

into Galilee after the imprisonment of John.—Matt. 4: 12; Mark 1: 14; Luke 4: 14; John 4: 1-3; His discourse with the woman of Samaria.—John 4: 4-42. His return to Cana, and the healing of the Nobleman's son at Capernaum.—John 4: 46.

This will account for the fame that had preceded Jesus to the little village of His boyhood and youth, and for the jealousy they evidently felt at His not beginning His miracles there.

"The word 'synagogue' is a Greek one, meaning assembly and is almost identical with the Latin 'congregation.' Like our word 'church,' it originally designated the assembly of worshippers, but in course of time was applied to the building in which they met.—John 9: 22; Acts 19: 2. Synagogues probably originated during the captivity, when the Temple worship was suspended. Subsequently they arose in all directions, and had a great influence in fostering the religious life of the nation. The ruler of the synagogue was the chief local Rabbi, as Jairus at Capernaum, Luke 8: 14, and Crispus at Corinth, Acts 18: 8. The word *metanios*, v. 20, means a convert, and refers to the *Chazan*, a kind of clerk or verger. This functionary was often also the local schoolmaster.

The service consisted of prayers read by the ruler, the people standing.—Mark 11: 25; Luke 18: 11—and responding 'Amen,' singing the Psalms; reading of the law first, and then of the prophets; and finally the '*deutab*' or 'word of exhortation.' Any one could read the Books of the Prophets. The reader always stood, the preacher sat.—Matt. 5: 1; Mark 4: 1.

The synagogue was also used as a court of justice, Luke 12: 11, and even as a place of punishment, Matt. 10: 17; Mark 13: 9.—*Stack*.

The opening and the closing of the book referred to in our lesson mean the unrolling and rolling up again, after it had been read of the roll. An ancient book may be described by supposing a sheet of vellum or skins sewed together, similar to a window curtain, with a roller at each end with handles, so that it could be rolled together from both ends, or rolled from one end to the other; this the reader placed before him on a desk, as we have our large Bibles on the pulpit. The word *rotulus* means a roll. It is supposed that the passage our Lord read was the portion for that day.

The 'brow of the hill,' from which they sought to cast him, is pointed out by monkish tradition as a steep hill about two miles from the village, but this is evidently a mistake. Just above the town is a cliff, forty feet high, and which at one time was higher, but through the filling up of the ground below with debris and the breaking away of the soft stone above has been greatly reduced in height. Part of the village was probably built on this, and most likely also the synagogue. There are also other cliffs near at hand, from which if a person were cast he would almost certainly be killed.

The exact method of our Lord's escape from the crowd is uncertain. He may have made Himself invisible, or made them powerless by a *deutab* such as that in Gethsemane. John 18: 6. *Stack*.

The copy of the Bible from which our Saviour read was the Septuagint or Greek translation from the Hebrew made at Alexandria in Egypt by seventy Jewish scholars, and compiled by B. C., which accounts for the different phraseology in the quotations from our present version.

IN THE CLASS.

Our lesson falls naturally into the following divisions: 1st. Jesus in the Synagogue of His own town, v. 16; 2nd. The gracious news He has to tell, v. 17-22; 3rd. The claim He makes concerning Himself, v. 22-27; 4th. His rejection by His own people, v. 28-29; 5th. His disappearance from among them, v. 30.

JESUS IN THE SYNAGOGUE.

What emotions must have filled His heart as for

the first time after entering upon His public ministry, for the first time since coming out from the obscurity in which He had been for thirty years. He stands in the synagogue where as a little Jewish boy He had worshipped, and before the men and women who had known Him from infancy, and the young men and maidens with whom He had gone to school, to declare Himself the MESSIAH, the long looked for—the promised Redeemer, and to demand their faith in Him. And with what mingled feelings of eury, and criticism and unbelief that congregation must have looked upon Him whom they knew so well who had worked for them and with them, whom they called the carpenter's son, and the carpenter, and of whom they had lately heard such strange things. They had heard of wonderful things He had done in other places—would He do anything better *there*?

The opening prayers are over—the first lesson has been read—and now Jesus "as His custom was," not simply to attend the services, but to take part in them, stood up to read the second lesson, and to sing the great roll from the *Chazan's* hand. He opens it at Isa. 61: 1-2, and reads a prophecy over 700 years old.

THE GRACIOUS NEWS HE HAS TO TELL.

The Spirit of the Lord is upon me, referring to the fact that He had been publicly consecrated to His work by the Holy Spirit descending on Him at His baptism, and that the Spirit of God had been imparted to Him without measure to endow Him for His great office.—*Barnes*.

Kath anointed me, referring to the ceremony by which priests, prophets and kings were appointed to their office.—Ex. 28: 44; 1 Kings 19: 16; Sam. 10: 1. To preach the gospel—to proclaim good tidings. To the poor—They are poor whatever else they may possess who have needs unsatisfied, sorrows uncomforted, and sins unforgotten.—*Peloubet*, Rev. 3: 17-18.

Given hearted—on account of sin. Captivities—bound in the chains of sin, or social prisoners. Sight to the blind—lost on account of sin. The acceptable year of the Lord—a jubilee year when all debts should be cancelled, every inheritance restored, and every servant set free. What blessed news! And then as He began to say to them that that day that prophecy given over 700 years before was fulfilled, they wondered at His gracious words, and at the gracious way in which He uttered them, for "never man spake like this man."

This is the first recorded sermon of our Lord. How full of grace and mercy! And now as *then* is the acceptable year of the Lord. Not yet is it the 'day of vengeance of our God,' but how soon that may be, who can tell?

THE CLAIM HE MAKES CONCERNING HIMSELF.

Up to this point they are pleased, delighted, but when He begins to tell them that *He* is the one by whom these blessings are to come, then they begin to doubt and question in their minds: *He the Good Physician? He the promised Messiah? and they the ones who need these blessings? Physician heal thyself—do for your own people—in your own town the healing of the sick that you have done for others. If you have power let your own countrymen have the first benefit. No prophet is accepted in his own country.* He then is a prophet! claims to be such. *Elias*—Greek form for Elijah. *Eliaseus*—Greek for Elisha.

HIS REJECTION BY HIS OWN PEOPLE.

What then? Were they in *His* estimation (and He but the 'Carpenter') no better than Gentiles and lepers? This was the climax of all that was intolerable to them, as coming from a townsman whom they wished to rank among themselves. And at these words their long suppressed fury burst into a flame. The speaker was no longer

interrupted by a murmur of disapprobation, but by a roar of wrath.—*Farrar*.

They were not prepared to receive Him—Jesus saw that. Others should have the blessings. This enraged them, and so they determine to *destroy* Him. What a Sabbath day's work!

HIS DISAPPEARANCE FROM AMONG THEM.

But though murder is in their hearts they are not able to carry out their wicked resolve. Jesus, who could speak so graciously and gently, has Divine power, and He *restrains* them by a power they know not, and passes away, probably vanishes from their gaze. They demanded a miracle; they have seen one, but it has *separated* them from their Saviour, perhaps never more to see or hear Him again.

Like the people of Nazareth, we have, in Christian home, and Sabbath-school and Sanctuary privileges, known Jesus from our childhood. Shall we like the Nazarenes reject Him and cast Him out when He demands our faith? or will we receive Him?

Religious Intelligence.

DENOMINATIONAL

ONTARIO AND QUEBEC.

Baptisms reported during the month: Arkona, 5; Barrie, 4; Brockville, 20; Campbellford, 1; Doe Lake, 5; Dundas, 3; Durham, 17; Farnersville, 5; Gilmorris, 2; Hanover, 3; Highgate, 1; Howick, 7; Kinmount, 5; Medonte, 1; Midland, 1; McGillivray, 1; Montreal, 3; Catherine st., 1, Olivet, 5; Orillia, 1; Otterville, 3; Paris, 4; Petrolia, 2; Potton, Que., 4; Sherbrooke, 1; Smith, 5; Springfield, 2; St. Thomas, First, 8; Toronto, *Alexander st.*, 4. *College st.*, 7; *Yarvis st.*, 7; *Parliament st.*, 14; Hartford, 9; Eugenia, 8; Round Plains, 12; Watford, 40.

Ministers Ordained.—Rev. D. P. McPHEESON was ordained at *Dresden* on the 8th of May, and will supply during the summer there. Rev. G. B. DAVIS was ordained as pastor of the 1st and 2nd Onondaga churches on the 30th of May. Rev. D. A. MCGREGOR was ordained as pastor of the *Whitby* churches on the 6th inst. Rev. D. D. BURCH was ordained at *Leamington* on the 4th inst. Rev. GEO. EVERTON was ordained at *Harrow* on the 5th inst.

Pastoral Changes.—Rev. J. T. DOWLING has resigned the charge of the Uxbridge church, and accepted a call from the church in *Striving*. Rev. R. M. CUNNINGHAM has resigned the Petrolia Church and accepted a call from *Beachville*. Rev. WM. MURDIN, late of Strathallan, has become pastor of the *Second Lobo* church. His address is Fernhill, Ont. Rev. G. L. OLIVER has resigned the care of the church in *Pembroke*, Ont. Rev. THOMAS BALDWIN has moved from Galt to St. Thomas, his former home, and is supplying the pulpit for the church in *Tilsbury*. Rev. J. HIGGINS has accepted a call to the pastorate of the church in *Adia Craig*. K. D. McDEARMID, late pastor of the church in *Fondouville*, has been excluded from that church and deposed from the Christian ministry for gross immorality.

Churches Recognized.—On the 30th of April the body of baptized believers calling themselves the *Third Daystar Church*, with a membership of 20 persons. On the 15th of May the church in *Bismarck*, with 46 members. On the 24th of May the church in *Watford*, with 10 members.

Miscellaneous.—The *Parliament St. Church*, Toronto, at its annual meeting on the 9th of May, reported very gratifying progress, both in the main interest in Parliament street and in all the three mission stations, which this vigor-