Poet's Corner

I remember, I remember, The farm where I was born, The old stone house whose rugged

Stood firm through wildest storm, The shady lawn with maple trees, The Hlacs and the flowers, The lazy droning of the bees Through sunlit summer hours; he peaceful landscape all around Of stream and hill and dell; And still at twilight I can hear That far-off, clear cow-bell.

The cronk of frogs from distant On evenings cool and still, And every spring the mournful Of loon and whip-poor-will: The rickle of the little creeks's

That wound through grass and low often; then, I watched them "Along their course, at home; The wealth of marigolds that made

Them winding rills of gold, With blue in days of old.

The glant elm where quiet sheep Lay down beneath its shade: The flock of boulders where the Gambolled and climbed and play-

The clumps of cedars and Where icy waters flowed, And rail fences where I perched

To dream in days of old By passing gladler made.... And the green bowl beside a tree Where oft I idly laid.

The little church beside the road Where I first learned my texts. And opposite the old stone school - Where smiles and tears were He preached "the word," and that

then the wood whore Velve In dappled sunshine lay-Twas there I often wet my fee In jumping logs at play;

The golden sheaves of grain And corn in great bronze stooks, The memories my mind recalls. Would fill a host of books.

remember, I remember. The farm where I was born: And though the years speed by or

And though I greet the morn In other scenes perhaps as fair, From other walls of stone. Mind and affection still recall The scenes of the old home: The years may pass with sunshine

the years may pass wit But memory will ever bless The farm where I was born. Lillian Collier Gray.

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Sunday School Lesson

SUNDAY, JANUARY 21, -1051 JESUS MEETS GROWING

Golden Text.-When Jesus heard it, he said to them. "Those who are well have no need of a physician. but those who are sick; I came not to call the righteous, but sinners," Mk. 2: 17.

Lesson Toxt .- Mk. 2: 1-12.

the Ignorant: 1, 2. Jesus had left Capernaum, the crowds that were gathering to Him there, to preach in the towns lying near (ch. 1: 37, 38). The excitement over Ills marvellous power became so great that He was forced to leave the cities for a quieter and And violets sweet that sprinkled more substantial ministry in sparsely settled country districts (ch. 1

45). After a little he returned to Capernaum quietly. But at once the report went far and wide that He was at home. The presence of Jesus always draws a crowd (v. 13 1: 33,45; 4: 1, 2; Luke 12: 1). The the crowd came partly from curiosity, largely for healing, but Jesus gave thom first that which was far more important than healing for their The sculptured holes in shining bodies. He gave them "the word" for their perishing souls. Jesus could not see a crowd in a synagogue, on the street, in the home. or at a social gathering, without making known to thom the lifegiving, joy-bringing word of God. alone. The apostles followed His example (Acts 6: 4; 8: 25; 11: 19; 14: 25; 2 Tim. 4: 2; Jonah 3: 2). So have all the really mighty men of

> God in the Church's history. II. Jesus Forgiving the Sinner,

Jesus' sermon was interrupted by case of dire distress brought to Him by Your men whose faith and carnestness would not be stopped from getting into His very presence. It required four men to get the one man to Christ, but it is worth the most persistent effort of four men to get one man to Jesus. and it often requires it. They brought the man to Jesus, because there was no one else who could help, and they were confident He could and would.

It was necessary to create an unpleasant disturbance and to violate the conventionalities to get the man to Jesus, but earnest men care more for saving men than they do for preserving ecclesiastical order or decorum. They got the man to Jesus in a very irregular way, but they got him there. Jesus was mightily pleased with their irregularity and to have His meeting disturbed for such a purpose. He was not concerned about delivering sermons, but saving men.. They got what they sought. Their faith was a faith that could be seen: "Jesus saw their faith." True faith always can be seen, it materializes in works (Jas. 2: 18). Nothing is more needed today than a faith that has legs and hands and feet. Their faith was very simple, it was not a metaphysical creed, it was simply the absolute confidence that Jesus could and would save their friend (Luké 7: 50: 8: 48: 18: 41, 42) Of course, that logically involves faith in the "proper Delty" of Christ, but these men were no theologians, and if you had propounded to them the questions about the Deity of Jesus and the

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Exposition. - Y. Jesus Teaching

professional faultfinder was prosent, and he was a high ecclosiustic, a scribe, a theological professor (Matt. 23: 2). The scribes were there to find something to criticize (Luke 5: 17: Jno. 5: 16), and they found it. The real secret of their hostility was envy (Mk. 15: 10: Jno. 12:-19). They made a very heavy and very common charge against did His wonder-working by trick- enter Grade D. Jesus: "He blasphemeth" (Mk. 14: ory or the ald of evil spirits. 64; Jno. 10: 33). Their reasoning was right up to a certain point; no one but God can forgive sins, and if Jesus was not God He was a blasphemer. Granted the Unitar-

ian conception of Jesus and the

scribes were right and His execu-

Trinity they would have been all at | then it is the scribes who are the ses, but they did believe in Jesus blasphemers. Jesus demonstrated with all their hearts. Jesus forgave to His startled accusers that He the man's sins before He healed was divine and had power to forthe palsy The need of forgiveness give sins by reading their secret was a sorer and deeper-need than thoughts (2 Chron. 6: 30; Jer. 17: 9

the need of healing, and sin must 10; Ps. 130: 1, 2). Then He gluos be gotten rid of before sickness mother proof, heals the pulsied cart. If we would remove misery man. He wishes men "to know we must first remove sin. This that the Son of Man hath power on man knew he was forgiven, be- earth to forgive sink." So He percause Jesus had said so. He would forms an act that we can see and have no hesitation in joyfully pro- which demands divine power for claiming to any, one, "my sins are its accomplishment, that we, may all forgiven. Jesus says so." Every know that He has the power for believer can say the same Ac, 13: (that which we cannot see and which demands divine nower. IV. Jenus Healing, the, Sick. 1 III. Jesus silencing the Gainsnyer,

Jesus simply spoke the word. say unto thee, etc." . It was done "straightway." "All were, amazed." Alas! they were not converted (Matt. 11: 23). The scribes were not even convinced. Why not? Because, their hearts were hardened and because they had made up seven would complete Grade 13; more than a "mystery-man" who or vocational school out of 100-who

FESTIVAL FLAG MAST.

Erection of a 108-ft. flag mast given to the London County Council by British Columbia, has been tion justifiable. But if Jesus is God, South Bank, London, site

Four Out of 100 Attend University

Out of every 100 Canadian child-Ten who enter Grade, 1. only . 67 complete their public school course, only 21 ever complete Grade 12, and only 13 complete matriculation. Of that 13 only four ever go to University.

These figures were given recenty by Dr. G. E. Hall, president of the University of Western Ontario, nt London, speaking to the Kiwards Club. Dr. Hall stated that the greatest problem facing education In Canada is the salvaging of the large number of boys and girls who fail to complete their education.

The picture given by Dr. Hall was much the same for the high schools and vocational schools. Of 100 who enter high school only their minds that Jesus was nothing only six would complete Grade- 13

The University President said he did not feel that economic factors were the only reason for this failare to complete education. He felt that a high percentage of dropouts was accounted for by lack of interest in the curriculum and other started at the Festival of Britain, factors relative to the school sys-

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