

The Sunday-School.

FIRST QUARTER,
LESSON IV.—Jan. 24.

JESUS REJECTED AT NAZARETH.

Luke 4: 16-30.

THE LESSON includes a brief glance at the Judean ministry (not recorded in the synoptic Gospels, but in John 1), the entrance upon the Galilean ministry (Matt. 4: 12-17, Luke 4: 14, 15), and the story of Jesus at Nazareth given in the lesson.

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, a year and three months after the last lesson.

Place.—Nazareth, in Galilee.

Jesus.—31 years old.

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

Disciples.—Jesus now had five or six disciples who followed him 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.

Place in the Life of Christ.—At the beginning of the great Galilean ministry, early in the second year of Christ's public ministry.

SUBJECT: A GOSPEL SERMON BY JESUS, AND ITS SEQUEL.

THE PREACHER.—V. 16. A man who had been brought up in Nazareth from the time he was two or three years old, and was a familiar figure in the town. Of a good, but not prominent family, a carpenter and cabinet-maker.

THE PLACE.—*In Galilee.* At the close of his year in Judea Jesus began his great work in Galilee, the most fertile and populous portion of Palestine.

IN NAZARETH.—After a few weeks in Galilee, Jesus came to Nazareth.

IN THE SYNAGOGUE.—*And as his custom was.* All his life Jesus regularly attended the Jewish church. *He went into the synagogue.* The synagogue took the place of our modern church, usually a square room, with a platform and pulpit for preaching at one end, behind which was the ark containing the rolls or books. The women were within a latticed partition. *On the Sabbath day,* showing how Jesus kept the Sabbath.

THE TEXT.—*And stood up for to read.* Any prominent person, with a message, was invited to speak. Jesus had, doubtless, been invited to conduct the services. *There was delivered unto him (brought by the attendant from the case where the rolls were kept) the book (or roll) of the prophet Esaias, Isaiah.* In Hebrew. The Bible was divided into quite a number of rolls. *He found the place.* He selected it as the one most fitting for his purpose. *Where it was written (Isa. 61: 1, 2). The Spirit of the Lord is upon me.* Jesus was wholly dominated by the Holy Spirit. *Because he hath anointed me.* Set apart, divinely appointed.

JESUS BRINGS GOOD NEWS. *To preach the gospel,* the good tidings, good news. *To the poor,* all who are destitute. The poor of this world's goods. The gospel has done more than all other agencies to better the condition of the poor. The gospel is the cure of selfishness

that oppresses the poor, and of the sins and vices which are the source of most of the abject poverty. The spiritually poor, poor in virtue, in true life, in comfort, in character. Especially the poor in spirit (Matt. 5: 3; 11: 28). Jesus brings supplies for every need; living water for every thirst; heavenly food for every hunger; help for every trouble. *To heal the brokenhearted,* with sorrow for their sins, or their sufferings. These Christ came to heal. He cared for and sympathized with them in bodily sufferings, and led them to higher things. He is doing the same today.

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

2. It inspires the spirit which provides every means for relieving distress, especially of the poor and friendless.

3. The gospel gives victory to the soul. God makes all things work together for good to those who love him.

To preach, to proclaim to all. *Deliverance to the captives.* Compare Isa. 42: 7. The captives of sin and Satan, the slaves of intemperance, of passion, of vice, of worldliness, of fashion.

Recovering of sight to the blind. Ignorance of God, of righteousness, of highest hopes and joys of true life.

To set at liberty them that are bruised. It is freedom from the chains and bondage of sin, which hold back the soul from doing right.

To preach the acceptable year of the Lord. God's chosen opportunity had come. The allusion, no doubt, to the great year of jubilee, every fiftieth year (Lev. 25: 8-17). 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 (except houses in walled towns), no matter how often nor for what cause it had been alienated. This was a glorious type of what Jesus does for men, giving rest and liberty, and restoring all that the soul was created to be and to enjoy. *And he closed the book.* By rolling up the roll. *And . . . gave it . . . to the minister.* The attendant. *And sat down.* The position of a Jewish teacher, the signal that he was about to speak. *This day is the scripture fulfilled.* This prophecy was originally spoken to the exiles in Babylon. 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.

HOW THE SERMON WAS RECEIVED.—Vs. 22-30. *All bare . . . witness.* There was a general agreement as to the gracious words of Jesus. His application of the Scriptures was comforting. But some felt the difficulty of believing that Jesus was the Messiah, and inquired, *Is not this Joseph's son?* It seemed absurd that a man, without rank, without wealth, could be the glorious King, the Prince of Peace, who should be the Deliverer of the Jews, and the Renovator of the world. *Ye will surely say.* For he saw the taunt in their hearts. *Physician, heal thyself.* Show in your own person the powers you say belong to the Messiah, by working such miracles as we have heard done in Capernaum. This Jesus refused. Why? Because of their unbelief. For in that state of mind miracles would be to them mere wonders, producing no spiritual blessings in them, and ineffective to con-

vince them that he was the Messiah. *And he said, no prophet is accepted in his own country.* A general truth. No matter what Jesus should do there, they would not accept him.

The Jews proceeded to treat Jesus just as the Israelites had treated the prophets of olden time. *And all they in the synagogue . . . were filled with wrath.* The speaker was no longer interrupted by a murmur of disapprobation, but by a roar of wrath. *And rose up breaking up the service.* *And thrust him with violence.* *Unto the brow of the hill.* A perpendicular wall of rock from forty to fifty feet high. *Might cast him down headlong.* *But he passing through the midst of them.* Some think this was miraculous. Others think it was not, but that he passed through the group of infuriated people with a majesty which overawed them. In either case the divinity within Jesus shone forth.

THE HEART OF THE LESSON.

The gospel comes to us with all its blessings and invites us to accept of Jesus as our King, and his righteousness as our rule of life. All that he has promised will he fulfil to us and to every one who will receive him. The question for us to decide is what we will do with Jesus and his gospel. Will we accept him, and his yoke which is easy, and find rest and peace.



"NOT INTERESTED."

It was only a day or two after I had read with interest an article in *The Sunday School Times* in regard to the duty of a teacher to his class apart from the regular teaching of the lesson, that a dear young friend called to see me. In the course of our conversation she said that she had not been to Sunday school once all summer, and that she had about decided not to go again.

"Why, you certainly have an excellent teacher," I said, surprised at the manner and tone of my girl friend.

"Yes, she teaches and explains the lesson all right, but—but— Well, I have been a member of Miss D——'s class for six years. She has never once called at my home in all that time. When I have been ill, or for other reasons have not been to Sunday school for several Sundays, she has never written a note or given any sign whatever that she has missed me. And she has never seen mother. Carrie S—— isn't going any more either, for the very same reasons. Other teachers invite their classes to their homes occasionally, but we have never been asked to Miss D——'s home. She simply doesn't take any interest in us outside of a couple of hours on Sunday."

This rather impetuous outburst scarcely needs any comment. The teacher of this class is one of the prominent young women in the church. She is always to be found in her place in Sunday school, rain or shine, and would doubtless be surprised if it were even hinted that she is not doing her full duty. But is she?—S. C., *New Jersey.*



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It is important to wait the moment of God to correct others. We may see real faults, but the person may not be in a state to profit by being told his faults. It is not wise to give more than one can receive. This is what I call preceding the light—the light shines so far in advance of the person that it does not benefit him. Our Lord said to his apostles, "I have many things to say to you, but you cannot bear them now."
—Madame Guyon.

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Protestant Christianity, the foundation of our laws, is at the same time the means of their preservation. — Daniel Webster.

Pains, Like the Poor, are Always with Us.—That portion of man's life which is not made up of pleasure is largely composed of pain, and to be free from pain is a pleasure. Simple remedies are always the best in treating bodily pain, and a safe, sure and simple remedy is Dr. Thomas' Electric Oil. You cannot do wrong in giving it a trial when required.

I had a very sore foot through having a nail run in it, and was unable to walk. I started applying Haygard's Yellow Oil, and in a short time the soreness was gone, and I was soon able to walk again.—David McLellan, Pelee Island North, Ont.

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