

cities received most heartless treatment. There were no hospitals, no almshouses; gifts to the poor were even held to be of questionable virtue. Rome had a population one half of whom were slaves, some in a modified form of bondage, but others were subjects of caprice. Flaminius ordered a slave killed to gratify a guest's curiosity; another fed his fish on the flesh of slaves killed for the purpose; Augustus crucified a slave for eating his favorite quail; old and infirm slaves were exposed to perish on an island of the Tiber. Slaves were chained as porters to doors. Roman ladies would tear the faces of their slaves; masters sometimes sold them for gladiators, or to combat with wild beasts. Lecky's *History of European Morals* abounds in descriptions of the cruelest customs of the Romans, and it is little cause of surprise that the people (verse 22) wondered at the gracious words which proceeded out of his (Christ's) mouth.

The Teachers' Meeting.

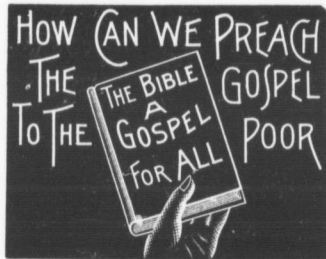
Draw outline map of Palestine, and trace Christ's probable journeys from the date of his temptation to this visit to Nazareth. Draw from the class all the facts known concerning the first year of Christ's public ministry. Five notable incidents are given in the first four chapters of St. John.... Trace the geographical relation of Capernaum to Nazareth, and Jesus's connection with both towns.... His probable companion on this occasion.... Make a careful study of the ancient synagogue—the contained ark, the sacred rolls, the congregation facing the holy temple, the lattice work, descriptions of its ministers and its services. Word-picture of this scene: The reaction of sentiment of the villagers on Jesus's return after a year's absence. Give causes for their disposition to reject him now.... Christ as a preacher: (1) His sermon was based on the Bible; (2) Eloquent and gracious; (3) Pointed and personal; (4) Full of sympathy and hope; (5) Aggressive against evil; (6) Plainly indicated the universal scope of his mission.... The consequences of this sermon: (1) Jesus is cast out of the synagogue; (2) Probably his family was compelled to remove from the town; (3) Nazareth is registered in opposition to the Lord's mission; (4) Christ's miracle-working power is limited by their skepticism; (5) The truth, a blessing which illuminated all that was real in those days, is forever shut out of Nazareth.... Personal application. Where is Christ preaching such sermons now? Where are such congregations as this of Nazareth to-day to be found? Who are rejecting Jesus as the Nazarenes rejected him?

References.

FREEMAN. (With connecting verses.) Ver. 4: Bread resembling stones, 647. Ver. 9: The pinnacle of the temple, 635. Ver. 16: Public Scripture reading, 755. Ver. 17: Parchment rolls, 511; books

of prophecy, 756. Ver. 20: The *chazan*, or "minister;" posture of teachers, 757. Ver. 44: The synagogue, 636.

Blackboard.



A MESSAGE OF MERCY.

THE GOSPEL OF THE LORD.

HEALING, DELIVERANCE, SIGHT, LIBERTY, FOR BROKEN-HEARTED, LIND, RUINED.

PROCLAIMING

JOY TO ALL THE WORLD.

A PREACHER OF POWER.

THE SON OF MAN.

ANointed WITH THE POWER. PROMISES. ANNOUNCING THE POWER. PROMISES.

"All wondered at the gracious words."

GO THOU

PRAY FOR POWER. PROCLAIM THE ROMISES.

"Grace and truth came by Jesus Christ."

By Way of Illustration.

Verses 16, 17, 20, 22. *Attentive listeners.* The legends of early Christianity tell us that night and day, where Jesus moved and Jesus slept, the cloud of light shone round about him. And so it was; but that light was no visible Shekinah; it was the beauty of holiness; it was the peace of God.—*Farrar.*