

# **NAZARETH: ITS LIFE AND LESSONS**

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Nazareth: its life and lessons by G. S. Drew

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**G. S. DREW**

**NAZARETH: ITS  
LIFE AND LESSONS**



NAZARETH.

BY THE SAME AUTHOR,

THE DIVINE KINGDOM ON  
EARTH AS IT IS IN HEAVEN.

Demy 8vo. cloth, 10s. 6d.

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'Our COMMONWEALTH is in Heaven.'

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'No one can rise from the study of this book without  
riper and larger ideas of the designs and purposes of the  
Divine mind in the constitution of His Church.—*English  
Churchman.*

NAZARETH :  
ITS LIFE AND LESSONS.

BY

G. S. DREW, M.A.

VICAR OF HOLY TRINITY, LAMBETH.

AUTHOR OF 'SCRIPTURE LIVES,' 'REASONS OF FAITH,' &c.

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'In Him was Life, and the Life was the Light of men.'

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*SECOND EDITION.*

HENRY S. KING & Co.

65 CORNHILL & 12 PATERNOSTER ROW, LONDON.

1873.

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## P R E F A C E.

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THE following pages contain an expansion, in some detail, of the introductory paragraphs of Chapter V. of the 'Divine Kingdom on Earth as it is in Heaven.' In that part of the book the writer dwelt upon Christ's Human Life as the typical embodiment of the Divine Order of Existence, and here he has endeavoured to enlarge his observations on its earlier years, in that view of them. In carrying out this purpose, he has made careful use of the chief authorities which have informed us respecting the period under consideration, as well as of his own recollections of Nazareth and its neighbourhood, where the work which he has now attempted to execute,

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was meditated, many years ago, while he was passing amidst the scenes which he describes.

With these helps in endeavouring to transfer himself to the place and period in which the earlier years of Christ's course were passed, and using them under the conviction that a true Human, as well as Divine Life, was then lived by Him, the writer believes that he has brought out some results of an importance which is sufficient to claim for them the attention of thoughtful and devout readers. He might have produced a much larger, and perhaps a more popularly attractive work, if he had permitted himself to indulge any exercise of mere imagination in connection with his subject; but he felt that he was warned off from every indulgence of this kind, by the very significant reserve of the Evangelists, as well as by the excesses, in that direction, of those 'despicable monuments of religious fiction' which are known as the Apocryphal Gospels. He has, in fact,

simply confined himself to setting forth the outlines of our Lord's Life throughout those thirty years, *such as we know it must have been* when we bear in mind the Design of His Incarnation, and the results of the earlier which are witnessed in the later stages of His ministry amongst mankind. And of set purpose, he has left these outlines to be filled up by the careful meditations of his readers.

It is with unfeigned diffidence that he refers to these words, 'such as we know the Life must have been,' when he remembers how invariably commentators on the Gospel History speak of this portion of the Redeemer's course as marked by 'absolute obscurity,' and as having been 'studiously withdrawn from human knowledge.' Long-continued thought upon the subject, however, emboldens him to ask, Is this often repeated, and generally accepted, dictum indeed well-founded? Why should the reserve of the Evangelists be regarded as tantamount to the prohibition of enquiry in this instance,