

word, still it is used in scripture for such as you are. He who believes a thing to be so important that he spends one day in the week in hearing about it, and yet does not think it important enough to accept it as a gift stultifies himself."

He cried with a loud voice, Lazarus, come forth, v. 43. It is interesting to place together Christ's three calls to the dead whom He raised. To the daughter of His Own Name Jairus his summons was, "Damsel, I say unto thee, Arise" (Mark 5 : 41). To the young man at Nain, "I say unto thee, Arise" (Luke 7 : 14). Neither of these were named, because neither was personally known to Jesus. But Lazarus was His own familiar friend, and He calls him by the name He used in the Bethany home. Death does not destroy identity. Lazarus in the region of the dead heard his own name, and answered to it. In the coming of Lazarus from the grave at the summons of Christ, we have a hint of what will take place at the general resurrection.

Loose him, and let him go, v. 44. "Heaven's eternal wisdom hath decreed that man of man, and man of God, doth ever stand in need". And reverently we Helping God may say that, as it pleases God to work, He stands in need of man. "How can they hear without a preacher?" God provides the trees, and men build churches. God sends the wind, and men spread the sails. God makes the

fish, and men set the nets. Man tills the field and sows the seed, and God's gifts of sun and shower cone on the soil, and on the blade, and the ear, until by these combined agencies there follows the full corn in the ear. God might ignore our ability to help, but He does not. He calls for its employment. His command and our obedience carry the most difficult situations. To Him the devout may look, and reverently, truthfully say, "We two are a multitude".

Lesson Points

It is in the night of sorrow that the star of faith shines most brightly. v. 32.

Every arrow that wounds His followers is felt in the heart of Christ. v. 33.

In the very Gospel which asserts most clearly the deity of Jesus, His humanity shines forth most clearly. v. 35.

Death is powerless to break the link of love that binds Jesus to His friends. v. 36.

The world stands far more in need of doers than of critics. v. 37.

We have no right to look to Jesus for help until we have ourselves first done our part. v. 39.

The life of Jesus bore such blessed fruit-aga on earth because it was rooted in heaven. v. 41.

The life that is in agreement with God's purpose will be filled with God's power. v. 42.

We need not fear to enter the grave, since its key is in the hands of our risen, living Lord. v. 43, 44.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars and Bible Classes

This section of the Gospel (chs. 11, 12) is the concluding part of the great controversy with the Jewish leaders which resulted in their fixed determination to slay Jesus. Ch. 11 considers the raising of Lazarus as a sign of Jesus' love and power and as intensifying the hatred of the Jews. Ch. 12 gives three scenes of wondrous beauty, the anointing by Mary (vs. 1-11), the triumphal entry into Jerusalem (vs. 12-19) and the inquiry

of the Greeks, vs. 20-33. Take a summary view of Jesus' work. He had revealed Himself to the Jews in every way that was fitted to win faith; but this led to only enmity. He came as Light, Saviour, Physician, Bread of Life and the Good Shepherd. He now manifests Himself as the Resurrection. This is the climax. He does what is possible only to divine power, and His enemies resolve upon His death. Review the earlier part of the story, the sorrow at Bethany, Jesus' delay, His coming at last and His meeting first with Martha, and then with Mary, vs. 1-31. Note Jesus' relation to the home, Luke 10: 39-42. The details are full of life, and