

## Walk in love, as Christ also hath loved us.—Eph. v. 2.

do not like those who give evidence against them. Besides, we are told to expect this hatred.

"Marvel not, my brethren, if the world hate you."—John iii. 13.

John here takes up just the same line of thought which Jesus does Himself in His consolatory address to His disciples :

"If the world hate you, ye know that it hated Me before it hated you."—John 15 : 18.

Now, this is precisely the position of the one of whom we are speaking. They hated Lazarus because he testified of Christ. And observe in John 12 : 10 it says, "They consulted that they might put Lazarus ALSO to death." When searching out anything, we are always looking for some clue which may help us to find that for which we seek. While looking into the Jews hatred of Lazarus, we find one little word which at once sends us a step further on the way. That word is "ALSO." Then there must be somebody else in the question. Who that is we find by reading :

"Then from that day forth they took counsel together for to put HIM to death."—John 11 : 53.

Here you have the secret unfolded. Master and servant are alike under the ban of the Priests. And this is again but a proof of the truth of God's Word :

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household."—Matt. 10 : 24, 25.

But another thought. Mark those who are prominent in this manifestation of hatred. Those who sought to put Jesus to death, and who sought to put Lazarus to death, were not low, uneducated people, but the Chief Priests and Pharisees—the very men who were chosen to represent the religion of the day—the men loudest in their profession—certainly the last quarter from which such feelings as hatred would be expected to emanate. And just so will the honest Christian find it to be in the present day. Let a man, fired with love to the Lord Jesus—full of love for perishing souls—go forth, proclaiming a full Gospel, saying just what God would have him say, let him preach that the theatre is no place for a child of God—that the use of intoxicating liquors is an abomination to the Lord—that as Temples of the living God, we have no right to use either liquors, tobacco, or utter vain words—that show in dress is unscriptural—that taking advantage of an other's trouble is what God hates. Just try such a course (and this is just the course Jesus took) and you will find that the cry of dislike, if not positive hatred, will come, not from the mere outside world, but from those from whom encouragement might have been expected. It will come from the ranks of professing Christians ; and you will find it to be literally true :

"And a man's foes shall be they of his own household."—Matt. 10 : 36.

Not merely of his earthly household, but that which he has looked upon as the "household of faith."

We hear much talk of the world growing better, but let a man live as did Paul, for instance, and he will soon be led to doubt whether there is much truth in the theory of an improving world. We may grant that the world is becoming more enlightened—many things are known which were not known in earlier ages, but this does not say that the world is better. Adam and Eve knew more after they ate the apple, but no man would say they were better for it. Less talk concerning the laws of nature, and more obedience to the law of God, would make the world better. Remember, we do not decry knowledge, but knowledge only begins when men learn to know the Lord. The Priests, with their knowledge of ritual and ceremony—the Pharisees, with their knowledge of the law—were no better, for it was they who hated Jesus and Lazarus, and would put them to death. Whether they carried out their design against Lazarus or not, one thing is certain, that if he escaped, he fared better than his Master, for on Him they did vent all their hatred.

Is it not strange that men, enlightened men, should act as did those Jews. There stands a man who had been dead—there stands another Man who has raised him from the dead. It was something the Priests could not do. And yet they thought to put Lazarus to death again. Why, a moment's thought would have convinced them that all they could do would be futile. If Jesus liked, He could give life again and the very step taken by them to remove a witness might result in greater evidence being given. And so it has been in all ages. The Devil seems to overstep the mark. The world thirsts to burn the witness, when, lo ! like the fabled Phoenix, from the ashes rise more vigorous witnesses. Every tongue of the flame that encircles the martyr's stake, becomes a tongue of fire to witness the power of Jesus, and arouses fresh subjects for the world again to vent its hatred upon.

"When they heard these things they were cut to the heart, and they gnashed on him with their teeth."—Acts 7 : 54.

What did they hear from Stephen ? Simply bold testimony against themselves,—

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye."—Acts 7 : 51.

The world could not stand such testimony.

"And cast him out of the city, and stoned him : and the witnesses laid down their clothes at a young man's feet, whose name was Saul." "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."—Acts 7 : 58, 59.

They did with Stephen what they had desired to do with Lazarus, they did that which they had done to Christ—they killed him.

*(To be Continued.)*