

SUNDAY SCHOOL LESSON

LESSON I.

Malignant Unbelief—Mark 3:20-25.

Commentary.—I. Jesus opposed by enemies (vs. 20-27). 20. The multitude cometh together—The teaching and the miracles of Jesus took a powerful hold upon the inhabitants of Galilee at this time. The presence of Jesus in the city of Capernaum, which he had made his home, was the signal for the multitudes to assemble about him. Could not eat bread.—The passages in Mark 1:45; 3:7-9 press an idea of the throngs that pressed upon Jesus. There was no occasion of interest, even for taking food, 21. His friends—Not his disciples, but his relatives. They are mentioned more particularly in verses 31 and 32. Heard of it—Heard that Jesus was in Capernaum, and was attracting great attention. To lay hold on him—They thought his condition was such that they ought to take care of him. He is beside himself—The zeal and daily devotion to his labor love a sort of ecstasy, or religious enthusiasm, which made him no longer master of himself.—Cam. Bib. They did not understand his mission and feared that he was excessively arousing hostility to himself, and was in danger of exciting the people to the pitch of riot.

22. The scribes—From Jerusalem.—The leaders of the Jews thought necessary to be taken to check the popularity of Jesus, and to bring a reputation of learned men came to Capernaum to turn the tide against him. He had Beelzebub—These men were not slow in reaching a decision. Beelzebub was a deity worshipped by the Philistines. By the Jews he was said to be "the prince of the devils." He was represented as commanding an army of demons under the general direction of Satan. Casteth out devils—Because of the conviction of "all the people," the Pharisees could not deny that a great miracle had been wrought in the cure of the blind, the dumb demoniac (Matt. 12:22), hence, to save themselves, they declared that Jesus was working under the power of Satan. This weak and unreasonable statement of the Pharisees shows to what an extremity they were driven in their efforts to counteract the influence and popularity of Jesus. In parables—Jesus most effectually answered the accusations of his enemies by the figures of the kingdom divided against itself, the divided household and the robbing of the strong man's house. How can Satan cast out Satan—Jesus propounded a question that his opponents could not answer.

24. If a kingdom be divided against itself.—The argument used by our Lord appeals forcibly to every intelligent mind. A kingdom attacked by an enemy must fall if there are contending factions in that kingdom. The illustration of the house divided against itself is equally forcible. 26. If Satan rise up against himself—This is actually the case, provided the malicious imputation of the scribes is well founded. It is a most graphic picture. Satan rises up in all the potency of his might to put himself down—Morison. The fallacy of the Pharisees' declaration is apparent. 27. Bind the strong man, the "strong man" is Satan; his house or palace is this lower world; the stronger than the strong is Christ, who first bound the evil one when he triumphed over his temptations.—Cam. Bib. The Lord uses another illustration to show the falsity of the Pharisees' position. The illustration applied shows Jesus defeating Satan and robbing him of his prey by casting out evil spirits. This is the very work our Lord came to accomplish. Satan is an intruder. He has possession of that to which he has no right, and he maintains his control with all his cunning and power. Jesus asserts his rightful authority in every house where he is invited to enter. He comes to cast out Satan. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (John 3:8).

II. The unpardonable sin (vs. 28-30). 28. Verily I say—An expression calling careful attention to an important statement upon repentance and faith forgiveness is granted for all sins. Our Lord specifies one sin for which there is no forgiveness, and that one sin is of such a character that the one committing it has no inclination toward repentance. 29. He that shall blaspheme against the Holy Ghost hath never forgiveness.—To blaspheme is to revile, to offer "presumptuous and irreverent" words. The Pharisees had either actually committed this sin or were in danger of it. They had ascribed to Satan that which was the work of Christ through the Spirit of God, the third Person of the Trinity. That person who willfully and persistently attributes of Satan that which is manifestly the work of the Holy Spirit is guilty of the unpardonable sin. It is the office of the Holy Spirit to convict us to draw us to repentance, to sanctify, and one who blasphemes against him cuts off from approach to himself the only agency of human salvation. When this insult to the Holy Spirit has been offered with full knowledge of what was being done, and has been offered as a finality, the Holy Spirit retracts the insult with a justice that knows no mercy. The person "is left with a hardness of heart that will never relent." From him the Holy Spirit withdraws forever, and leaves him in a state of complete indifference. Wherever there is penitence, or sorrow for sin; wherever there is a desire for salvation; wherever there is sadness lest the Holy Spirit has finally withdrawn, there is sure evidence that the unpardonable sin has not been committed. 30. An unclean spirit.—It scarcely seems possible that one would be so blasphemous as to declare that Jesus had an unclean spirit, and yet the scribes and Pharisees were guilty of that very sin. It is an exceedingly dangerous thing to turn away from Jesus or oppose him. It is difficult to forecast the desperate condition of one who forsakes the way of truth.

III. Jesus sought by friends (vs. 31-35). 31. There came then—The friends mentioned in verse 21 had arrived from Nazareth. His brethren—Their names as given in Matt. 13:55 and Mark 6:3 are James, Joseph, Simon and Judas, standing without—They stood beyond the circle of the multitude that crowded

around him. Sent unto him—Probably word was passed along from one to another in the crowd until it reached Jesus. 32. Seek for thee—They had made an effort to reach him, knowing of their presence and desire. 33. Who is my mother, or my brethren—These are words expressive, in no sense, of contempt for his relatives. He showed tender affection for his mother in the provision he made for her while he hung upon the cross. Bengel says: "He despises not his mother; he places before her his Father." Earnly relationships must not stand in the way of completing the work which lay before him. 34. Behold my mother, etc.—He called attention to his followers who surrounded him. 35. Shall do the will of God—The test of the closest relationship is not earthly kinship, but oneness of nature, of purpose, of joys, of sufferings, of labors and of destiny. God's people are one in Christ.

Questions.—Why had scribes come from Jerusalem to Capernaum? What accusation did they bring against Jesus? How did Jesus answer their charge? (Give the illustrations used by Jesus. What sin cannot be forgiven? How may the unpardonable sin? Who came to Capernaum to seek Jesus that they might care for him? Whom did Jesus call his brother and sister and mother? Give explanation.

PRACTICAL SURVEY. Topic.—Defiant opposition. I. Discrediting divine power. II. Received sentence from Christ. III. Discredited divine power. From the accounts of Matthew and Luke we learn that Jesus had been casting out a deaf and dumb devil. The work was one of divine goodness and mercy, yet the Pharisees and scribes as usual were on hand in defiant opposition. They attributed his work to the power of Satan. There unholy hearts led them to twist the clearest demonstrations of divine power into cruel suspicions and insinuations. Jesus, as the Redeemer, was ever intent on setting human nature free from the manifold evils by acting on the hidden cause of evil—to cure sorrow by curing sin. He declared that he cast out devils by a greater power than Satan's, and that by his own power. Jesus showed that in expelling the dumb devil he had been breaking up Satan's kingdom. He showed that the heart is like unto a battlefield where two opposing powers are contending for the palace of the human heart. A palace is a dwelling place for kings. Man's heart was intended to be the residence of Deity. It was God's dwelling by creation. Satan has not only claimed possession but sovereignty, and when he once gains the mastery of any heart, none but Jesus Christ can drive him out. Satan is described as a man, active, intelligent, resolute, understanding his position, prepared to hold his own against all others, determined to hold his own place at all hazards. Besides being armed, he is very watchful. He is never without weapons. It is one of the most startling descriptions that the scriptures give of the condition of the sinner, that Satan is not only near him, but he is within his heart, exercising a controlling power. He is a strong one, and can be driven out only by the stronger One. The heart of the unregenerate man is the palace of Satan, who keeps him in a state of dire captivity, alien from God who made him, and an enemy to the Saviour who came to redeem him. He keeps him under the most powerful delusion and deprives him of natural and spiritual gifts.

IV. Received sentence from Christ. The healing of one possessed of an unclean spirit seems more likely than the recovery of a hyppocrite. The Pharisees deny the realities of Christ's miracles, rather than to own him to be the Messiah. Their charge against his power discredited his miracles. It proved that their minds were closed against conviction, and that no proof means however perfect, would be effectual in changing them. They shut themselves against all the avenues of reconciliation. They heard their conduct described without being the least affected. Their disease was fatal, because the remedy was rejected. They resorted to personal abuse. They ignored the value of the great blessings. They insisted the plainest common sense. They attempted to trace good results to a bad cause. They falsified the deepest and truest instincts of human nature. The Pharisees had a plan cautiously formed, the result of deliberate reflection, for a conspiracy against Jesus. They totally disregarded truth. Their plan indicated a high degree of depravity, a complete want of principle, no fear of God and a contempt for supernatural evidences of his power. He is a stronger kind. We often hear of the sin against the Holy Ghost, but in scripture the term is blasphemy against the Holy Ghost. Blasphemy is defined in any speech directly dishonoring God, a presumptuous insult to God. There may be greater crimes, but no greater sin. This sin against the Holy Ghost has been defined as "a malicious sin, or that sin whereby the peculiar work of the Spirit out of malice after his conviction thereof by the Holy Ghost. Of the blasphemy against the Holy Ghost, if the Spirit is scorned, it follows that pardon is impossible. Sorrow for sin is unknown to those guilty of blasphemy against the Holy Spirit."

T. R. A. OUR ORCHARDS Toronto, July 1.—The department of agriculture and the Ontario Fruit Growers' Association have arranged to conduct an orchard competition this year. For the purpose the province has been divided into six districts, in each of which prizes will be given, ranging from \$15 to \$75, according to the acreage. The Western Ontario districts are: No. 3—Niagara, comprising Lincoln and Westwinds. No. 4—Lakes Erie, comprising Essex, Kent, Elgin, Haldimand, Welland, Brant, Oxford, Middlesex. No. 5—Huron and Georgian Bay, comprising Lambton, Huron, Bruce, Grey and Simcoe. The competition will be limited to apples in all but the Niagara district, where grapes and other fruit will be included.



Good Meals at Camp Comfort The boys at Camp Comfort are using the same stove that they had last year. It was a New Perfection Oil Cook-stove. This year they got a New Perfection Oven Also a New Perfection Toaster Also a New Perfection Broiler. "See what a difference in the meals a good stove makes," said one of the boys. So they called their stove "Camp Comfort." And they will tell their mothers and wives about the stove, too. For the New Perfection Oil Cook-stove is an improvement for the home as for the camp. It will bake, broil, roast and toast as well as a regular coal stove.

THE IMPERIAL OIL COMPANY, Limited Winnipeg, Montreal, St. John, Halifax and Queen City Division, Toronto

In the Poultry World

POULTRY KEEPING A WOMAN'S VOCATION. There are many things which a girl or woman can do if she will only stick at it. Whether it be one thing or another, if you wish to reimburse yourself for the time and work put upon it, you will seek the best paying line of work every time. Some think poultry raising too hard work and not enough in it to pay, but the mistake is a great one when you reason that way. With poultry, small fruits can be successfully cultivated, and made to pay a very snug profit. The false idea of years past of looking down upon the farm life, is fast fleeting away before the truth like the mists of the morning before the sun. There is no more honorable calling than agriculture. Let the country women demand and deserve the highest respect let no voice of a true woman belittle her state in life, but help to lift the place she fills in higher spheres. Life in the country is no harder than in city or village. I have seen all—and speak from knowledge of them. The farmers' wives and daughters are made independent and happier than most women. Every home, whether country or suburban, needs its own poultry. Poultry yard and small fruit garden. Have you got them? If not, you are losing much enjoyment in your life; how much you cannot know until, after their possession, you are deprived of the luxuries they have given you. To enjoy all the nice, fresh eggs, and a tender chick, or fine fowl, anytime you wish and need them, it requires a nice little yard of poultry well cared for. We shall not state any number, for this must be decided by the size and demand of each family, but a small flock will supply a goodly number of eggs. Choose but one breed and keep it pure, and about once in three years purchase a fine new male bird to infuse new blood. The best results in eggs and chicks have followed this plan. For those who can provide proper rooms and runs, to or three breeds can be reared profitably. The light and dark Brahms, Plymouth Rock, Wyandotte, Leghorn, or Minorca make up a good choice to select from, but as we said before, start with one variety and master it. This is the time to decide about starting a yard. Choose which you consider best. The pure strains and breeds in all classes of fols pay much the best. First look to your home supply, then you can easily find out what the best market near you demands. This will have great influence on your increasing the business to a profitable return to you. In the land set apart for your yards you can just as well reserve from most of it a double return. The fowls must have shade in summer time and it must be supplied in some way. Raspberries make good shade for growing chicks. Plum and pear trees are also good for shade, and the fruit that drops from the trees is eagerly eaten by the chickens. The manure from the birds is good for the trees and bushes, and thus both are benefited. If you have never seen fowls allowed free run in an early apple orchard, you can have no idea how they relish the very mellow and over ripe rich apples. Besides, it gives the right

THE CHICKEN'S MISTAKE. A little downy chicken one day Aak leave to go on the water, When she saw a duck with her brood at play, Swimming and splashing about her. Indeed, she began to peep and cry, When her mother wouldn't let her say, "If ducks can swim, then why can't I? Are they any bigger or better?" Then the old hen answered, "Listen to me, And hush your foolish talking; Just look at your feet and you will see They were only made for walking."

But chicks' wistfully eyed the brook, And didn't half believe her, For she seemed to say by a knowing look, "Such stories couldn't deceive her." As her mother was scratching the ground, She muttered lower and lower, "I know I can go there and not get And so I think I'll show her."

Then she made a plunge where the stream was deep, And saw too late her blunder; For she hadn't hardly time to peep Till her foolish head went under. And now I hope her fate will show The child, my story reading, That those who are older sometimes know What you will do well in heeding.

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MARKET REPORTS TORONTO MARKETS

Table with columns for various market items like Dressed hogs, Butter, Eggs, etc. and their corresponding prices.

CHICAGO LIVE STOCK. Cattle—Receipts, 20,000. Market—Slow and lower. Sheep—Receipts, 2,400 head; slow; yearling and mixed sheep, steady; others, 15 to 25c lower; lambs, \$5 to \$9.25; yearlings, \$7.50 to \$8; wethers, \$7.50 to \$8.50; ewes, \$2 to \$4; sheep, mixed, \$3.50 to \$5.

OTHER MARKETS. WHEAT—Open, High, Low, Close. July 1912, 108 1/2, 109, 108 1/2, 108 1/2. Oct. 1912, 96 1/2, 97, 96 1/2, 96 1/2. MINNEAPOLIS GRAIN MARKET. Minneapolis—Close—Wheat—July 1912, \$1.08 1/2 to \$1.09 3/4; August, \$1.08 1/2 to \$1.09 3/4; September, \$1.07 1/2 to \$1.08 1/2; October, \$1.06 1/2 to \$1.07 1/2.

FARM GARDEN. Here are fertilizer facts well worth remembering: Nitrogen or ammonia encourages strong leaf, vine and brush growth; potash makes fine tuber, bulb and fibre; phosphoric acid makes blooms "set" and "opens" and makes plants abundantly; if the wild growth on the farm is strong and the tomatoes and other vines run to leaf the soil needs potash in nitrogen. If trees do not thrive, on-stem rotting and tomato vines lack fruit, phosphoric acid is needed. Potash, phosphoric acid and water are expected to take from the land a crop rich in leaf, as lettuce, but the proper portion of nitrogen in the fertilizer, a portion of potash and phosphoric acid, a portion of water, are needed. A sure cure for strachies is to wash the affected part with soft water and clean soap and dry thoroughly. Then mix equal parts of lime and sand and powder and apply. In a few days the spots will be well for some time. Wash the sore and dry. Then apply a clean cloth that has been soaked in a solution of lime and sand and dry freely. This will cure it.

LIVERPOOL PRODUCE. Wheat—Firm; No. 2 red western winter, \$1.24; No. 2 Manitoba, \$1.23; No. 3 Manitoba, \$1.22; No. 4 Manitoba, \$1.21; No. 5 Manitoba, \$1.20; No. 6 Manitoba, \$1.19; No. 7 Manitoba, \$1.18; No. 8 Manitoba, \$1.17; No. 9 Manitoba, \$1.16; No. 10 Manitoba, \$1.15; No. 11 Manitoba, \$1.14; No. 12 Manitoba, \$1.13; No. 13 Manitoba, \$1.12; No. 14 Manitoba, \$1.11; No. 15 Manitoba, \$1.10; No. 16 Manitoba, \$1.09; No. 17 Manitoba, \$1.08; No. 18 Manitoba, \$1.07; No. 19 Manitoba, \$1.06; No. 20 Manitoba, \$1.05.