

Sunday-School Lesson, for February 25.

Jesus Rejected at Nazareth.

LUKE IV, 16-30.

BY REV. J. E. GILBERT, LL.D.,

Secretary of American Society of Religious Education.

Religious....

RELIGIOUS movements have attracted world-wide and universal attention as that of the Christian Endeavor. Scattered over the face of the earth there are 46,000 Christian Endeavor societies with a membership of 3,500,000. These were the statistics for the Detroit convention of 1899, but as the movement grows by an addition of some fifty societies a week, the figure should really be 4,000,000. Then, too, in other sections of kindred nature, but called by other and purely denominational names, there are some two millions who have signed a pledge substantially the same as adopted by Christian Endeavor. Over 8,000,000 of young people have signed the Christian Endeavor pledge in the nineteen years of its existence. 4,000,000 of whom have graduated into other departments of church work. In every country in the world, and in over forty evangelical denominations, Christian Endeavor societies are being formed.

THE CONTENT.—Leaving Sychar, where He had the interview with the Samaritan woman, Jesus traveled and preached in Galilee, of which ministry no record is made, until He reached Cana, where He had attended a wedding and made wine out of water. While in that country He was met by a nobleman who was lying sick in Capernaum. Journeying thence He made another hasty visit to Jerusalem and there healed an impotent man who for thirty-eight years had been lying at the foot of Bethesda. He then returned to that town that Herod cast John the Baptist into prison. When the voice of the great forerunner was silenced, Jesus entered with great zeal into His work. Leaving Jerusalem He passed on northward into Galilee and halted at the little town of Nazareth, the home of His boyhood. It was the first time He had visited the place after leaving it to go to the Jordan for baptism. (Matt. II, 23.)

Religious News Notes.

Rev. B. Bruning, of Elmira, N. Y., will be in the city today to assist in the special meetings being held in the Universalist church. He will remain several days. The Jackson Street Baptist church received twelve candidates on Thursday evening for church membership. The pastor will administer the ordinance of baptism at the morning services on Monday. Nay Ave. Methodist Episcopal church—Rev. J. R. Austin, pastor. Sunday school at 2 p. m. Preaching service at 3:30 p. m. Evangelical services, each evening of the week except Saturday. "Come thou with us and we will do thee good." Rev. James Hughes will deliver an address at the meeting of the Baptist Pastors' conference in the Penn Avenue church Monday at 10:30 on "The South African Situation." Mr. Hughes' information was gained by several years' residence in Kimberley. All interested in the subject are invited to be present. The Free Methodists will hold a general quarterly meeting in the basement of old No. 27 school building, Green Ridge, corner Dickson avenue and Breaker street, March 2 to 4. Services as follows: Friday, 10:30 a. m., 2:30 and 7:30 p. m.; Saturday, the same; Sunday, love feast, 9:30, followed by preaching. Lord's supper; preaching, 2:30 and 7:30 p. m. Rev. J. T. Loran will preside.

The Christian Endeavor society of the Penn Avenue Baptist church held their monthly social in the parlors Thursday evening. The following was the programme: Piano solo, Miss Brown; tenor solo, Mr. Jones; recitation, Leona Farnham; violin solo, Miss Humphrey; Debartian poses, Miss Farnham; vocal solo, Eddie Edward. After the programme much merriment was caused by an auction sale. Cakes and coffee was served.

Tomorrow's Services

Episcopal.—St. Luke's parish—Rev. Rogers Israel, rector; Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior curate. Zion's, Church—7:30 a. m., Holy Communion; 10:30 a. m., morning prayer and sermon; 7:30 p. m., evening prayer and sermon. St. Mark's, Dunmore—8 a. m., Holy Communion; 10:30 a. m., morning prayer and sermon; 7:30 p. m., evening prayer and sermon. South Side Mission, Pig street—2:30 p. m., Sunday school and Bible classes. St. George's, Olympian—2:30 p. m., Sunday school and Bible classes; 3:30 p. m., evening prayer and sermon. Church of the Good Shepherd, corner of Green Ridge and Money streets. Rev. Francis R. Bateman, rector. Quinquagesima Sunday. Holy Communion at 7:30 a. m.; morning prayer and sermon at 10:30 a. m.; Sunday school at 2:30 p. m.; evening prayer and sermon at 7:30 o'clock. All are welcome.

Reformed Episcopal church, Wyoming avenue below Mulberry street, Rev. George L. Ulrich, pastor. Prayer and praise service at 9:30 a. m.; 10:30 a. m., morning prayer and sermon; 7:30 p. m., evening prayer and sermon. Preaching by the pastor at both services. Morning, "Sojourning by Faith," Hebrews, 11:8-10; evening, "The Lord's Supper," 1 Cor. 10:16-17. The Four Judgment Charis, Zech. 6:1-8. Sabbath school at 12 m.; Young People's Society of Christian Endeavor at 6:30 p. m. Seats all free. Strangers welcome. Union Bible class for lesson study Thursday at 7:45 p. m. Special service Ash Wednesday at 10:30 a. m.

Evangelical Lutheran. Quinquagesima Sunday. Gospel, Luke, 18:31-43; epistle, 1 Cor., 13:1-13. St. Mark's, Washburn and Fourteenth streets, Rev. A. L. Easmer, P. D., pastor—Services at 10:30 a. m. and 7 p. m.; Luther League at 6 p. m.; Sunday school at 12 m.; meeting of catechumens Monday at 7 p. m.; Bible study Wednesday at 7:45 p. m. St. Paul's, Short avenue, Rev. W. C. Lauer, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2:30 p. m. Millin avenue, Rev. P. P. Zitzmann, pastor—Services at 10:30 a. m.; Sunday school at 2 p. m. Christ church, Cedar avenue and Beech street, Rev. James Wilke, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m. St. Peter's, Prescott avenue, Rev. John Haniph, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m.

Evangelical Lutheran Church of the General Synod, corner Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor, 9:30 a. m.; Sunday school, 9:45 p. m., Y. P., 8 C. E., 10:30 a. m. and 7:30 p. m., Divine Worship, Morning topic: "Forgiveness"; evening topic: "Stephen, as a Man of God." Everybody welcome.

THE CUSTOM (verses 16 and 17).—The silence of the Scripture is inspired. What is omitted indicates that the book was not purely of human origin. An man giving an account of this visit of Jesus to the home of His early childhood would have related many incidents. His interview with old friends, some of them playmates; His entrance into the scenes and places once familiar to Him; and many other matters of personal concern are all passed by, and Luke seizes first of all upon the fact that when the Sabbath came (our Saturday) He went into the synagogue, and that according to His custom He read the lesson of the day. This shows that He had assumed the place of a public teacher, that he went among the Jews (John I. 11), that he was recognized in this capacity and that He received courtesies accordingly, even as other teachers. (Acts xiii, 15.)

THE SCRIPTURE (verses 18 and 19).—In those days the worship of the synagogue was regulated and orderly. The minister who officiated did not arrange the exercises according to his peculiar notions of propriety. Everything was adjusted for him. Selected portions of Scripture were set apart for each Sabbath, to be read in all the lands. Jesus therefore, on entering the reader's appointed place, received the sacred roll which had been delivered to Him and turned to the passage for the day. It was in the prophecy of Isaiah. (ch. lxi, 1.) As found in our English versions the words are not quite the same in the gospel as in the Old Testament. This is due to the fact that translations, although the substance is about the same in the two places, it is a very full account of ministerial service growing out of the Spirit's influence.

THE DEFENSE (verses 23 and 24).—It has ever been the custom of critics to seek to belittle one by reference to his humble origin. (John II, 46.) Those who invited Jesus to the Nazareth synagogue expected to refute His Messianic claims by showing that He was the reputed son of Joseph, a carpenter, their neighbor. Jesus discerned their thoughts, although they had spoken in substance, thereby giving additional proof of His ability. Back of all their words He saw that they would place Him on their own level, and require that He should apply His teaching to Himself, and that they would demand that He should give an explanation of their attitude, but none the less a defense of Himself. "No prophet is accepted in His own country." (Matt. xiii, 57.)

Methodist Episcopal. Elm Park church—Prayer and praise service at 9:30; preaching at 10:30 a. m. and 7:30 p. m. by the pastor, C. M. Griffin, D. D. Sunday school in study in Sunday school room; Sunday school at 2 and Epworth League at 6:30 p. m. Green Ridge Presbyterian church, Rev. Isaac J. Lansing, pastor; Rev. L. R. Foster, assistant. The pastor will preach at 10:30 a. m. and 7:30 p. m. Epworth League at 6:30 p. m. Capoue chapel meeting at 6:30 p. m. and 7:30 p. m. Sermons by Mr. Foster. A welcome to all at all services. Sumner Avenue Presbyterian church—Rev. J. B. Sweet, pastor—Fourth quarterly meeting services. Love Feast at 9 a. m.; Sacrament of Holy Communion at 10:30 a. m.; Epworth League at 6:30 p. m. Capoue chapel meeting at 6:30 p. m. Epworth League at 6:30 p. m. Evening prayer service at 7:30 o'clock, sermon by Rev. Austin Griffin, D. D., preaching elder of the district. The Communion will also be observed at the evening service for the benefit of those unable to attend in the morning. Seats free. Asbury Methodist Episcopal church, corner of Money avenue and Delaware street, Rev. W. C. Simpson, pastor. District meeting of the Brotherhood of St. Paul at 9:30 a. m.; preaching at 10:30 a. m.; Sunday school at 2:30 p. m.; Epworth League at 6:30 p. m.; preaching at 7:30 p. m. Evangelical services each evening during the week. Outside help, good singing. Everybody welcome. Come and help. Providence Methodist Episcopal church, Rev. Wm. Edgar, pastor. Quarterly meeting services. Love Feast at 9:30 a. m.; preaching by Rev. A. Griffin, D. D., at 10:30 a. m. The sacrament of the Lord's Supper will be administered. Sunday school at 2 p. m.; Epworth League at 6:30 p. m. The pastor will preach at 7:30 p. m. Seats free. All are invited. Hampton Street Methodist Episcopal church—Rev. James Benninger, pastor. Preaching at 10:30 a. m.; subject, "Gratitude for Pardon"; class at 11:30 a. m.; Sunday school at 2 p. m.; Juniors at 3 p. m.; Epworth League at 6:30 p. m.; evening preaching service at 7 o'clock; subject, "Wells Without Water." Seats free and a cordial welcome to all. Watson Avenue Methodist Episcopal church, Lincoln Heights—Sunday school at 2 p. m.; preaching service at 6 p. m. Howard Place A. M. E. church—10:30 a. m. and 7:30 p. m., preaching by Rev. Dr. Garrow, at 10:30 a. m. and 7:30 p. m. Sunday school. Rev. J. M. Gilmer, pastor. Dunmore Methodist Episcopal church—Rev. H. B. Benedict, of Montrose, will occupy the pulpit at the morning and evening services. The other services as usual.

Baptist. Penn Avenue Baptist church, Penn avenue between Spruce and Linden streets—Preaching morning and evening at 10:30 a. m. and 7:30 p. m. by the pastor, F. F. Pierce. Morning prayers in the lower temple at 9:45. Topic of morning sermon, "The Rod of God." Sunday school at 12 m.; Epworth League and Bible department at 2 o'clock. Sunday school at the American Memorial tabernacle at 3:30 p. m. Young People's Society of Christian Endeavor at 6:30 p. m. Topic of evening sermon, "Heroes on Life's Battlefield." Baptisms. Sermon followed by evangelistic services. Seats all free. First Baptist church, Main avenue—S. P. Mathews, pastor. The usual services morning and evening, 10:30 a. m. and 7:30 p. m. Epworth League at 6:30 p. m. Sunday school at 12 m.; Young People's Society of Christian Endeavor at 6:30 p. m. Seats of the church are always free.

LI HUNG CHANG. W. E. Curtis, in Chicago Record. No one can talk with Li Hung Chang for half an hour without discovering that his mind is a peculiar composite of sagacity, intelligence, learning, and wisdom, superstitious and ignorance. He will discuss abstruse questions of political economy with an ability and wisdom that command the greatest respect, and show a profound knowledge of international events and their significance, while the next moment he will dispute with the visitor about some petty little matter of fact that is as familiar to the western world as the alphabet. One day after he had been talking with great eloquence and wisdom upon questions of statecraft he mentioned that he was trying to persuade his son, Lord Li, a youth of about 20 years, to go to the United States for a course of study in some high-class institution, and asked how much it would cost for his board and tuition. I told him that a young man of his age could get along very well at the best colleges and universities in the United States for \$1,000 or \$1,200 a year, but he could not reduce in extravagance on that sum. I said that the sons of some rich men were in the habit of spending five and ten times that amount of money, but it was a bad thing for them, for a boy would be apt to get a better education on an allowance of \$1,000 than \$10,000 a year. His excellency flatly contradicted me, and quoted General Grant as authority for the statement that it only cost \$20 or \$300 a year to get an education in the United States. He explained to him that it was entirely possible for the young man to go through college on that amount of money and even less. I told him of institutions like Girard college, where worthy young men could

Presbyterian. First Presbyterian church—Services at 10:30 a. m. and 7:30 p. m. Dr. Robinson will preach. Sunday school at 12:15 (noon); Young People's Society of Christian Endeavor at 6:30 p. m. Mid-week service Wednesday evening at 7:45. Second Presbyterian church—Services at 10:30 a. m. and 7:30 p. m. Dr. Robinson will preach morning and evening. A cordial invitation is extended to all. Washburn Street Presbyterian church—Rev. John P. Moffat, D. D.,

THE EFFECT (verse 22).—The preaching of Jesus produced a twofold influence upon His audience: the one the result of the other; the two are inseparable. He spoke with authority, precision, clearness and force, as He did on all other occasions. (Matt. vii, 29.) The substance of His remarks attracted the attention of all, and he was followed by a great multitude. An explanation of matters long misunderstood. All this accorded with the prophetic utterances concerning the Messiah. (Psalm xiv, 3.) The assembly sat with wonder as He proceeded. But shortly some began to inquire concerning the speaker as the power of the sermon increased. Who was He? Whence came He? None like Him had previously appeared before them. The elders especially would raise these questions, thereby giving additional proof of His ability. Back of all their words He saw that they would place Him on their own level, and require that He should apply His teaching to Himself, and that they would demand that He should give an explanation of their attitude, but none the less a defense of Himself. "No prophet is accepted in His own country." (Matt. xiii, 57.)

THE REFLECTIONS.—Why did Jesus go to Nazareth? Assuming that He was possessed of pre-cience He knew precisely what would occur, and He knew that He had no mission there. Why enter into relations that yield no profit. Several answers have been given. First, it was His duty to testify to all, that no one might be ignorant of Him, and that opportunity might be given to accept Him; second, it was purely incidental. His disciples had been temporarily separated from Him (Luke, v, 1) and He gave some time during His journey to Nazareth to reunite them. Third, the occurrence was simply under the prompting of love for the scenes of early life, as any one even now reverts to days gone by. Fourth, it was part of that long series of events by which the Nazareth people displayed His hostility. Fifth, it was only one out of many incidents by which Jesus displayed Himself and manifested His glory. (John, II, 11.)

THE ESCAPE.—(Verses 28, 29 and 30).—This last utterance was separating. Nothing offending a Jew so much as to intimate that he was unworthy of any religious privilege. As the descendant of Abraham he deemed himself by virtue of the covenant entitled to every blessing. With much pride the nation had accounted their inheritance as extremely precious. (John, vii, 23.) To be told by a young man who had been raised among them of a family well known, then residing in their midst, that he was a prophet sent on an errand, which did not include them, awakened their indignation and wrath. With one accord the men rose up, un mindful of the prophecies of the place and day, thrust Him out of the synagogue to the brow of the hill, and would have plucked Him down by the precipice, but He escaped out of their hands. (John, vii, 53.)

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get an education for nothing, but that it would be impossible for his son to do so; that no institution would receive the son of a man of his fame and wealth as a charity student. He replied with some temper and asked if everybody was not equal in the United States and if the sons of the rich men did not have the same privileges as the sons of the poor men. My answer was that, while this is true in a measure, people were expected to live according to their means, and that the son of a rich man who took advantage of charity to obtain an education would be despised, while the son of a poor man would be respected. The visitor discussed this question with a pertinacity that was worthy of a better topic, and denounced as a humbug a democracy that distinguished between the poor and the rich in any particular. He referred to Lincoln and Garfield and others of our public men, who, he said, had obtained an education with very little means and had afterward attained the highest honors that could be conferred upon an American citizen. He would like to see his son follow in their footsteps. He desired no higher career for him, but he desired a country that made a pretense of equality and then had one form of education for the rich and another for the poor. I tried to explain to him the distinction. I told him of young men who were members of the same college, receiving similar instruction and using similar books, associating on even terms in their sports as well as in their studies, possessing the same honors, yet the income and expense of one of them might be \$500 a year and the other \$2,000 a year. The vicary could not comprehend American life and customs sufficiently to enable him to reconcile what he considered impossible conditions, and frankly declared that I did not know what I was talking about. At another time he said he could not comprehend why the people of the United States did not select their best men for presidents, and when they got a good one like General Grant why they did not keep him for life. He does not consider rotation in office a sound principle of political economy except as applied to subordinate positions. It was all very well, he said, to transfer tax collectors, treasurers, military officers and other men who handled money and looked after details from one part of the country to another at intervals, but he believed in promotion for merit, but he thought the chief magistrate of a nation should not be changed as long as he gave satisfaction.

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Miscellaneous. Adams Avenue chapel, New York street—The Rev. James Hughes, pastor, will preach both morning and evening, at 10:30 and 7:30 o'clock. Text,

Nervous People

That Dr. Williams' Pink Pills for Pale People have cured obstinate cases of locomotor ataxia, partial paralysis, and St. Vitus' dance, is the best evidence that they will cure all lesser nervous disorders, because the principle in the treatment of all nervous diseases is the same. Nervousness is a question of nutrition. Food for the nerves is what is needed and the best nerve food in the world is

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Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent, postpaid, on receipt of price, 50c. a box or six boxes for \$3.50 (they are never sold in bulk or by the 100) by addressing Dr. Williams Medicine Company, Schenectady, N. Y.

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