

BELGIAN VILLAGERS DRIVEN FROM HOME BY BOMBARDMENT



COMMITTEE ON PUBLIC INFORMATION

Belgian villagers leaving their homes in a small hamlet near the front because the enemy has opened a bombardment and if they stay their lives are in danger. They may on their return find nothing but a pile of debris. When the residents of the hamlet evacuate they carry with them as much of their valuable belongings as possible.

BOLSHEVIKI TAKEN PRISONER BY FORMER COMRADES



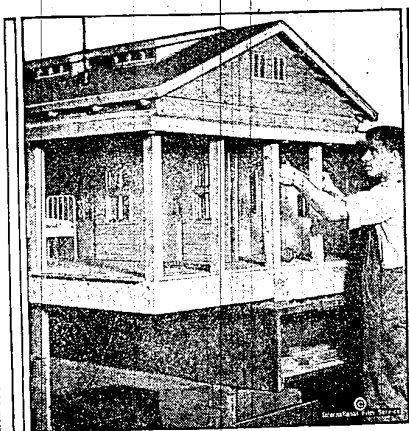
This photograph shows a batch of bolshevik soldiers, followers of Lenin, being marched off to captivity by former comrades who are supporters of the provisional government and who took them prisoner during the fighting in the streets of Petrograd.

PERRY EXPEDITION SURVIVOR

MODEL OF PORTABLE HOSPITAL WARDS



This is William H. Hardy, the only survivor of the famous Perry expedition to Japan in 1853. He attended the dedication of the Perry monument in Tokyo recently and is shown in the sailor's uniform he wore on that occasion.



Carpenter putting the finishing touches to a large model of a new portable hospital ward designed by President Henry Fairfield Osborn of the American Museum of Natural History for use by the Red Cross in France. The hospital is fashioned in five-foot units that can readily be erected or removed by unskilled labor. The collapsible parts can be packed in small space.

CARING FOR LITTLE REFUGEES FROM FRANCE



In Switzerland the Red Cross, in addition to its other work, gives much attention to the children who have come there from the occupied part of northern France. The photograph shows the nursery where these little refugees are bathed and clothed.

SUNDAY SCHOOL LESSON

(By F. O. SELLERS, Acting Director of the Sunday School Course of the Moody Bible Institute, Chicago.)
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LESSON FOR JANUARY 13

JESUS BEGINS HIS WORK.

LESSON TEXT—Mark 1:12-22.
GOLDEN TEXT—Repent ye, and believe in the Gospel.

ADDITIONAL MATERIAL FOR TEACHERS—Matt. 4:1-11; 8:1-22; Luke 4:1-12; 5:1-26; Heb. 4:14-16; Acts 1:1-9; John 4:1-26.

PRIMARY TOPIC—Jesus chooses four helpers.

MEMORY VERSE—Come ye after me.—Mark 1:18.

INTERMEDIATE TOPIC—Overcome temptation.

MEMORY VERSE—I Cor. 10:13.

SENIOR AND ADULT TOPIC—How Jesus faced his task.

I. Introduction (vv. 12, 13). Mark devotes little or no attention to the early incidents of the life of Jesus, and only suggests the events immediately following his baptism. Indeed, for the record of the Temptation and the Sermon on the Mount, we have to look to the other Gospel writers. In teaching the lesson we must not, however, overlook making some reference to these two outstanding events in the life of our Lord.

II. John the Baptist (vv. 14, 15). This section not only disposes of John as having been put into prison, but immediately plunges Jesus into his public ministry. Jesus' entry into Galilee was a part of his connection with John, inasmuch as he withdrew himself to that place (See John 4:1-3), and made Capernaum his headquarters (Matt. 4:13). The message here recorded as proclaimed by Jesus was the identical summons which John the Baptist had uttered. Jesus speaks of this new kingdom as being already come, referring, of course, to his own establishment. It was not really "at hand" until he shed his blood upon the cross and the Holy Spirit descended on the day of Pentecost, when there was opened the fountain for sin and uncleanness for the world at large.

III. His Helpers Called. (vv. 16-20). In this record, we have the call of four of his helpers: Simon, Andrew his brother, James and John his brother, the latter being the sons of Zebedee. Luke tells us (8:3) that Jesus was teaching. Those called were certainly at work and God always issues his call to those whose time and effort are being occupied, even though perhaps for selfish purposes. There is no place for an idler in the spiritual kingdom. This call was to "come ye after me" (v. 17), the purpose being that they might become "fishers of men." Notice he began upon the common, familiar ground of fishing, something mutually and thoroughly understood, and led them from that to a spiritual truth. In this wise suggestion to the preacher and teacher, viz., that we must begin to teach our lessons through the medium of past experience and of present interests. Simon (Luke 5:5) appears to have been a doubter when Jesus called him. Nevertheless, he was willing to try Christ at least once, and so at his word, he let down the net. The evidence of obedience is found in verse 10, and Matthew (4:8) also Luke (5:11) tells us that when they left their nets, "they left all."

IV. His Helpers Trained (vv. 21, 22). The result of this call was (see v. 21) that as they went into the city they entered into the synagogue, where Jesus taught them. The inference, of course, is plain. Whenever God calls a man into his kingdom, he begins at once to teach him the duties and responsibilities of the kingdom. Notice that in becoming fishers of men, then began close at home. Brother sought brother. This was not the first time that Jesus had called these brothers. (See John 1:40, 41). In the call, as recorded by St. John, we are led to believe that John (the unnamed disciple) first sought an interview with Christ. The question of harmonizing the various calls which Jesus gave to his disciples is an interesting one and one which has given rise to a good deal of discussion. The one recorded in the first chapter of John occurred in Judea; this one occurred in Galilee. As to whether this is the one recorded in the fifth chapter of Luke, there seems to be a general opinion that it is not the same, though we can with profit compare the two callings in teaching this lesson. The probabilities are that there were three calls: First, the one recorded in John 1:35-42; second, that one recorded in Matthew 4:18-22; and the third and last was that which occurred just before their appointment to become apostles, the one recorded in Luke five.

Conclusion. When Jesus faced his great task, he did not face it alone. He had first of all the approval of God the Father. He also had the anointing of God the Holy Spirit, and he called in the co-operation and help of human agents. Jesus met his temptation and his tasks not in his own strength, but in the strength of the Spirit of God. At the same time being God, he called to his side those who in turn were to become fishers of men, leaders of others. His call to these disciples was three-fold: (a), to discipleship, (b), to fellowship, (Phil. 8:10); and (c), to service.

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