

enrichment he obtains also twice as much rest after it. How mercifully does God still deal with His chosen ones.

January 24th, 1864.

LAZARUS' IS DEAD.—JOHN XI. 1-19.

Verse 1. Lazarus means "the help of God," Mary means "exalted," and Martha "who becomes bitter." Bethany is variously rendered "the house of song or affliction; the house of obedience; the house of the grace of the Lord." Bethany is styled the town of Mary and Martha, for they lived there. It was a mile and three quarters (see verse 18) and a little more from Jerusalem, and it was usual in going to it to pass over the Mount of Olives. It was returning from Bethany to Jerusalem that Jesus cursed the barren fig-tree, and it was when nigh unto it that he ascended into heaven. It is now an obscure village, but still Lazarus' grave is exhibited to strangers.

Verse 2. "It was that Mary which anointed the Lord with ointment," &c. See next chapter at the 3rd verse. Mary had not yet done this, but she had done it long before John wrote his account of the gospel, which was some sixty years after Christ's ascension. There seems no ground for the idea that this was Mary Magdalene. The ointment she used was of spikenard, which is an aromatic plant, found, it is said, chiefly in India, and so costly that a pound of it has been computed to be worth £8, 6s. 8d. sterling.

Verse 4. "This sickness is not unto death." Christ here means that Lazarus' sickness was not intended to remove him away from his sisters permanently, as death does usually, but was sent to give Christ an opportunity of glorifying God by raising him from the dead.

Verse 6. Christ's abiding two days where he was, after hearing that Lazarus was sick, was owing to his love of Mary, Martha, and Lazarus, for he had evidently been commissioned to raise Lazarus from the dead, and had he gone to Bethany before Lazarus was dead, his love might have exposed him to the temptation of preventing his death by healing him.

Verse 7. Judæa was formerly the kingdom of the two tribes, and Samaria and Galilee together that of the ten tribes. But it is believed that at the restoration from Babylonish captivity the children of Israel, irrespective of their former division into tribes, returned to Palestine in various detachments.

Verse 8. The people of Judæa were emphatically *Jews*, those of the ten tribes *Israelites*.

Verses 9 and 10. It was still Christ's day of life. It was not yet the night or time for his sufferings. See chapter ix., verse 4.

Verse 11. Our friend Lazarus sleepeth—that is to say, sleeps the sleep of death. Death is often spoken of as a sleep.

Verse 15. It was well for them Lazarus was dead, which might not have happened had Christ been there, for they would believe better on seeing him raised again.

Verse 16. Didymus signifies "a twin."

Verse 18. A furlong is the eighth part of a mile. "Fifteen furlongs," therefore, are a mile all but *half a quarter* (or an eighth).

ORIGINAL POETRY.

WHEN?

When shall I flee from earth away,
And be at rest?

When shall I hail eternal day,
No more distressed?

When shall I lay my armour down,
The conflict o'er?

When shall I wear the victor's crown
On Canaan's shore?

When shall I stand from sin set free,
Arrayed in white—
A dweller in God's temple be,
Both day and night?

When shall I drink the living stream,
That flows above
And know that heaven is not a dream,
That land of love?

If I am Christ's this better part
I soon shall see;
But if I'm unrenewed in heart
'Tis not for me.