, Dressed Poultry, Fruits, and Vegetables, listing various items and their prices.

MEAT—WHOLESALE.

Table listing wholesale prices for various meats such as Beef, Pork, and Mutton.

SUGAR MARKET.

Table listing sugar market prices, including wholesale quotations to the retail trade on Canadian refined sugar.

TORONTO CATTLE MARKETS.

Table listing Toronto cattle market prices for various types of cattle and sheep.

OTHER MARKETS.

Table listing other market prices, including Winnipeg Grain Exchange and Minneapolis Grain Market.

DULUTH LINSEED.

Table listing Duluth linseed prices, including arrival and market information.

BUFFALO LIVE STOCK.

Table listing Buffalo live stock prices, including receipts and market information.

CHICAGO LIVE STOCK.

Table listing Chicago live stock prices, including receipts and market information.

The Kaiser's Fault.

The following has been going the rounds of the wacky press: My trousers are unbuttoned. My vest is unbuttoned. My shirt is unbuttoned. My coat is unbuttoned. My hat is unbuttoned. My shoes are unbuttoned. My socks are unbuttoned. My trousers are unbuttoned. My vest is unbuttoned. My shirt is unbuttoned. My coat is unbuttoned. My hat is unbuttoned. My shoes are unbuttoned. My socks are unbuttoned. My trousers are unbuttoned. My vest is unbuttoned. My shirt is unbuttoned. My coat is unbuttoned. My hat is unbuttoned. My shoes are unbuttoned. My socks are unbuttoned.