

**OUR COLUMN FOR PREACHERS
AND TEACHERS.**

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[July 18.] **The Death of Lazarus.** [John 11: 1-16]

Three months have elapsed since last lesson. On account of the deepening purpose and plot to kill the Messiah, Jesus has withdrawn to Bethany (Bethabara) on the east side of the Jordan—we know but little of His ministry here.

The raising of Lazarus from the dead constitutes not only the climax of manifestation of Christ's glory—but the highest form of miracle in the series of miracles—and its object is to lead on to the higher faith, and the deeper trust of His followers.

A BELOVED FAMILY.

Describe separately the several members in the supposed order of their age and position—SIMON THE LEPER. Matt. 26: 6; Mark 14: 3. Probably healed by Christ. MARIHA. v. 5—Who was bent on ministering to the comfort of Jesus. MARY—Three other persons of this name are given in the New Testament. 1. The mother of our Lord. 2. The wife of Cleopas. 3. Mary Magdalene. Jno 19: 25. The Mary of this lesson is distinct from these. See v. 2. The account of this anointing is given in John 12. 3. LAZARUS—Old Testament Eleazar—meaning "God is his help." This family must have been in circumstances of great comfort and high social position. They had their own house, and their own tomb in their garden; and were able to give three hundred dollars worth of ointment as a token of their devotion to Jesus. A penny was a days wages—and in value equal to our dollar. Jno. 12. 5. All beloved by the Master and loving Him.

**YET THEY COME TO GREAT SORROW, AND A SORE
BEREAVEMENT.**

Notice how they are informed of the whereabouts of Jesus and send a messenger some 25 or 30 miles with the urgent tidings. v. 3.

SORROW WORKS OUT HIGHER BLESSING. vs. 4-6.

The highest end—the glory of God—and magnifying the Son of God—Jesus delays not from unconcern or want of love, but in wisdom and love through disciplinary pain and sorrow—brings about deepened experience and larger opportunity. Others see and believe.

THE RETURN TO JUDEA. v. 7.

The disciples remonstrance, v. 8, chap. 10. 31. Christ's reasons for return. 1. An appointed time for appointed service. See Jno 2: 4,—hence redeem the time. 2. The day is the time of light, help and courage. A long days journey to the bereaved home. 3. Lazarus is dead. vs. 11, 14. "I GO THAT I MAY AWAKE HIM OUT OF SLEEP." Do not overlook the impulsive heroism of Thomas—willing to go and die with Jesus. What enthusiasm Jesus awakened and sustained in His followers.

[July 25.] **The Resurrection of Lazarus.** (John 11: 20, 27-39, 34.)

The disciples felt that they were going to Bethany in the presence of great danger; going to a funeral rather than a resurrection. Notice the Divine delay of last lesson and how the sisters looked at it. "If Thou hadst been here," &c., also the ministry of comfort in the

day of sorrow, v. 19, and Jno. 14: 1; farther, the business like earnestness that led Martha to go and meet Jesus—and led her to make that noble confession, v. 27, while Mary is still brooding over her trials in the house. This business like impulse when mis-applied led to Christ's rebuke, Luke 10: 41; so with Mary, her more meditative spirit led her to sit at the feet of Jesus.

THE DEEP INTEREST JESUS TAKES IN OUR BURDENS.
v. 28

"THE MASTER IS COME AND CALLED FOR THEE."
'Where have ye laid him?' v. 34. "Jesus wept" v. 35. Each of these thought points are worthy of special study.

**JESUS QUICKENING AND STRENGTHENING THE FAITH
OF THE SISTERS.** vs. 23, 25, 40

JESUS AT THE GRAVE.

Jesus had raised the ruler's daughter just dead. Luke 8: 54. He raised the son of the widow of Naim while being carried to the grave. Luke 6: 14. Here was one dead four days the body corrupting in the tomb. Hence as a manifestation of power and personal glory the raising of Lazarus is the crowning miracle.

THE ATTITUDE OF INTENSE PRAYER. v. 42.

The power of the Father in Christ, given in answer to prayer—bodily intensity, mental effort, spiritual approbation of the Father all entered into these miracles, or signs of personal glory. He comforts Martha. He calls Mary. He commands Lazarus. J. 43, "Lazarus come forth." The Eastern mode of dressing the dead body, also their mode of burial must be explained in detail to the pupil—the limbs were bandaged—the whole body wrapped in a linen sheet—and laid in a cave, or space hewn in a rock, as in a vault—not in the ground as we bury.

JESUS GAVE THE ONLOOKERS SOMETHING TO DO.

Take away the stone that lay at the entrance to the tomb. Loose the bandages and let the raised man go free. Hope for Martha—Sympathy for Mary. Life for Lazarus.

Pray for Them.

MANY are nowadays engaged in *sowing the seed*. Let us pray for them, that they may sow good seed, and good seed only; and that they may sow it without ceasing. There is no telling where the influence of a good word may spread. Truth drops like a spar. among dry stubble, and the fire within it may spread where we little dream. If we had a clearer idea of the possibilities which surround the feeblest telling out of the Gospel, we should be more eager to speak a word or drop a tract. Nothing can be really lost of that which is inspired of the Holy Spirit, for inspiration is undying life. Tell a child or a poor woman about Jesus, and you have done a deed which may change a family from generation to generation. Sow without fainting, from morning till the shades of evening gather, and you shall surely reap. Begin at once.

NEVER leave your way to seek a cross, nor go out of your way to avoid one; appointed crosses are real blessings.