

2. **With Power.** "What wisdom," v. 2.
"Wondered at the gracious words," Luke 4. 22.
"Never man spake like this man," John 7. 46.
3. **Of the People.** "The carpenter," v. 3.
"A prophet from the midst of thee," Deut. 18. 15.
"Made like unto his brethren," Heb. 2. 17.
4. **Rejected.** "Offended at him," v. 3.
"His own received him not," John 1. 11.
"He is despised and rejected," Isa. 53. 3.

II. HIS PREACHERS.

1. **Sent.** "Began to send them forth," v. 7.
"My Father hath sent . . . send I," John 20. 21.
"How shall they preach except . . . sent?" Rom. 10; 15.
2. **Endowed.** "Gave them power," v. 7.
"All power is given unto me," Matt. 28. 18.
"Ye shall receive power," Acts 1. 8.
3. **Trustful.** "Take nothing," v. 8.
"Who goeth . . . at his own charges?" 1 Cor. 9. 7.
"My God shall supply all your need," Phil. 4. 19.
4. **Faithful.** "Shake off the dust," v. 11.
"Reprove, rebuke, exhort," 2 Tim. 4. 2.
"Warning every man," Col. 1. 28.

THOUGHTS FOR YOUNG PEOPLE.

The Preaching of the Gospel.

1. The Saviour gives to his preachers the example of preaching the Gospel to those nearest to themselves, v. 1.
2. The preaching of the Gospel should not be in human wisdom, but in demonstration of the Spirit, v. 3.
3. The preaching of the Gospel is not always successful with those who enjoy the highest privileges, vs. 3, 4.
4. The preaching of the Gospel finds its greatest obstacle in the unbelief of those who hear it, v. 5.
5. The preaching of the Gospel requires men of self-sacrificing and trustful character, v. 8.
6. The preaching of the Gospel aims directly toward reaching the people, v. 10.
7. The preaching of the Gospel entails great responsibility upon those to whom it is preached, v. 11.

English Teacher's Notes.

In the passage for to-day the evangelist Mark puts before us two things which seem to be separated in the other gospels. Matthew, Mark, and Luke all place the sending out of the twelve after the raising of the ruler's daughter; but the visit of our Lord to his own country is related by Matthew at the end of the parables spoken by the sea-side (Matt. 13. 53, 54), while Luke speaks of such a visit, some time earlier, before the commencement of our Lord's ministry in Capernaum. It seems probable that the visit related by Luke is not the same as that mentioned by Matthew and Mark. This latter visit instead of preceding the ministry in Galilee, occurs near its close. Twice Jesus visited the scenes of his childhood, and twice they rejected him. The raising of Jairus's daughter, which shortly preceded the sending out of the twelve, certainly took place after our Lord's return from the other side of the lake, whither he had set forth (we are expressly informed by Mark) the evening of the day on which the parables were spoken, and in this the narratives of Mark and Luke agree. All we have to do, there-

fore, is to separate the two verses in Matt. 13. Verse 53 simply states that when Jesus had finished his parables "he departed thence," no doubt to the other side of the lake, while verse 54 begins a fresh narrative, namely, his visit to his own country. Thus it appears that, leaving Capernaum after the healing of the woman who touched the hem of his garment and the raising of Jairus's daughter, our Lord went into the hilly part of Galilee, and that being rejected in his own country, the neighborhood of Nazareth, he commenced a journey through the villages, preaching and healing (Matt. 9. 35, etc.) while the twelve were sent forth on a like errand.

Our Lord's own countrymen or fellow-citizens had once more rejected him, not with fierce hatred and opposition, as at the first visit, but with stolid unbelief. They knew he had wrought mighty works in other places, but could not conceive how; since they refused to admit his claim, acknowledged in other places, even to be a "Prophet" from God. When the rain of heaven falls gently I can effectually shut it off from myself by opening an umbrella, and I can pretty well keep it off my immediate vicinity, though a few drops may reach my standing place. And so when Jesus came to Nazareth charged with the blessing he had so freely given forth in Capernaum, unbelief erected such an effectual screen against it that only a few drops reached the dry, parched soil. So truly has man the power of hindering the work of God in his own soul, and even of hindering it in others over whom he has influence. It is a solemn question for the class: Can Jesus do no mighty work for me because of my unbelief? Am I even keeping a blessing off others?

But although I may keep myself dry when the rain is falling around me, and for a time may shelter the spot where I stand, yet I cannot stop the fall. I cannot stay the "bottles of heaven" (Job 38. 37). The earth will be watered in spite of me. And so with the work of the Lord Jesus. Because some one will not receive him the work does not stop. His loving designs are carried out, though some exclude themselves from their benefit.

From Nazareth our Lord turned away to traverse the country from village to village. And his disciples (ver. 1), who had witnessed the unbelief of the Nazarenes and their consequent loss of blessings, were now sent forth to be themselves channels for its abundant outflow.

The Lesson Council.

Question 15. How was Jesus withheld from working miracles in his own country?

1. By lack of opportunities. The unbelief of his kindred led them to withhold themselves from him. Every-where else he was thronged with applicants for help and healing. 2. Jesus performed no useless miracles. Mighty works would have been vain when by skeptical anticipation already rejected. He knew what was in man, and consequently knew when a miracle would serve a good purpose. 3. Quite likely unbelief actually restrained the miracle-working power. As faith seems to command the infinite energy for all