

The Sunday School Lesson

Lesson for October 29)
JESUS PROCLAIMS HIS MISSION
Golden Text — The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4:18, 19

THE LESSON AS A WHOLE
 Approach to the Lesson
 The synagogue was not instituted in Israel till after the restoration from the 70 years' captivity. By the time of Christ, synagogues were scattered all over the Roman world, wherever there were settlements of Jews. While the Temple service in Jerusalem was the offering of sacrifices, the heart of the synagogue service was the reading and explaining of the Scriptures.

Indicate His desire to participate in the service. He would then be called to the platform by the ruler of the synagogue, who would then authorize the servant to hand Him the roll containing the portion for the day—in this case Isaiah. The reading being finished, Jesus returned the roll, and sat down on the platform to deliver His message.

It is generally believed that the incident of today's lesson is the same as that given much more briefly by Matthew and Mark, and it is probably so. While Luke places this story first among the events of our Lord's ministry, he makes it quite clear that it was not chronologically first. According to verse 23, the Nazarenes were well informed of Jesus' wonderful works in Capernaum. John records a Judean ministry also which preceded this. Luke's reason for putting this incident first is doubtless that it contains such a clear statement of our Lord's mission, drawn from the very passage which He read in the synagogue that Sabbath Day.

It was the custom to have two portions of Scripture read, one portion from the Law and one from the Prophets. A visiting rabbi had the privilege of reading the second portion and giving an appropriate exposition. The congregation generally sat on the floor. There was a raised platform for the minister, who would stand to read the Scripture and sit down to teach.

Probably Jesus stood up to

verse 21: "And he closed the book and sat down." That is, He rolled up the scroll, handed it to the attendant, and sat down (equating like the old-time rabbi), on the platform. It was a tense moment, when the young rabbi was about to deliver His first "sermon" in His home town synagogue.

verse 22: "This day is this Scripture fulfilled in your ears." His subject was Scripture fulfilled in Himself. He was the subject of that ancient prophecy. A tremendous claim!

verse 23: "And all wondered at the gracious words, and they said, Is not this Joseph's son?" The first reaction was favorable, for they could not but perceive the grace and power by which He spoke. But then the local prejudice arose. Here was a youthful fellow townsman of theirs setting himself up as the anointed of God! He could put that over in Capernaum, but not in Nazareth! To them He was just "Joseph's son."

of spiritual reality in the synagogue. Jesus still attended there as the appointed place of worship.

verse 17: "... the book of the prophet Isaiah ... where it was written." Mounting the small platform, He was handed the roll which contained the lesson for the day a parchment roll of Isaiah.

verse 18: "The Spirit of the Lord ... hath anointed me to preach to heal, to set at liberty ..."

The verses which Jesus read were Isaiah 61: 1-2, with a phrase from Isaiah 58: 6. Luke quotes the Septuagint (Greek) version, with some slight variation.

verse 19: "To preach the acceptable year of the Lord." It is interesting to note where Jesus stopped—at the age of salvation, and before mention of the day of wrath, immediately following in the Isaiah passage. See John 3:17.

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verse 23: "... this proverb, Physician, heal thyself ... Capernaum ... in thy country." Jesus perceived the changed attitude, and expressed their thoughts. The word here translated "proverb" (quite correctly) is the same as for "parable." It contains the idea of comparison. Here the comparison is that of a physician who is successful abroad but cannot treat himself or his own.

verse 24: "No prophet is accepted in his own country." The attitude of the Nazarenes was that so commonly seen among men. Home is usually the last place where a man's greatness is acknowledged.

verses 25 to 27—Jesus then cites two of Israel's prophets, Elijah and Elisha, who because of the widespread unbelief in Israel, ministered to the needs of the heathen, in the one case to a Sidonian widow and in the other case to a Syrian leper, while widows and lepers in Israel went unhealed.

verse 28: "And all ... when they heard these things, were filled with wrath." This suggestion of Israel's being deprived of blessing in favor of Gentiles aroused the fury of the Nazarenes as it did of the Jews in Jerusalem later (Acts 22: 21, 22).

verse 29: "And rose up, and thrust him ... into the brow of the hill ... that they might cast him down headlong." Nazareth was built in a hollow far up on the mountain slope. The "brow" of the hill looked down a steep precipice. Their intention was clearly to kill Jesus.

verse 30: "But he passing through the midst of them went his way." But Jesus was inviolable until His hour came, and murderous hands were helpless against Him.

The Heart of the Lesson
 Home is generally the last place where greatness is acknowledged. There is a strange obsession to keep any member of the community from rising above the level of the crowd. Since he is one of us, he cannot be any better than we are; that seems to be the philosophy of it. Excellence in the pursuits of the district will be recognized, but any breaking off into unique endeavors is resented. It is related that, some time after the death of Thomas Carlyle, a scholar visited the birthplace of the great thinker and writer (you need to be a Scot to pronounce the name of the place—Ecclefechan). Finding an old resident, the inquirer asked whether he had known Thomas Carlyle. "Och aye," replied the patriarch, "there was a Tammas in that family. He went to London an' wrote books an' things. But the real man o' that family was Jimmie. He drove mare hogs to the market o' Dumfries than any man among us."

Jesus had to face this local prejudice on a grand scale. Not only had He left the carpenter's shop of Nazareth for the office of rabbi, but He was claiming a unique place in the economy of God. Had He been content to be a rabbi, they might have indulged their fine young preacher, but when He presented Himself as God's anointed one, spoken of by Isaiah the prophet and with prophetic fire and insight cut at the very roots of their Jewish pride, prejudice, and exclusiveness, their anger knew no bounds. They would not have "Joseph's son" telling them! It would be more to the point if He brought some of His Capernaum miracles to Nazareth, and kept His preaching for Capernaum!

But the Nazarenes were to discover that Jesus was not so easily disposed of. All the rage of man is impotent against Him. They might drag Him to the brow of the precipice, but there their strength strangely left them, as one Man meekly and majestically walked through the crowd and went His inviolable way.

Jesus is still a disturbing presence. He does not pander to our humors, but comes as God's supreme prophet unveiling our smallness, our pride, our selfishness, and all our sin. But if we receive Him as God's anointed One, the Saviour, He comes to us with glad release, blessed healing, glorious illumination, and everlasting enrichment. For "this day is this Scripture fulfilled in your ears." "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2).

Nostalgic query: Whatever became of feather dusters?

Protests Freezer Firm Selling Food Locally

Mr. Jones, operator of Jones Groceries at Buttonville, waited on Markham Township Council Monday to request that a Toronto freezer firm secure a peddler's licence in order to operate in the township. Mr. Jones stated that the firm in question sells freezers and then contracts with the purchaser to sell them food for it. Mr. Jones contended that local merchants who pay both taxes and a business license should receive some protection from this type of operation.

Council questioned whether they have any authority to license this type of business but agreed to refer the matter to their Solicitor for a ruling.

Township Solicitor J. D. Lucas has advised Council against any public discussion of the status of the Arnold and Selkirk subdivisions at this time. The Markham township Property Owners Association had invited Council to discuss these two dormant subdivisions at the Association's November meeting.

In listing the reasons for his advice, Mr. Lucas remarked, "Any public discussion at this time might very well prove injurious to the best interests of the municipality. Such a discussion would make our strengths and weaknesses public knowledge."

At present the Arnold subdivision is in the hands of the Public Trustee, while Council is preparing to appeal the recent Municipal Board ruling on the Selkirk subdivision to the Ontario Court of Appeals.

Indications are that the Roman Catholic Episcopal Corporation of Toronto are planning to take legal action against the township in an effort to have the courts declare as exempt from assessment the 200 foot entrance into Holy Cross Cemetery at Langstaff. The township has assigned the entrance and a small office building on the property for taxation purposes. The Court of Revision had previously turned down an appeal.

Canadian Holstein Tops Selling Food Locally

216 of them being Black and White Holsteins and 62 Red and White Holsteins.

Nugget is owned by Darlo F. Merceles of Sao Paulo, who bought him at the Sale of Stars following the 1953 Royal Winter Fair for the top price of \$8,000. He was a first prize winner at the Royal and was named All-Canadian two-year-old head of dairy cattle shown, for 1953.

Glenafon Nugget, who was bred by J. J. E. McCague, Allison, Ontario, has been named Grand Champion Holstein bull at the Sao Paulo exhibition.

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WHITCHURCH TOWNSHIP
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Township of Markham
TAXES

Kindly take notice that the second instalment of taxes becomes due and payable on or before October 31st. Your prompt payment will avoid penalty.

H. RYDER,
 Treasurer.

Well-Planned Supper Can Provide Variety

Three meals a day — 1095 meals a year — 365 of these are served in the evening. That is a staggering number of suppers but they need not be a problem if a little time and care are taken in planning them, say the home economists of the Canada Department of Agriculture.

Everyone will agree that no matter what is being made — a dress, a bookcase or a meal, it is much easier to do a good job when there is a pattern to follow. The Consumer Section certainly feels this way about supper planning and this pattern of theirs is sure to be helpful in the home where the perennial question is "What will we have for supper?"

First of all, there should be a main dish containing some protein food such as eggs, cheese, meat, fish, dried beans or peas. Then, to serve with the main dish, a vegetable is desirable. It might be cooked by itself or included in the main dish or better still, served raw in a salad or as part of a relish tray. Bread and butter appear in the supper pattern, too, and for a change muffins or biscuits might be served instead of bread. The dessert can be something simple such as applesauce, baked apple, milk pudding or fruit jelly.

Cake or cookies may be served too, but are not considered a necessity. As a drink, milk or cocoa are ideal, especially if some members of the family have not had their quota of milk for the day.

In most homes about the same food is served each morning for breakfast, and dinner is usually a rather standard meal of meat and potatoes with suitable accompaniments. But about the only standardized

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