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Sabbath School.

BIBLE LESSONS. First Quarter. STUDIES IN LUKE'S GOSPEL. Lesson IX. March 2. Luke 4:16-32.

JESUS AT NAZARETH. GOLDEN TEXT. "He came unto His own, and His own received Him not."—John 1:11. EXPLANATORY.

I. JESUS IN THE SYNAGOGUE AMONG HIS FRIENDS AND ACQUAINTANCES.—And He came to Nazareth: from some other part of Galilee (ver. 23.) Where He had been brought up. He came to preach now among those who had known Him from His youth up. He had lived among them for twenty-eight years, and they worked with them, and for many of them, as a carpenter. His handwork was doubtless in many of their homes. And as His custom was. From His youth up, in this very synagogue; and all through His ministry. He went into the synagogues, a synagogue is a congregation, a gathering together, and hence a place of assembling was in the form of a common modern church, nearly square. The services consist of prayers in the form of a liturgy, with responses by the people, standing; singing of psalms; the reading of the Law and the prophets, followed by an address, the service closing with a short prayer. And stood up for to read. The reading was always done standing. Jesus went up into the reading desk and stood waiting for the roll.

II. JESUS' FIRST SERMON IN NAZARETH.—His Text. 17. And there was delivered unto Him (by the attendant) the book in the form of a roll, or double roll, taken from the sacred chest behind the pulpit. The congregation stood during the reading. Of the prophet Isaiah; the Greek for Isaiah. The roll probably contained that book alone. And from the place; not necessarily any appointed lesson, but the passage He wanted. Where it was written. In Isa. 61:1, 2. The quotation follows somewhat closely the Greek translation (the Septuagint) then in common use, except that it adds "to set at liberty them that are bruised," either from the Hebrew, or from Isa. 58:6. HIS SUBJECT.—HIMSELF AS THE MESSIAH AND SAVIOUR.—This was the subject of His sermon here, and it was His grand theme on all occasions. He constantly projected Himself in all His utterances. On no less than thirty different occasions did Christ represent the happiness of man depending on faith in Him as a living personality. Now, this must be our theme.

(I) THE PREACHER WAS FULL OF THE SPIRIT. 18. The Spirit of the Lord was upon me, that I should preach to the poor, under the influence and guidance of the Holy Spirit (see John 3:34). His message was—

(II.) GOOD NEWS TO THE POOR. Because He hath anointed me: set me apart, divinely appointed me, as kings were set apart to their office by anointing. It includes also the endowment of the person anointed with the gifts and abilities fitted for His work (Heb. 1:9). To preach the gospel (one word in the Greek); to make known the good news. To the poor.—"In Scriptural language the poor represent all who are destitute of good necessary to their perfection and happiness, especially those who feel their want and are disconsolate. The gospel principles are such that if they were obeyed by all, there would be no sinner poor. They diffuse wealth and comfort, so that even now, imperfect as the Gospel is lived, these poor have vastly better times in gospel lands than anywhere else.

(III.) HELP FOR THE BROKEN-HEARTED. He hath anointed me to heal the brokenhearted. To give comfort to those who are overwhelmed with sorrow. Christ heals them by His own love, and revealing His Father's love; by His immortal life, for which sorrow prepares us; by the promise that all things shall work together for good to those that love Him.

(IV.) FREEDOM FOR THOSE IN BONDAGE. To preach to sound as with a trumpet (not the same word as the first "preach" in this verse). There is an illusion for the custom that on the first day of the year of jubilee, the priests went all through the land announcing with the sound of trumpets the blessings brought by the opening year. Deliverance to the captive; to all captives, whether in material or spiritual captivity. Witness that the gospel is doing for prison reform, for the abolition of slavery and the slave trade, for the Indian races. But especially to the captives of sin and Satan, the slaves of evil habits, of intemperance, of fashion, of worldliness, does Jesus sound the trumpet of deliverance.

(V.) VISION TO THE BLIND. Recovery of sight to the blind. There are three kinds of blindness: (1) Blindness of the body,—an example of the darkness of sorrow and trouble abounding in the world. (2) Mental blindness,—ignorance, low ideals, narrow outlook, failure to know what is wisest and best for this life. (3) 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.

(VI.) COMFORT TO THE SORROWING. To set at naught them that are bruised (Isa. 55:6); to deliver from their sad estate "the bruised"; the oppressed, those crushed under sin, the wounded in spirit, the sufferers from a guilty conscience, smitten by calamity.

(VII.) NOW IS THE ACCEPTED TIME. 19. To preach (read the story as the record "preach" in ver. 8) the acceptable year of the Lord. The year or era in which God has been pleased, for the best of reasons, to bring these blessings to the people. God's chosen opportunity had come.

20. And He closed the book; or rolled up the roll. And gave it to the minister, the attendant, who would put the roll back into its place. And sat down. It was the custom to stand while reading, but to sit when preaching, so this His sitting down did not indicate that He was through. But that He was about to speak, hence the eyes of all were fastened on Him, with intense interest and desire to know what He would say upon the text. He had just read.

21. This day is the Scripture fulfilled in your ears. Then followed the applica-

tion of the passage from Isaiah, in a discourse of some length, which is not given here.

22. And all bare Him witness: by the expression of the countenance; by the attitude of listening, perhaps by favoring words, and, doubtless, afterwards in conversation about the marvellous preacher. And wondered at the gracious words: gracious both in what was said, and in the manner of saying it.

III. JESUS REJECTED AND PERSECUTED. 23. And they said (led off by the leaders), Is not this Joseph's son? That is, How can it be possible that the son of this obscure family, a carpenter who has made furniture for our houses; man brought up in a common way, without education, without rank, without wealth or office; that He should be the great Messiah, the King of the Jews?

24. And He said unto them, Ye will surely say: rather "ye will wholly say," "ye will not say," rather than "ye will not say"; Greek proverbial, parable, denoting any kind of figurative discourse; whether a complete narrative, or a short sentence couched in an image, like proverbs. Physician, heal Thyself. The application which follows shows that this furniture for your houses; man brought up in a common way, without education, without rank, without wealth or office; that He should be the great Messiah, the King of the Jews?

25. But I tell you of a truth. Jesus now 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 worked miracles for others in these cases, and not for their own countrymen.

26. And they were filled with wrath. "Truth embitters those whom it does not enlighten." 29. And they rose up and broke up the service irreverently and rushed forth. And thrust Him: with violence. Unto the brow of the hill. Nazareth spreads itself out upon the eastern face of a mountain, where there is a perpendicular wall of rock from 40 to 50 feet high.

30. But He, passing through the midst of them. Alford thinks this was miraculous. Many others think it was not, but that, as Godet says, "he passed through the group of these infuriated people with a majesty which overawed them." What He returned once more several months later (Matt. 13:54-58) to give them one more opportunity to repent. But they then, as now, madly threw away their blessings, and, like angry, trampled the divine pearls under their feet.

IV. JESUS MAKES CAPERNAUM HIS HOME. 13. And came down to Capernaum. The name signifies town of Nathan, or town of consolation. It was situated on the north-west shore of the Sea of Galilee, and it was then a flourishing city, "the most important town of the northern district of the lake country." Here Jesus made His home during the rest of His Galilean ministry. And taught them on the Sabbath days (day in Rev. Ver.) He was probably here only that one Sabbath before He went forth on a preaching tour as related in ver. 43.

32. And they were astonished at His doctrine: rather than His word. Both ideas are included. We, too, can speak with authority (1) of the divine word; (2) with the authority of experience; (3) with the authority of truth; (4) with the authority of the abiding presence of the Holy Spirit.

A Favorable Verdict.

Mr. J. S. George, Tottenham, Ont., writes: I have been troubled with catarrh for five years. Seeing Nasal Balm advertised I procured a bottle, and although I have only used part of it, I do not hesitate to pronounce it the best remedy in the world for catarrh. It is one of the best, unaltered, in its original relief, stops the droppings from head into throat, and removes all the symptoms of catarrh and cold in the head. In fact if the directions are faithfully followed nothing but a sure and permanent cure can be the result.

A Russian General Describes the Russian Soldier.

Sincere and unaffected love for his monarch, profound religious piety intimately united with the idea of the Tear and of the fatherland, attachment to the fatherland, unlimited confidence in his chiefs, very strong esprit de corps, and a faculty of enduring gaily and naturally the greatest privations—such are the most marked characteristics of the Russian soldier. To these traits must be added remarkable bravery and a rare contempt, death in its many guises, indifference to pain, and a gentle and kind-hearted disposition. The Russian soldier is distinguished by a good-humor that never abandons him even in the most difficult moments, by his brotherly understanding with his comrades, and by his gay and contented way of doing all the devoirs of fate. Obedience is so deeply rooted in the mind of the Russian soldier that during my thirty years' experience of the army I do not remember to have witnessed one single case of insubordination, either in times of peace or in times of war.

The Russian soldier dies at his post. I have seen him in winter on sentry duty on the heights of Shipka die standing, surrounded with snow, and transformed literally into a statue of ice; I have seen him die on the march, striding over the sandy desert, and yielding up his last breath with his last step; I have seen him die of his wounds on the battle-field or in the hospital, at a distance of three thousand miles from his native village—and in these supreme moments I have always found the Russian soldier sublime.

Although a child of the plain, where his eyes rarely descends the modest hill, we see him boldly scale the steepest summits of the Caucasus, and climb the rocks and glaciers of the Thian-Shan, fighting all the time. He feels at home everywhere, whether in the steppes of the fatherland, in the tundras of Siberia, or the mountains and deserts of Central Asia. He has exceptional faculty of putting himself at his ease wherever he may be, even in places where others would die of hunger and thirst.

I have seen the Russian soldier at home in time of peace, or during traces in the enemy's country, rocking the peasant's child in the village where he was stationed; I have seen bivouacking in the desert, with his tongue parched and burning, receive his ration of a quarter of a litre of salt-water; I have seen him in heat and in cold, in hunger and in thirst, in peace and in war—and I have always found in him the same desire to oblige, the same abnegation of self for the sake of the safety and the good of others. These special characteristics of the Russian soldier—his self-denial, his simple and natural self-sacrifice—give him peculiar powers as a warrior.—Harper's Magazine.

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St. Andrews, N. B., 4th Oct. 1889. Messrs. Row's Bros. & Co.— Being very much reduced by sickness and almost given up for a dead man, I commenced taking your PUTNER'S EMULSION. After taking it a very short time, my health began to improve, and the longer I used it, the better my health became. After being laid aside for nearly a year, I last summer performed the hardest summer's work I ever did, having often to go with only one meal a day. I attribute the saving of my life to PUTNER'S EMULSION. EMERY E. MURPHY, Livery Stable Keeper.

C. C. RICHARDS & Co. Dear Sirs.—I took a severe cold in February last which settled in my back and kidneys, causing excruciating pain. After using several other preparations, and being without sleep for nights through intense aching, I tried your MINARD'S LIMEIT. After the first application I was so much relieved that I fell into a deep sleep and complete recovery shortly followed. JOHN S. McLEOD, Lawrencetown.

Old Lady—"Only think, one missionary for 10,000 cannibals!" Young Lady—"Mercy, they must have terribly light appetites or be awful big missionaries."

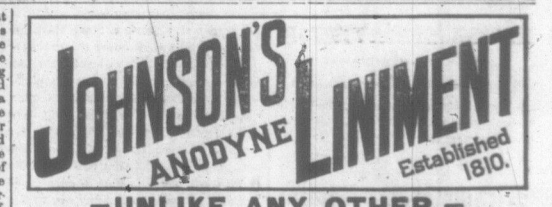
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The undersigned hereby give notice and certify that a certain Limited Partnership under the laws of the Province of New Brunswick, conducted under the firm name of "W. C. PITFIELD & Co.", for the buying and selling of wholesale of dry goods and other merchandise, and generally a wholesale dry goods and general jobbing and commission business, which, by the certificate of Limited Partnership registered in the office of the Registrar of the Province of New Brunswick, on the 22nd day of March, A. D. 1899, and terminated the 31st day of March, A. D. 1899, and was dissolved by the mutual consent of the said W. C. PITFIELD and SAMUEL HAYWARD, on the 31st day of March, A. D. 1899.

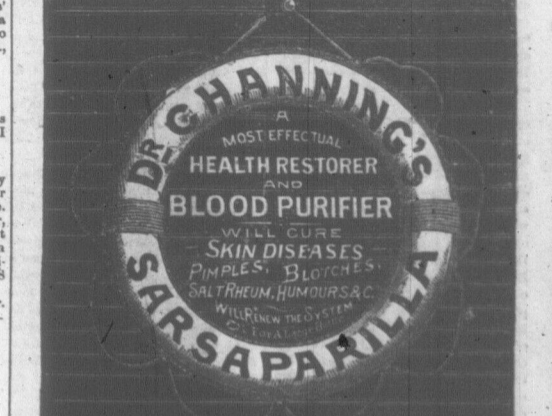
Be it remembered that WARD C. PITFIELD and SAMUEL HAYWARD, parties to the said partnership, and personally came and appeared at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, on the 31st day of March, A. D. 1899, and acknowledged the said partnership and the said SAMUEL HAYWARD that he signed the said partnership at the said City of Saint John.

The undersigned, desirous of forming a Limited Partnership under the Laws of the Province of New Brunswick, hereby certify: 1. That the name of firm under which such partnership is to be conducted is "W. C. PITFIELD & Co."; 2. That the general nature of the business intended to be transacted by such partnership is the buying and selling of wholesale of dry goods and other merchandise, and generally a wholesale dry goods and general jobbing and commission business; 3. That the names of all the general and special partners interested in said partnership are as follows: WARD C. PITFIELD, who resides at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, in the County of Kings and Province of New Brunswick, and SAMUEL HAYWARD, who resides at the Parish of Hampton, in the County of Kings and Province of New Brunswick, and the said SAMUEL HAYWARD that he signed the said partnership at the said City of Saint John.

Be it remembered that on this twenty-seventh day of December, A. D. 1898, at the City of Saint John, in the County of Saint John and Province of New Brunswick, personally came and appeared WARD C. PITFIELD and SAMUEL HAYWARD, parties to the said partnership, and personally came and appeared WARD C. PITFIELD and SAMUEL HAYWARD, parties to the said partnership, and personally came and appeared WARD C. PITFIELD and SAMUEL HAYWARD, parties to the said partnership, and personally came and appeared WARD C. PITFIELD and SAMUEL HAYWARD, parties to the said partnership.



UNLIKE ANY OTHER.— Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Hoarseness, Coughs, Whooping Cough, Catarrh, Indigestion, Cholera, Morbida, Diarrhoea, Neuritis, Tooth-ache, Nervous Headache, Neuralgia, Lame Back, Sprains in Limbs, Stiff Joints and Stitches. It is marvellous how many different complaints it will cure. Its strong point lies in the fact that it does not irritate. Retail price by mail, 50 cts. 4 bottles, \$2.00. Extensive and ready supply in every part of the world. ORIGINATED BY AN OLD FAMILY PHYSICIAN. All who buy direct from us, and require it, shall receive a certificate that the money shall be refunded, not satisfied. Retail price by mail, 50 cts. 4 bottles, \$2.00. Extensive and ready supply in every part of the world. GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.



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