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But it is a cough. One cold no sooner passes off before another comes. But it's the same old cough all the time.

And it's the same old story, too. There is first the cold, then the cough, then pneumonia or consumption with the long sickness, and life trembling in the balance.

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The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter, Lesson 8, Feb. 25, 1900.

JESUS REJECTED AT NAZARETH.—Luke 4 : 16-30.

Read Matthew 4 : 13-16 ; Mark 1 : 14, 15 ; John 4 : 46-54.

Commit Verses 17-19.

GOLDEN TEXT.—*He came unto his own, and his own received him not.* —John 1 : 11.

HISTORICAL SETTING.

Time.—April, A. D. 28, after April 5, the close of the Passover that year.

Place.—Nazareth, in Galilee.

Jesus.—Thirty one years old.

John the Baptist.—Just imprisoned in Castle Macherus by Herod.

Disciples.—Jesus now had five or six disciples who followed more or less steadily, preparing to become apostles a few months later. They were Peter, John, Andrew, Philip, Nathanael (Bartholomew), and perhaps James, the brother of John.

After nearly a year in Judea, Jesus entered upon his great Galilean ministry.

GALILEE IN THE TIME OF CHRIST.—The Holy Land, with what can be learned of its manners, and customs, and history, throws much light on the Gospels.

1. Galilee was very populous, containing according to Josephus at least three millions of people, including 204 towns of over 15,000 inhabitants.

2 It was a fertile country, well watered from the mountains of Lebanon. It was full of trees, orchards, gardens, grain fields, vineyards.

3. It was a business country, full of varied activities, manufactures, fisheries, exports of oil and fruits It had contact with the outer Roman and heathen world.

4. The lake of Galilee was the centre of population and industry. There were nine cities, of over 15,000 inhabitants each, upon its shores. It was like the Thames above London. The waters were covered with a numerous fleet of 4,000 vessels, from ships of war down to fishing boats.

A SABBATH SERVICE AT NAZARETH.—V. 16. *Nazareth, where he had been brought up.* He came to preach now among those who had known him from his youth. His family were in moderate circumstances. He had lived among them for twenty eight years, and had worked with them, and for many of them, as a carpenter. This fact that made it difficult for him to tell them the truth about himself, and for them to receive him as the Messiah. *As his custom was,* all his life long, *he went into the synagogue.* Usually a square, with a platform for preaching at one end, and behind was the ark containing the rolls or books. The reading desk was on a platform in the centre. The women were within a latticed partition. *And stood up for to read,* as was usual when reading from the law.

1. Jesus had the good habit of attending church on the Sabbath.

2. He faithfully performed a trying and difficult duty, that of speaking the truths of religion to his relatives and acquaintances. It was still difficult for them to realize that one with whom they had lived, whom they had seen in ordinary dress, about ordinary duties, without rank, education, or wealth, could be the Messiah. It may be for this reason that Jesus waited so long before he preached in his boyhood's home. He would, for their sakes wait until he had been received by others, and had proved his authority by wonderful works in other places

3 The faithful work Jesus had done as a carpenter, his beautiful character in his youth and early manhood, his spotless reputation, would all have a strong influence in making his friends receive the truth.

THE TEXT.—Vs. 17 19. *And there was delivered unto him the book.* In the form of a roll, or double roll, taken from the sacred chest behind the pulpit. *Of the prophet Esaias.* The Greek form for Isaiah. *And....found the place.* The passage he wanted. *Where it was written.* In Isa. 6 : 1, 2.

THE GOOD NEWS JESUS BROUGHT.

THE AUTHORITY BEHIND THE SERMON.—V18. *The Spirit of the Lord.* Jehovah, the eternal, almighty God. Jesus was wholly dominated and guided by the Holy Spirit. Philip Brooks says that the best part of a sermon is the man behind it. *Because he hath anointed me.* Set apart, divinely appointed.

GOOD NEWS FOR THE POOR—*Preach the gospel.* Good news. *To the poor.* In Scriptural language the poor represents all who are destitute of good necessary to their perfection and happiness, especially those who feel their want. It includes the literally poor in this world's goods, the afflicted, those who are sinners and exposed to eternal death, those who are subject to calamities from which they cannot save themselves. It includes especially the poor in spirit. Jesus brings supplies for ever need; living water for every thirst: heavenly food for every hunger ; help for every trouble, riches of grace, of comfort, of peace, for all poverty.

GOSPEL FOR THE BROKEN-HEARTED.—*To heal the broken-hearted,* overwhelmed with sorrow for their sins, or their losses and sufferings. These Christ came to heal For them he wrought many miracles. His best healing was the revelation of the Father's love, and the leading of the sufferer to faith in God and salvation from sin. And Jesus is doing the same to-day.

1. The gospel multiplies friends, and sympathy, and aid to the sick.

2. It inspires the spirit which builds hospitals, and asylums, and provides every possible means for relieving distress.

3. It cultivates, encourages, and makes possible the true science which is discovering the nature of disease, and the true remedies, skill in nursing and surgery, and the triumphs of modern medical investigation.

4. The gospel conquers disease by giving victory to the soul. (a) God makes all things work together for good to those that love him. (b) He manifests his own especial presence. (c) He gives larger and sweeter spiritual life.

GOSPEL FOR CAPTIVES. — *To preach,* to herald, to proclaim. *Deliverance to the captives.* To all captives, whether in material or in spiritual captivity. Witness what the gospel is doing for prison reforms, for the abolition of slavery and the slave trade. England spent more than $500,000,000 for the liberation of slaves. But especially to the captives of sin and Satan, the slave of evil habits, of intemperance, of fashion, of worldliness, does Jesus sound the trumpet of deliverance. "He breaks the chains of reigning sin."

THE GOSPEL OF LIGHT.—*Recovering of sight to the blind.* There are three kinds of blindness:—

1. Blindness of the body.

2. Mental blindness—ignorance, low ideals.

2. Moral blindness—ignorance of God, of righteousness, of heaven, of the possibilities of the soul, of highest hopes and joys of true life. Jesus came to cure them all.

THE GOSPEL OF LIBERTY.—*To set at liberty them that are bruished.* The wounds and bruises caused by sin, the crushed by heavy and hopeless burdens, the victims of outrage and oppression.

THE YEAR OF JUBILEE HAS COME.—V. 19. *To preach the acceptable year of the Lord.* The year or era in which God has been pleased to bring these blessings to the people. God's chosen opportunity had come. The allusion is, no doubt, to the great year of jubilee, every fiftieth year (Lev. 25: 8 17). This was the great year of the Jews. The Jewish captives were all set free. To those who by reason of poverty had been compelled to sell their homestead, the family landed property was now restored. This was a glorious type of what Jesus does for men. *And he closed the book.* By rolling up the roll. *And....gave it....to the minister.* The attendant. *And sat down.* The habitual position of a Jewish teacher. So that his sitting down was the signal that he was about to speak. *This day is the Scripture fulfilled.* This prophecy was originally spoken to the exiles in Babylon. They were poor, oppressed, broken hearted, away from home, blind to the goodness and promises of God. Then the prophets came with promises and invitations ; visions of hope, of a new kingdom, of a prosperous nation. Now Jesus says, Those prophecies, fulfilled in a measure to your fathers, are now to have their fuller, and more glorious fulfilment. I myself am the Messiah, through whom these promises shall be realized. Believe on me. *And all bare him witness.* Both friend and enemies. Of the facts there could be no doubt. *And wondered at the gracious words.* They were indeed marvellous, "full of grace and truth." Doubtless there were those who believed, though the tide of opinion was against him.

THE DISCUSSION.—Vs. 23-27 *Is not this Joseph's son?* The question with some might be one of wonder and admiration. With others it would contain a sneer at the pretensions of a village carpenter. *Ye will surely say.* Jesus shows that he knows their thoughts. *Physician, heal thyself.* Prove by healing your own sickness that you can heal the disease of others. *Whatsoever we have heard done in Capernaum.* Jesus had only the December before healed a nobleman's son at Capernaum (John 4: 46-54): and this was doubtless one example of many cases. *Do also here in thy country.* Let us see some of your miracles. If you cannot do them here and now, then the stories we have heard are exaggerations or delusions. *No prophet is accepted in his own country.* A general truth, the statement of a common experience. No matter what Jesus should do there, they would not accept him.

Practical. We sometimes think that it would be easier to believe in Christ if we had seen him and heard him, but on the contrary it is easier for us than for the people of Palestine. We have far greater proofs, and centuries of results to aid our faith. *But I tell you of a truth.* Jesus brings two examples, from their own history, of great prophets whom they all revered, acting in precisely the way they had blamed him for doing. They wrought miracles for others in these cases, and not for their own countrymen. *Many widows were in Israel in the days of Elias.* Greek form of Elijah. (See 1 Kings 17 : 1-24 for this story) *Sarepta.* Greek form of Zarephath. On the shore of the Mediterranean, near Sidon. *And many lepers.* (For this story, see 2 Kings 5 : 1-14) Leprosy was then and still is very common in Palestine. *Eliseus.* Greek form of Elisha.

THE REJECTION OF JESUS.—Vs. 28-30 *And all....were filled with wrath.* Truth embitters those whom it does enlighten. They were angry because he would not show them special favor; because of his superior claims, expecting them to accept him as their teacher; because of the implication that God overlooked in his gifts, which he bestowed upon others. Were they in his estimation no better than Gentiles and lepers? This was the climax of all that was intolerable to them. *And rose up.* Broke up the service and rushed forth. *And thrust him.* With violence. They were a furious mob. *Unto the brow of the hill.* The town of Nazareth was built on the side of a mountain, and the cliff overhangs the town as an eyebrow over the eye. *But he passing through the midst, went his way.* He returned once more several months later (Matt. 13 : 54 58) to give them one more opportunity to repent. But they again threw away their blessings.

Practical. Others besides these citizens at Nazareth reject their best friends, and those who proclaim the most precious truth, imagining that to destroy the preacher will destroy the truth he preaches ; as if tearing down the fire bell would put out the fire, or removing the danger signal would save one from destruction.

Reach the Children and Young People.

The Epworth Herald shows how pastors and other Christian workers miss the mark by not seeking more earnestly the conversation of children and young people :

It is an undeniable fact that a vast majority of those who make up the membership of our evangelical churches were converted between the ages of ten and fifteen, and that a distressingly small number are ever reached after they have passed beyond twenty five.

Remembering that fact, is it not clear that most sermons are preached to the wrong people? Nine sermons out of ten are addressed to the mature members of the congregation—people in the forties, fifties, and sixties. Such persons have preconceived opinions, deep prejudices, fixed habits, and are rooted in the love and fellowship of the world. Warnings, invitations, and exhortations have little effect. They have been heard week after week through the years so that they have now become an old story. God's call has been unheeded. The heart is cold. Emotion has been suppressed. The fear of the awful consequences of sin has died out. The chance of making an impression upon such hearers is small—fearfully small.

On the other hand, the children and young people are often overlooked. They have receptive minds. They have impressible hearts. Contact with the world has not chilled them. Long resistance to calls of God has not made them hard and dead. If the same effort were put forth to attract and win these young people as is expended in trying to reach old and hardened sinners, the results would be incomparably greater.

Never mind that educated, critical, middle aged hearer who has at under a thousand sermons untouched and unmoved. His case is almost hopeless. Do not waste your time. Change your aim. Do not shoot so high. Preach to a portion of the congregation which has ears to hear and a heart to feel. Go after the boys and girls. They will hear you gladly if they know your message is specially for them And not only will they hear the message, but will believe its verities and yield themselves to God.

The hope of the church and the world is in the salvation of our boys and girls. The chief business of preacher and teacher is to secure their glorious conversion and their joyful enlistment in the army of the King.

A Significant Speech.

Travelling in a railroad car the other day, we heard two women talking together, evidently about some girl with whom they were both acquainted.

I don't care much for Clara, said one. She seems to me to be selfish and domineering; and then she is so untidy—I do dislike an untidy girl ; there's no excuse for it.

Why, whenever I've seen her, she has been nicely dressed, said the other ; and she has such a good voice—she sang at the club musicale for us, and was very obliging about it. She works in the Girl's League, too, and they think a great deal of her. I've always admired her, myself.

Oh, well, perhaps I oughtn't to have said what I did, replied the first speaker. I may be mistaken. You see, I've seen her only at home.

Their talk went on to other things, but the last sentence struck the hearer's mind : I've seen her only at home. What a story that told, and how common a story it is! How many Claras there are obliging and pleasant in public, whom it is far better not to know within the four walls of home! They come out of the door neatly dressed, smiling, polite, and leave untidy rooms and cross words behind them. They are the domestic prototypes of Dr. Jekyll and Mr. Hyde.

Yet the one place where a lovely, womanly character is most lovely and most womanly is home. If there is any perfume of girlish sweetness, it ought to make the home atmosphere fragrant first, before it floats out to the world beyond. If there is not enough unselfishness and obligingness for both home and society at large, then it ought to be concentrated at home. Clara had not enough to go round, in homely phrase ; and she chose the wrong alternative. How many other girls make the same foolish, mistaken choice, who shall say? It is in every girl's power to make the sweeter and higher choice of being a blessing in the home, whether she be admired abroad or not.

Trifling with Danger.

I was sitting at the table of an Irish merchant in S——a few years ago. He had eight beautiful children. He had his wines and brandy on the table and, of course, asked me to drink, and I had to give my reasons for declining. This gave me an opportunity to put in a little temperance, and while I was making my speech by way of apology, I made this remark : I would like to see the man who could truthfully say, No relative of mine ever fell through intemperance. I saw that this had struck him ; his knife and fork fell from his grasp, and he remained silent for some seconds.

Well, said he at length, I am not that man. My first Sunday-school superintendent was a man of genial spirit and noble mien. He went into the wine trade, and died a drunkard before he was forty. My first class leader, I believe, was a good, intelligent, useful man ; but he, too, yielded to the habit of intemperance, and died a drunkard. My own father suffered through intemperance.

Yes, I exclaimed, and you yourself are parading before your friends and your children the instruments of death which slew your first Sunday-school superintendent. your first class leader, and your father. The very rope with which they were hung you are adjusting to catch your own children. I cannot afford to put my head in such a halter as that.—Selected.

HE DROPS THAT KIND OF A GIRL.—Sam Jones, the evangelist, asks the following pertinent question :

Do you know that boys are more particular who they go with than girls? You may think it is a strange statement, but it is so. A girl will go on the street in open day with a boy that gets drunk, but the minute a boy finds out that a girl drinks he drops her. I wish our girls would be as particular with whom they go as the boys are.—Pennsylvania Herald.

Take time to be thoughtful about the aged Respect gray hairs, even if they crown the head of a beggar.

A PHYSICIAN is not always at hand. Guard yourself against sudden coughs and colds by keeping a bottle of Pain-Killer in the house. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 10c.

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