

Here, as in ver. 44, men are required to do what they can. Their participation would also impress the facts of the case more strongly. "Man's extremity is God's opportunity."—**MARTHA . . . SAITH UNTO HIM.** Startled at the strange order, which under the circumstances seemed so obviously improper, she interposed an objection to opening the grave. Strange that she should have so utterly overlooked the words so lately spoken to her, vers. 13-26, compared with ver. 4. Had she received these words with an adequate faith she would have dismissed all doubt; hence Jesus gently adds, **SAID I NOT UNTO THEE, etc., ver. 40.** These words had not been said directly, so far as we know, but they had formed a prominent feature of his teaching. Mark 9. 23, and Martha doubtless knew this vital truth.

JESUS LIFTED UP HIS EYES, AND SAID, etc., ver. 41. A beautiful description of the reverent manner in which he proceeded to address his Father. See John 17. 1. **THOU HAST HEARD ME.** He probably refers to some previous unrecorded prayer, bearing on this case, of the answer to which he had now the full assurance, if not indeed the actual sight. Learn from this to thank God when our prayers are answered.

BECAUSE OF THE PEOPLE . . . I SAID IT, ver. 42. He was ever anxious that the people should gain correct views of his mission, and of his dependence on the Father. See John 12. 30. **THAT THEY MAY BELIEVE, for "without faith it is impossible to please Him,"** Heb. 11. 6. But what did Jesus desire that they should believe? **THAT THOU HAST SENT ME.** To accept Jesus as the Messiah is the world's great need. See John 17. 3.

LAZARUS, COME FORTH, ver. 43. One other utterance of his was in "a loud voice," Matt. 27. 50. This cry was responded to at once, demonstrating his power over death, and that he was indeed as he claimed, **THE RESURRECTION AND THE LIFE.** With equal celerity will the dead respond when the great hour comes. John 5. 28, 29. Human hands "loosed" Lazarus, "and let him go," but in the resurrection of the last day no such help will be needed. 1 Thess. 4. 16, 17.

3. LESSONS.

1. True believers in sorrow turn to Jesus; 2. Jesus sometimes, for the greater good, delays

his help in our sorrows; 3. Jesus is full of tenderness and love; 4. Jesus, the conqueror of death; 5. Jesus, a perfect, sympathizing, never-failing and almighty friend; 6. There is life beyond the grave; 7. The raising of Lazarus a demonstration of Christ's power, and a pledge of the general resurrection; 8. A dying world, Jesus the Resurrection.

English Teacher's Notes.

AGAIN we open our Bibles upon a scene in which is pictured forth one of the wondrous attributes of the Divine Redeemer. On this occasion, as when he announced himself as the "Light of the World," we find our Lord first declaring the truth, and then enforcing and illustrating it by a miracle. The words "I am the light," etc., fell on the ears of one who had been all his life sealed up in darkness: and the declaration, "I am the resurrection and the life," was spoken to one whose hopes had been quenched by the cruel hand of death. But

"No word he hath spoken
Was ever yet broken,"

and on his word faith was encouraged to take her stand, and confidently to await the result where Life had come to visit the place of death.

The teacher should endeavour to set before his class a distinct and vivid picture of the *place of death*. Many of them recall such a place where they have themselves stood; and from the hushed chamber, or the mournful burying-place, he can lead their minds to the hills around Bethany—the cave in the side of rock, with the great stone closing up the entrance—the crowd of mourners—the sobs and groans and falling tears—the expression of hopeless grief on all faces but *one*. And what on *that* face? Sorrow and grief, indeed, but of what kind? The sorrow of the deliverer over the misery he has come to put an end to; the indignation of the father who snatcheth his child from the grasp of the enemy; the deep horror that could be felt alone by one who could trace the suffering to its terrible root, "sin came into the world and death by sin." He who "bore our griefs and carried our sorrows," could not look on grief without the throb of suffering, while at the same time he could not touch it without removing the burden.

But in this *place of death*—there was now