

visitors were some who might put Christ's life again in danger. *The Master is come*—What a glimpse this gives of the homage and honour they were accustomed to pay to Jesus. The Jews followed her, sincere in their sympathy; they were provided as witnesses to the wondrous miracle. *She fell at his feet*, overpowered by her feelings. *Lord, if thou hadst been here*—The minds of the sisters seem to have been much exercised with this reflection after their brother's death. *Jesus saw her weeping—and the Jews. He wept*, in true human sympathy with them—his eye affected his feelings—in bitterness over sin which brought such woe into the world. *Come and see*—They could point to the woe—he only could remove it.

III. *Lazarus raised*.—Ver. 36. *Behold how He loved!*—How beautifully the close, ardent love of Christ for an individual is shown here. He loved the whole world, yet only here and over his own Jerusalem, is it said, "He wept."

Ver. 37. *Opened the eyes of the blind*—referring to the last miracle at Jerusalem, chap. ix. Was it over this unbelief that Jesus groaned again? Ver. 38. *A cave*; these excavations were the common burial-places of the Jews. That *the sister of him that was dead* should interpose seems noted as remarkable. Verses 41 and 42 show how constantly, wisely, and kindly Christ sought the spiritual good of men. How sublime the scene! Perhaps beneath the shady trees of some garden, by the open cave, amidst the intense silence and breathless eagerness of those who stood around, the weeping Mary near His feet, His face wet with tears, that weary, persecuted wonder-worker raised His eye and His voice to heaven. The tones of that voice evoke the dead. *Many* bowed before the evident presence of God. *Some* went and told his bitter enemies.

APPLICATION.

I. *Have you Martha's faith?*

1. That Christ was "the Son of God." This Paul believed—the Philippian jailer. Happy in this faith, Simeon died—Stephen met martyrdom.

2. In the world to come, "He shall rise again." This wiped her tears away, and animated her for duty. So David and his infant son. Do you live like one who believes in that world?—you will rise again.

II. *Have you Mary's devotion?*

1. To her brother—How she loved him! doubtless she showed her love while he lived. It is bitter, indeed, to have to weep for your own unkindness over a dear one's grave. Have you a brother or sister—be kind?

2. To her Lord—*She rose quickly—She fell at His feet*. How she loved Him!

loved to be near Him—humbly could have kissed the feet she once anointed.

III. *See the tenderness of Christ.*

He seeks the house of mourning—He could not bear the slightest imputation of unkindness, ver. 23 and 33. He wept; He groaned. He enters into all your feelings of joy and sorrow. He was happy at the marriage-feast and He wept at the grave. He feels for each one. Though a world's salvation lay on Him He weeps over his friend. He is not changed. Heb. iv. 15. Are you His friend?

IV. *See the majestic power of Christ.*

Others might weep; He could save. All creation obeys that voice—stormy winds, raging seas, devils, and the dead.

1. He gives life now to body and soul. He has given life to your body. Is your soul alive? Nicodemus, John iii.

2. He will give life again to the dead. His voice will call to judgment. You must obey it then—O, do so now!

V. *Seek Christ's presence*—Not His bodily presence, but that of His spirit. It was a mistake, "Lord, if thou hadst been here," &c. Christ was there, yet Lazarus died. If you obey and follow not Christ's spirit, His bodily presence would not bless you. Judas had much of that.

SUBORDINATE LESSONS.

1. Christ afflicts not His people willingly. He suffers in their sufferings.

2. There is no comforter like Christ—none so able, none so willing.

3. There is no intercessor like Christ, ver. 42. He is always heard. Ask Him to pray for you.

4. What effect has this miracle on you? Will you now believe, or still side with Christ's enemies, verses 45, 46.—*Edinburgh Series of Lessons.*

THOUGHT, OUR DIGNITY.

Man is a reed, and the weakest reed in nature; but then he is a thinking reed. There is no occasion that the whole universe should arm itself for his destruction. A vapour, a drop of water is sufficient to kill him. And yet should the universe crush him, man would still be more noble than that by which he fell; because he would know his fate, while the universe would be insensible of its victory. Thus all our dignity consists in thought. It is hence we are to raise ourselves, and not by the aid of space and duration. Let us study the art of thinking well: this is the foundation of ethics.—*Pascal*