

bringing in of refining influences, the setting up of higher ideals, and the cultivation of purer and nobler sentiments. The man of dull ears regards as wasted the time of the poet and the time given to reading the poets. The man of dull eyes regards as wasted the work of the artist and all the money invested in pictures. The sordid, unsentimental man regards as wasted the cost of all monuments to commemorate great deeds and great men. But they are mistaken. Sentiment is the very essence of all value, and the ozone of the air upon which alone the soul can live.

THE LOGIC OF A LIFE.

Lazarus's presence at this feast in Simon's house is a unique factor. He is the silent witness, the speechless logician. Not a word of his is recorded; but because of the eloquence of his risen life many came to Bethany to see him, and many went away believing on him who had raised him from the dead. He was an incontestable fact. That he had been dead, and four days in the sepulcher, was known to many witnesses; and that he came forth from the sepulcher at the word of Christ was also as well attested. And the people there knew as well as we the significance of such facts. A dead humming-bird, a dead cricket—no skill or power of man can set the wings of the one whirring again among the fragrant blooms of the honeysuckle, or start again the soothing chirp of the other in the stillness of the twilight hour. Those Jews knew that; and they knew that if bird, or insect, or man came back to life, it could only be by the power of God. Therefore some of them believed, and others, whose hearts were set against the truth, sought to put Lazarus to death, because his presence was an irrefutable argument. So and yet greater is the logic of the life of one whom Christ has raised from the death of sin.

Thoughts for Young People.

Six Things to Remember.

1. *Let us remember that we have a Saviour who could enter into the innocent pleasures of life, and sit down with his friends to supper. Religion was never intended to rob life of its joys (verses 1, 2).*
2. *Let us not count the cost of our gifts to Jesus. The motive is what Christ honors in our offering, whether it be large or small (verses 3-5).*
3. *Each one may honor Jesus in his own way; Martha by her service, Mary by her present. But Christ sees the heart of each follower (verses 5-7).*
4. *Our offerings to Jesus may have a deeper meaning and a greater result than we ourselves know. A dying girl gave her little "bank," with less*

than ten dollars in it, "to build a church for poor people." Her act inspired others, and the church was built (verse 7).

5. *Let us remember that we have always the poor with us; the honest, needy ones upon whom we can bestow our gifts. "Remember the poor" has ever been one of the mottoes of the Church (verse 8).*

6. *Sometimes curiosity draws men to faith. Many a careless hearer, who has come to church out of curiosity, has been awakened and become a believer (verses 9-11).*

Orientalisms of the Lesson.

That "they made him a supper" implies that it was not the ordinary meal, but one with specially invited guests. The meal was served about sunset, perhaps a little before, perhaps a little after. The other meals of the day are but light repasts. A cup of coffee might be taken on rising, and a breakfast about nine o'clock, of milk with bread and small fruits, but the hearty meal was at night. On what ground so eminent an authority as Stapfer should say it was at midday is not easily understood. He quotes 1 Kings 20, 16, which was a noon bacchanalia, when Ben-hadad was "drinking himself drunk," and thirty-two kings with him. But Dr. Tristram helps to explain this, when he says to commence earlier than the evening was a "mark of revelry or debauch." There is no pleading that Stapfer writes of ancient times, for habits in regard to meals have been practically the same since the earliest period in Eastern countries. All entertainments, "feasts," "dinners," or "suppers" with invited guests were held in the evening. Preparation is made in advance. When an ox is roasted for the occasion a large number are invited because it must all be eaten at once, "meat being never kept over night," according to Dr. Tristram. But it is more common to supply a sheep or goat which would not call for so large a company. This is stewed in *leben*. A huge dish of boiled rice, over which clarified butter has been poured, is set in the middle of the room; the host says "grace;" The Talmud says, "It is forbidden to take food into the mouth without having previously thanked God for it as his gift." The guests say "Amen," or repeat the formula of the blessing. Then the guests take their places, each turning up the sleeve of his right hand. Water is poured over the hand, and among Arabs, the *Bismilla* is said; that is, "In the name of God the merciful, the compassionate," etc., when each proceeds to help himself, dipping his hand in the dish. When one has eaten all he desires he touches his hand to his forehead and says,