Sunday School Lesson

LESSON I.

The Gospel of Mark—Mark 10:35-45
Printed Text Mark 10:44.

THE LESSON IN ITS SETTING

Time.—The teaching of Jesus recorded in the portion of Mark's Gospel assigned to this lesson was given during March of A.D. 30. The Gospel of Mark itself was written approximately 50 A.D., twenty years after our Lord's ascension.

Place.—The teaching of our Lord which is found in the passage of Mark's Gospel assigned to this lesson was given in Peraea, that territory which lay on the eastern side of the Jordan River, beyond the Dead Sea, extending north to the Sea of Galilee. We do not know where the Gospel of Mark itself was written.

Mark is sometimes called simply Mark, which was his Roman name, and sometimes he is called John, or John Mark, John being his Hebrew name. His name first appears in the book of Acts (though he himself does not personally appear in the events recorded), at the time of the persecution under Herod Agrippa I, when, after the martyrdom of James, Peter was imprisoned, and, after a miraculous deliverance by an angel of the Lord, "came to the house of Mary, the mother of John whose surname was Mark."

Professor A. T. Robertson has very finely said: "Mark is a comfort to many a young man who has made a serious blunder in life.

Written for Gentiles

While the Gospel of Matthew was written for Jews, it is clearly evident that the Gospel of Mark was written for Gentiles, and especially Roman Gentiles. The very brevity of the Gospel would point to this in the first place; the Gentile sections, especially those found in chapters six to eight, would indicate Mark's intention of writing his Gospel for the great Gentile world; the law is not even mentioned in the second Gospel; and, while it is true that there are many quotations from the Old Testament to be found here, yet only one of them is in Mark's own narrative (others occurring in speeches which Mark records).

Mark's Gospel is the briefest of all the four, containing six hundred and seventy-eight verses, as compared with Matthew, which has one thousand and seventy-one verses, and Luke, eleven hundred and fifty-one verses, and John, eight hundred and seventy-nine verses.

The entire narrative is written in a quick, nervous, energetic style such as none of the other Gospel writers reveal. Mark records nineteen miracles and only half a dozen parables.

Mark's narrative is full of realistic, vivid, minute details, which are omitted in many cases by all the other Gospel writers, many of which details could have been supplied only by an eye-witness: Thus, in describing the actions of our Lord, he speaks of his arms, his hands, his eyes, and often he vividly reveals actually how Jesus looked upon different groups, and notes various gestures which our Lord made.

As we have said above, there is very little in Mark's Gospel which Peter could not have orally communicated to Mark. It is very interesting to note that, while Matthew gives Jesus commendation of Peter's confession, Mark gives only the rebuke (8:33). The only long paragraph in Mark about Peter is the record of his denial (14:66-72).

Portrait of Christ

Mark himself, as we have seen, was an attendant, not a great leader, but one with gifts for service; and it is very significant that the Gospel which he wrote presents the Lord Jesus Christ as the Servant of God. The key verse is Mark 10:45, "For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." This is the Gospel in which the human emotions of Jesus are so vividly depicted, his compassion (1:41), his anger (3:5), his indignation (10:14), his grief (7:34; 8:17). In this Gospel we find the human limitations of Christ clearly set forth, as, e.g., in 1:45; 6:5; 7:24; and 13:32. There is no record of his miraculous birth, no account of the Sermon on the Mount, no long discourses, no reference to his coming to judge the world, no attending legions of angels. The Gospel gives a picture "of the Son of God with power, moving among men with his gift of miracles and making the things of nature the servants of his grace.

35. And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. 36. And he said unto them, What would ye that I should do for you? 37. And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. 38. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? 39. And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized. 40. But to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. 41. And when the ten heard it, they began to be moved with indignation concerning James and John. 42. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. 43. But it is not so among you: but whosoever would become great among you, shall be your minister. 44. And whosoever would be first among you, shall be servant of all.

Care To Minister

45. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many. These two disciples, James and John, had just heard the Lord talk about the cross and about his suffering (vs. 33, 34), but these men are so incapable of entering into the significance of Jesus' words that, utterly ignoring the terrible death which is soon to be the experience of their Master, they begin to ask him for positions of prominence for themselves at his right hand and at his left hand in the earthly kingdom which they expected him to set up soon. The baptism of which Jesus here speaks that he is soon to be baptized with is, of course, his death. Christ wisely tells them that positions of honor will be occupied by those who win them, that he will not arbitrarily distribute honors to his disciples, and that the prize will go, not to the one who asks for it, but to the one who wins it. Then our Lord proceeds to tell them that greatness with his disciples is not to be measured in the way the world measures greatness. "Jesus teaches that to serve is to reign, and that to bestow is to be blessed. This was at that time an entirely new and revolutionary idea, and is one which the world does not yet understand, nor the church yet practice. We are great, not as we get, but as we give, not by being lords, but by being servants, not by winning crowns, but by wearing crosses and by washing feet."

Our Lord then proceeds to illustrate more powerfully what he is saying by presenting himself as the perfect incarnation of this lofty and heavenly ideal, namely, that he himself came for no other purpose than to minister unto men.

This passage may be called the very center of the theme of Mark's Gospel, namely, Christ as the Servant of all, and in this passage are phrases that definitely belong to the life and work of the author, Mark.

September 5, 1893, was the date fixed for the wedding of Miss Stillwaggon and Mr. Sieberger. But a fortnight before the wedding day they had a violent quarrel, parted, and found other life partners.

Recently, they met again, this time as widow and widower, and on September 5, 1937, the wedding bells pealed out for them—44 years after. And—would you believe it—they cannot even remember what the old quarrel was about.

Affairs of Heart Aid to Prosperity

This Business of Love Boosts a Dozen Trades

"Yesterday the engagement of our third daughter was announced, to the surprise of none of the invited guests," says a writer in Atlantic Monthly. "The match had been in the making for years. The whole countryside watched it burgeon and could find no manner of fault with the prospect. Certainly I could not. As an experienced father of daughters I judge the young man to be excellent husband material.

We could usually tell which way the winds were blowing by studying the monthly statements of the telephone company. If we found a $3 charge to a point where the standard rate for three minutes is less than a dollar, the mater and I concluded something serious was under way in that direction. One of our girls apparently was encouraging a young man to talk about himself expansively and expensively.

Economic Consequences

After getting the returns on some extraordinary flights of long-distance conversation, I began to make calculations on the economic consequences of love. All over this great country, I reflected, young men and women are telephoning to each other at so much a minute. The sun does not set upon these long-winded and long-distance approaches toward destiny.

Two young persons in a melting condition somewhat thwarted by intervening space can range all around a delicate but unimportant subject for an indefinite period. From the standpoint of American Telephone and Telegraph, this is juicy business indeed. I suspect that, while commerce carries the costs and overhead of that notable company, love generates its profits and guarantees 9 per cent. dividends.

Flowers, Clothes, Movie Industry

Consider the trade in flowers. In untold thousands of country greenhouses millions of plants are seeded and tended until the time when their blossoms can be sold off to shops whose best customer is the young man palpitant.

What else but love keeps the clothing industry squirming with novelty?

One shudders to think what would happen to movie stocks except for the love interest on the screen and in the audience, and to motor and oil stocks if all journeys were practical and prosaic.

Medico Advocates Health Insurance

Dr. T. H. Leggett, president of the Canadian Medical Association, told the University Club of Ottawa last week that "if we have not the foresight, the courage and the initiative to inaugurate health insurance, state medicine will come of itself through force of circumstances."

Dr. Leggett declared fruits of great advances made in recent years by scientific medicine had not been brought to the bedsides of patients at reasonable cost.

Ready For Emergency Expense

"The head of a family a comparatively few years ago," he said, "needed to budget in his contingency account for only the meagre fees of his family physician, with perhaps a small drug account—rarely for specialist services, nursing services and hospital accounts.

"But today science has placed at the disposal of the physician innumerable aids to more perfect diagnosis and countless methods for more efficient treatment of disease.

"The public demands the fruits of our great scientific advance but they find these fruits cannot be brought to the bedside of their families at reasonable cost. Thus we realize that we have not been able to secure efficient economic management over the distribution of these blessings. And now we realize rather acutely that the responsibility of this efficient economic management has not been accepted in any quarter."

Dr. Leggett advocated health insurance as a means of protection against ill health and its cost.

So They Say

"A free press is far more than a publisher's privilege. It is a right of the people."—Herbert Hoover.

"Perhaps some of the younger people are right in writing their autobiographies at the age of 30 or 35."—Ida M. Tarbell.

Frozen Octopus Pleases Greeks

Six Thousand Cases From the Mediterranean Make Christmas Glad For Them

Greek residents of Windsor who like octopus were gladdened by the news that a large shipment of frozen fish had reached New York, with Detroit getting its share for Christmas season trade, says the Windsor Daily Star.

To the average Canadian, octopus conjures something repulsive, but octopus to Greeks is as desirable as a juicy steak to the average native of this country.

Octopus-eating in the border district is not as general as in some American centres, poinnts out Peter Bourdganis, proprietor of the Ouellette avenue restaurant which bears his name. He explains that most of the Greeks in this area come from inland towns and they haven't been brought up with octopus like those who lived near the sea.

Served Up In Stew

The fish is usually smoked or salted, says the restaurateur, and the popular way of serving it is in a stew. It has a coarse taste, with a flavor akin to that of sturgeon.

Six thousand cases of frozen octopus have reached New York from the Mediterranean, and octopus-eating centres of the United States have placed orders for nearly the entire shipment, according to press despatches.

Greek merchants along Monroe Ave. in Detroit placed special orders for the fish, and they expected to clear their shelves within ten days. There are thousands of persons in Detroit whose ancestors came from Southern Europe or Northern Africa, and octopus is usually seen on their tables a couple of times a week.

New Beach Togs Modest In Style

Designers Bow to Conventions of Grandmother's Day—But Only Slightly

Designers of the beach clothes to be worn at winter resorts this year have made a bow to the modesty of grandmother's day but not so deep a bow that there won't be plenty of sun-tanned epidermis around to decorate the cabanas.

A score of pretty models bared (as it were) the new creations last week at the photographers' jamboree at the Surf Club, Miami, Florida, arranged annually by the city publicity bureau and a leading department store.

Prim With Shorts

Typical of the new mode combining demureness with daring was a beige sharkskin playsuit having a bodiced top with puffed sleeves—all very prim so far, but worn with shorts.

Another indication of the trend was the length of the shorts, falling lower than formerly but still shorts—pajama-shorts, the new outfits were called.

Even a revealing halter outfit named "strip tease" had its covering, of a sort. It consisted of a halter and a separate skirt, shirred about the hip, both of which came off to reveal a matching bathing suit of halter and shorts underneath.

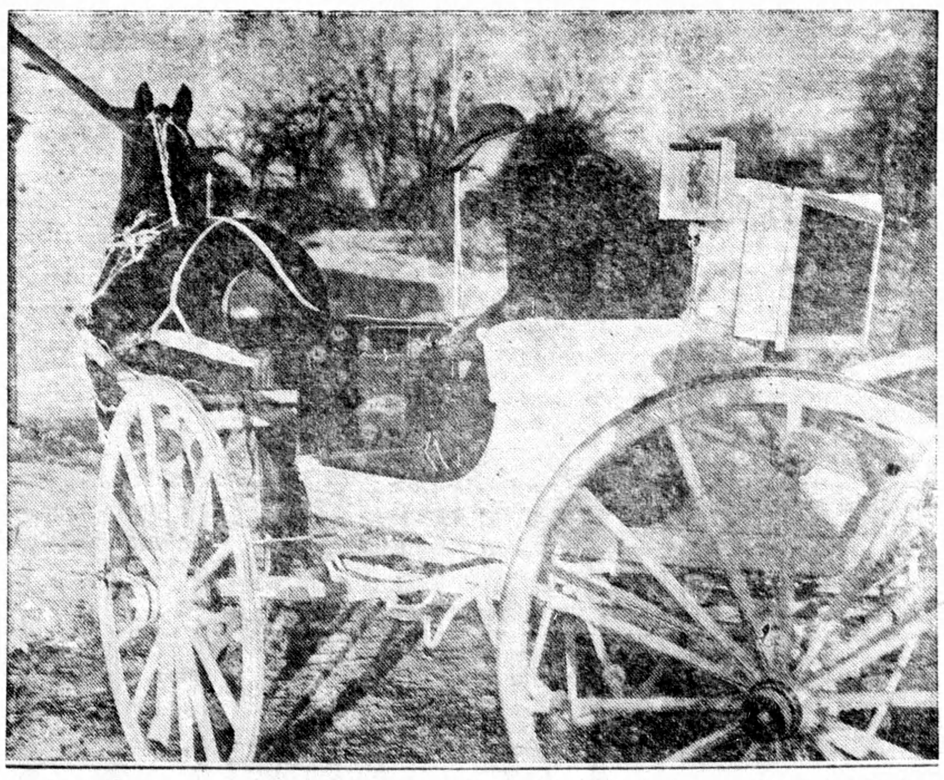
Quebec's Own Fascist Leaders

Dr. Gabriol Lambert, chief lieutenant of Adrien Arcand, leader of the new National Social Christian party, is shown in the above picture snapped in Criminal Court just as he gave Judge Tetreau the Fascist Salute before leaving after his case was postponed. Lambert is accompanied in the picture by the leader of the new party himself, Adrien Arcand. Arcand and ex-provincial detective Lessard were the only two members of the group accompanying Lambert to court who did not wear blue shirts with swastikas on the sleeves.

Urge Boycott of Japanese Silks and Toys

Pickets carrying banners protesting Japan's military activities parade in front of the Japanese Consulate in New York. The signs urge a boycott of Japanese silk and toys. The illustrations call attention to the havoc being wrought by bombs.

Horse and Buggy Wired for Sound and Light



If farmers and buggy drivers would take a leaf out of Frank Dyer's book there would be far fewer accidents. Just because Frank, of Whitewater, Wis., prefers his horse and buggy to an auto, you needn't think he's old-fashion. His rig uses more electricity than an auto does. Reading from left to right, he has two harness lights in place of bells on the horse, four spoke lights on each wheel, a spot-light and horn on the dashboard, a radio, a light on the whip-socket, port and starboard lights beside the seat, loud speakers on both sides (one can be seen between the spokes of the rear wheel), and big tail-light with "Howdy" painted on it. Five batteries at the rear furnish current. He says that sometimes when autoists meet him on the road at night they pull up at the side because they don't know what's coming.

The Stars And You

By A. R. WEIR

What the Stars foretell for those born on Dec. 31, Jan. 1, 2, 3, 4, 5 and 6.

★★★

If the date of your birth is listed above, you were born when the sun was in Capricornus—the 10th sign of the Zodiac. This makes you determined and, when your mind is made up, very consistent and cautious. You prefer to live quietly, rather shirking responsibilities and you are not at all demonstrative in your affections.

YOUR OWN BIRTHDATE:

DECEMBER 31: This should be a fortunate year for you—brilliant financially and excellent socially. Your health should be good and relatives should benefit you. You should not allow yourself to become melancholy and should cultivate more faith.

JANUARY 1: There should be a slow and steady improvement in your financial income this year bringing you both prosperity and happiness. Elderly friends will also help you. Saturday is the most favorable day in the week for you. Your family means a great deal to you.

JANUARY 2: You will rise in life through your own efforts. Those born under Capricornus usually acquire wealth by their steady and patient industry. Many journeys are indicated this year also excellent prospects socially and financially.

JANUARY 3: The inner meaning of your sign—Capricornus—is SERVICE and you try to be a true servant of humanity. Try not to live so much in the past—keep pace with progress around you. Money should come to you this year in many small ways.

JANUARY 4: Many changes are indicated for you this year—promotion, new work, journeys though the year is mixed for social affairs. You do not care to take advice and prefer to work things out for yourself. Your friends and family are anxious to help you if you will give them this pleasure.

JANUARY 5: You are sincere, cautious and thrifty. Be careful, however, that you do not become mean and over careful. The coming year should be excellent for you especially in dealing with the opposite sex and many visits to places of amusement are indicated.

JANUARY 6: Although the coming year may be somewhat unsettled, happiness is shown in social and love affairs. Complications may arise through correspondence and a woman may help you in your business affairs. Three is your lucky number. Those born on this date usually make excellent parents.

If you birth date is not listed above and you would like a horoscope for any birth date in the year, or if you would like a complete personal horoscope for any date listed above, send 10c to A. R. Weir, 73 Adelaide St. W., Toronto. Please print your name, address and birth date plainly.