

tively. The object of the one is that the sheep (His people) may have life, and abundant life—life better and more enduring than that which they had forfeited. The object of the other is to plunder and destroy; to enrich themselves at the expense of those who follow them.

LESSONS.

1. Naturally we are all like lost sheep away from the fold, and straying farther away; alike unwilling and unable to return.

2. Christ is the good Shepherd who came to seek the lost and restore them. See Luke xv. 3-8.

3. The fold is the Church, the door of which is Christ. Entering by him we shall both be cared for and provided for.

4. False shepherds are mere hirelings. They care not for the sheep and cannot help them.

5. The good Shepherd loves and cares for the lambs of the flock. See Isaiah XL II, which is the text for the day.

THIRD SABBATH.

SUBJECT:—*The Resurrection and the Life*, John XI. 34-45. Golden Text—Hosea, XIII. 14.

The home in Bethany where dwelt Lazarus and his sisters Martha and Mary, was a pleasant, peaceful, happy home, because it was a pious home. The inmates were, so far as known all pious. They all loved Jesus for we are told that Jesus loved them. And yet that home was not secure against the invasion of the King of Terrors. Death entered it and struck down him who was the head, the stay and support of the household. After being a few days sick (evidently not many) Lazarus died, and the home that had been so happy becomes a very Bohemia. The sisters weep, those who came to comfort them weep; they all weep together. The loss was great; the grief was deep.

And, strange to say, Jesus who had been sent for when Lazarus took sick, delayed his coming at least two days, so that by the time he arrived at Bethany the sick man was dead and buried. This delay, unaccountable to Martha and Mary, increased their grief. Their faith in Jesus began to waver. They had a secret feeling that Jesus had acted unkindly towards them. Hence they said when they met him, "Lord if thou hadst been here," &c., and they both said the same thing, though they spoke not at the same time, but Martha first and Mary afterwards, and each evidently without the knowledge of the other.

After answering the questions of the sisters and speaking comforting words to them, Jesus draws nigh to the grave, and as he does so he is deeply affected. He groans in spirit and is troubled, or, as it is in the margin, he troubled himself. And when he stood and looked on the grave he wept. *Jesus wept.* The shortest but one of the most significant verses in the Bible. It has

comforted myriads in days that are past, and will continue to comfort till the end of time. Jesus feels for mourners. His is a human heart.

Vs. 36, 37.—The Jews who were standing by saw in the tears of Jesus an evidence of his love. Whereupon some who were disposed to speak against Jesus said, "Could he not have prevented this death? leaving it to be inferred either that he could not, had not the power, or would not because he had not the love.

V. 38.—Jesus words evidently affected Christ, for he again groaned in himself. *A cave, &c.* Lazarus was buried in a vault.

V. 39.—Martha's reason for not removing the grave stone seems to be a very good one, but it was dictated by unbelief and distrust. It was, indeed, a reflection upon Christ as tho' she had said "You should have come before if you were going to do anything; it is too late now."

V. 40.—Jesus reproves her gently, yet he reproves her for her weakness of faith.

V. 41. The stone is removed, and removed by human hands. Jesus does not do that which man can do for himself. The stone removed, however, man's work is done. If Lazarus is to be raised Jesus must act. First he prays to His Father to show to those who were looking on whence came his power. Then he uttered the voice of power, "Lazarus come forth." Literally Lazarus hither! forth! There is no verb. The simple grandeur, brevity, and force of this resurrection call corresponds with the mighty effect, and may be compared with the sublime passage in Genesis, "Let there be light! and there was light."

The dead lives. Lazarus comes out of the grave with his grave clothes about him. A mighty miracle has been wrought, and the result is many of the Jews believed in Jesus, while some went and reported the whole matter to the Pharisees.

LESSONS.

1. Jesus is a sympathizing Saviour. He feels for man. "He weeps with those who weep." He is human.

4. Jesus is an Almighty Saviour. He can raise the dead. He speaks and the dead hear, and hearing they live. Nothing is too hard for the Lord. Side by side in this narrative we have the humanity and the divinity of Jesus. He feels for us and can help us. Let us all believe in him and love him.

FOURTH SABBATH.

SUBJECT:—*Review—Christ rejected*, John XI. 47-53. Golden Text—Isaiah LIII. 3.

The miracle that Jesus wrought in raising Lazarus from the dead had a two fold effect. (1) Some believed. (2) Some were moved to oppose Christ openly. His enemies began to feel and say, "It will not do to allow Jesus to go on working miracles in this way. If he is suffered to proceed all men will believe in him, and the Romans