The Living Church.

BY REV. J. T. DURYEA.

Some time ago, while on a journey, I rested for one night at a small town. After supper, feeling lonely, I welcomed the sound of a church bell, and following the direction from which it came I was soon seated among the people gathered for the weekly prayer meeting. I settled down to an hour of quiet enjoyment free from ordinary responsibility. It was neither my duty to "lead" nor to "fill up the time." My mind released began to follow its bent. I looked at those about me, tried to know something of them from their faces and to anticipate the tone and quality of the services soon to begin. The leader announced the familiar hymn, 'Come, Holy Spirit." Why, just then, it set me to thinking I cannot tell. But I said to myself, How many of these persons are singing with the understanding? They are asking the Holy Spirit to come to them. Whence do they expect Him to "come"? The prayers and the talk made the impression that the Spirit seemed to them to be far off, and they needed somehow to call Him to them. In some real way God must send Him, and He must draw near if their petition was answered.

I went away still thinking. The words of Jesus, spoken after the supper, came to me, and never did they appear to be so plain: "I will pray the Father and He will give you another Comforter [or Helper] that He may be with you forever, the Spirit of truth." And again, "He shall be in you." Surely some of those who were gathered together had come in the name of Jesus and were true disciples, to whom the promise of His presence could and would be fulfilled. Did they know this? Were they conscious that the Spirit had come, had come to stay, and come to stay in them? Had I said to one of them, "Brother, where is this Spirit to whom you have been speaking?" would he have laid his hand upon his heart and replied, Here? And yet just this Jesus meant to teach. He told His disciples that they would know the Spirit by a vital contact with their spirit. "Ye know Him; for He abideth with you and shall be in you." And in this manner we know God with certainty as we know all other objects. He touches us and so reveals Himself.

This revelation of God in Christ by the Spirit to every man is the distinctive truth of the gospel age. In earlier times, within the temple court, in the secret and sacred shrine, men thought to find Him. Then in the temple of the body of Jesus He made Himself known to some. Finally by the Spirit He is or may be manifest to all. This explains the strange saying, "It is expedient for you that I go away; for if I go not away the Comforter will not come to you." At Pentecost not merely by the visible flame, but by the living fire kindled in their hearts the disciples knew the Spirit and in His power began their work.

Paul seemed to assume that his disciples knew this truth. "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?" This he said, not only of the whole church, but of each member of it. For he also says, "Your body is a temple of the Holy Spirit which is in you." As if the frame of bones and flesh were the sacred enclosure and the inner man, the spirit, were the most holy place. Paul is full of this thought. Utterly careless is he of his metaphors while he writes of the church as a temple built of living stones (each a melonkon or little temple) growing into glorious completeness for "an habitation of God through the Spirit." There can be no doubt concerning the church. Jesus Himself has described it. He commanded those who failed to set the a grievance privately to "tell the church." And he added, "For where two or three are gathered together in My name there am I in the midst of them." In this saying He reveals the authority and power of the church for all its functions.

In a profound sense the church is the organ of Christ's continued life and work in the world. Paul is emphatic in teaching this truth. He says of himself, as a member of the body of the Lord, 'Christ liveth in me." He says to his pupils, 'Christ is formed in you." He says, moreover, that the presence of Christ in His true disciples is not only living but life-giving, not merely to them, but to others. As He healed the sick by the touch of His material body, He heals souls by the touch of His spiritual body. To some this may be startling. Let them be reminded that we are not speaking of what some call the church, the ecclesiastical system, the clergy with their orders and offices, but of the real church, the "blessed company of the faithful." Paul says to the disciples at Corinth, "In Christ I begat you through the gospel." He writes to Philemon of Onesimus, "I beseech thee for my child, whom I have begotten." Luke explains the success of the mission of Barnabas: "He was a good man and full of the Holy Spirit and of faith: and much people were added to the Lord." Why multiply words? Remember the parable of the vine. If we abide in Him we bear fruit. What fruit? Not the virtues only. "The works that I do shall ye do also; and greater works than these [*i. e.*, 'the physical miracles'], because I go to the Father." This "going to the Father" was the condition of the coming in the "other Helper."

It is, then, the indwelling of the Holy Spirit which makes and marks the living church. Paul is so confident of this that he does not so much exhort to seek the Spirit as to give his energy play. "Stir up the gift that is in thee." "Quench not the Spirit." The divine fire is in you, let it burn. Do not smother it by negligence; do not drown it by sensuality and worldliness. If the disciple will keep in sympathy with the aim of the Spirit the divine power will enlarge in him. If he will devote himself to the will of Christ he will become a "vessel fit for the Master's use," and will be "filled with the Spirit." It is promised that he shall be "filled with all the fullness of God."

The touch of such a man upon other men is quickening. As in nature so in the spiritual sphere God uses life to give life. History shows this to be true. In all the vital movements of our race—intellectual, social moral, religious—it has been the "live man" whose flaming spirit has rushed upon other souls to kindle enthusiasm and make them strong to will and act. Have we forgotten Wiclif, Luther and the rest?

The continuous coming of Christ to the world is by the church. This is no opinion. Let Him speak: "Even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me." The history of vital Christianity shows that it has been by contact with the church men have felt the touch of the Spirit. We do not lose the truth that the divine gift is direct to each; but it comes from the Spirit who is in the members of the body of Christ. Electric energy is somehow all about us, but it is fixed in the Leyden jar. It is the touch of this which thrills us. The true disciple is a centre of operation to the Spirit, and the company of disciples is a number of connected centres in which there is storage of power.

In order that we may have the gift we need only to consecrate ourselves. We then may say boldly, yet humbly, "Of His fullness have we all received and grace for grace." In the power of this anointing we put away the "lust of the flesh, the lust of the eye, and the pride of life." "If a man therefore purge him self from these, he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work." We are pliant and facile instruments in God's hands, workers together with Him for the world's redemption. We are original witnesses to the truth. We turn the gospel into living, present fact, and may say to men, "See the reality." We are aflame with vitality and men perceive the glow and feel the ardor. From the altar of our devotion, consuming with the fervor of love, our burning embers touch men and kindle in them the sacred fire.

May we pause here to exhort? These truths so humble us that courage fails. "Physician, heal thyself." Let this suffice, "He that has ears to hear, let him hear what the Spirit saith to the churches."

Fashioning Character.

There is no former and fashioner of character like to the Lord Jesus. There is no mould of beauty and excellence in to which the spirit of a man can flow comparable to the mind which was in Christ Jesus. There is no school for the education of man in patience, in truth, in boldness, and in all virtues, like unto His disciple band. There is no predominating influence which will make men true, and wise, and spiritual, and faithful, like the influence of fellowship with Christ. There is no formative period in which men may be enriched with nobleness and grace of character like hours spent in His presence; those bear the bloom, and in time the fruit, of Christlikeness of whom it can be said, "They are wont to be with Jesus." "Strength and beauty are in His sanctuary." Fellowship with Christ is the power that makes men Christ like. Yet this is not a grace to give to some but denied to others, as a sculptor is limited by the shape and veining of the block on which he is working. The two men, St. Peter and St. John, with so much that was different and even opposite in their natures, are yet found bearing the unmistakeable lineaments of the Master. In spite of their opposing tendencies, fellowship with Christ has bestowed on each a likeness to Christ. As in the mint each coin, whether of gold or of silver, bears the king's "image and superscription," so may each soul bear the image and superscription of the eternal king. As the artist leaves the impress of his personality upon all his handiwork, whether it be wrought in plastic clay or hard, unyielding marble, so upon each nature does the divine Artificer, the great moulder and former of character, leave His mark and signature, the likeness of Himself.—*Sunday at Home.*

Fair Play in Debate.

It would be a great advantage in controversy if those who take opposite sides of questions would credit their antagonists with sincerity of purpose and loyalty to the highest interests of humanity. In political discussions, where party spirit mounts high and where men and policies are so closely identified, personal accusations and reflections may be more difficult to avoid, yet even then it is to be taken for granted that a great political party does not come into being and continue its existence solely for the nation's overthrow, and that patriotic citizens, whether they wear one label or another, care more for the prevalence of good government than for the triumph of the party with which they have associated themselves.

But when Christians take different sides in debate relating to Christian truth there ought to be an elimination from the equation of the personal factor, an absence of insinuations respecting the motives which govern one's opponents, and a joining of battle simply on the principles involved, with a mighty confidence that truth and only truth—not men or schools—is ultimately to triumph.

Unfortunately this is not always the basis on which controversy is conducted. For instance, the higher criticism is just now a matter at issue. There is a sharp division of opinion in reference to it. That is natural and by no means to be deplored. But pending the approximate settlement of mooted points, which may yet be in the distant future, would not the desired result be facilitated by the preservation of a cordial respect for each other on the part of all who enter the arena of debate?

From those who champion the advanced conclusions of the higher criticism we hear not infrequently sharp and almost contemptuous raillery at the men who still hold the traditional view respecting the authorship of Old Testament books. They are charged with ignorance, with timidity, with willful blindness. It is assumed that no man can be a scholar to-day unless he is ready to follow Wellhausen and Kuenen as far afield as they will take him. It is implied that he who hesitates to abandon the ideas respecting the Old Testament, on which he has been reared and which, to a large extent, have been wrought into his thought and life, is a "Bibliolater" and a "mossback conservative." A journal of no less standing than the *Spectator* makes a dignified protest against this supercilious attitude adopted by some higher critics. It says:

"We have no wish at all to stifle wise and thoughtful criticism of either the Old or the New Testament, but we think it a mistake to go about saying in effect: 'God, I thank Thee that I am not as other critics are, not even as this old-fashioned believer. I explode the Pentateuch, I divide Isaiah, I have exposed Chronicles. I hold the true theory of the Elohist and the Jehovist. I believe Jeremiah to have been behind his age and the Book of Daniel to be spurious; and upon all those who do not glory in these conclusions I look down as half sincere cowards.'"

No less harmful and un-Christian is much of the talk directed against the advocates of the higher criticism. From the way some persons speak one would think that men like Professor Briggs and Professor Harper are to be classified with Thomas Paine and Robert Ingersoll as formidable enemies of the Church of Christ. The finger of suspicion and condemnation is pointed at the higher critics of all schools lumped in one dangerous company. The impression made by this wholesale denunciation upon a good many unthinking minds is that these scholars are making their investigations animated solely by a burning desire to undermine the foundations of religion and to lead our young ministers and theological students astray.

A little reflection ought to convince one that, however much Christian men may go astray in their thinking, they are presumably bending their energies to the establishment of righteousness and truth and peace on the earth. What Christian scholar can possibly desire to undermine the faith of the humblest believer? To preserve it, to strengthen it, to enlarge and ennoble it, that should be, and in the vast majority of cases we believe is, the object of every Christian student. The primary question is, Is the man a Christian? If he is, whether he be clinging too tenaciously to the old or grasping too eagerly at the new, he ought, in either case, to be exempt from the ridicule and misrepresentation of those who belong to the same fellowship of Christ.

A Noteworthy Fact.

The *Popolo Romano* publishes a telegram from Palermo, describing the death of a priest on August 23, under extraordinary circumstances. The victim is Don Jusseppe la Rosa, private chaplain to the Contessa di Mazzarino. He began the mass service in the private chapel at the Mazzarino Villa yesterday morning in his usual health. In the midst of the service he fell to the floor and died in great pain before he could be removed from the chapel. There was no doubt that he had been poisoned, and investigation revealed the fact that the poison was corrosive sublimate. The poison had been introduced into the wine used for the Sacrament, and the priest had been actually murdered at mass, while the worshippers were looking on.

Now according to Romish doctrine the poisoned wine was actually the blood of our Lord Jesus Christ! It had been changed into a holy thing. To offer any insult to it would have been a blasphemous action, a mortal sin. Yet it retained its poisonous qualities! Could it be an act of faith to believe that that poisoned cup was actually the blood of the Lord; was it not rather blasphemy to make such an assertion? It is a weird illustration of the folly of transubstantiation. It does not stand quite alone, for there have been several instances of similar kind recorded in history. It may not enlighten thorough Romanists whose minds are enslaved to their priests, but it ought to be instructive to Anglicans. And this fact ought to be widely known just now in the present foolish tendency Romewards.

God's Chisels.

Look at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why cannot I carve?" it cries. Then the artist comes and seizes it. The chisel lays itself into his hand, and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one. It is the unit which they make that carves the stone.

We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs His chisel. But the chisel can do nothing, produce no beauty of itself. The artist must seize it, and the chisel must lay itself into His hand and be obedient to Him. We must yield ourselves together to Christ and let Him use us. Then His power, His wisdom, His skill, His thought, His love, shall flow through our soul, our brain, our heart, our fingers. That is working by faith.—*Phillips Brooks.*

Ministers Now and Ministers Long Ago.

Comparing ministers now with ministers long ago, it is to be feared there is not that longing for the conversion of their people which there used to be; little weeping between the porch and the altar; little wrestling with God in secret for a blessing on the Word; little travailing in birth till Christ be formed in their people the hope of glory. It is said of the excellent Alleine, that he was "infinitely, insatiably greedy of the conversion of souls." It is to be feared there is little of this greediness now. Matthew Henry used to say, "I would think it a greater happiness to gain one soul to Christ, than mountains of gold and silver to myself." We have few Matthew Henrys now. Samuel Rutherford used to say to his flock, "My witness is above that your heaven would be two heavens to me; and the salvation of you all as two salvations to me." Oh that God would give us something of this spirit now.—*McCheyne.*

— The future is not yet ours; perhaps it never will be. If it comes, it may come wholly different from what we have forseen. Let us shut our eyes, then, to that which God hides from us, and keeps in reserve in the treasures of His deep counsels. Let us worship without seeing; let us be silent; let us abide in peace.—*Fenelon.*

Put Life in your Work.

A writer in *MacMillan's Magazine* upon "English War Songs," speaks, of course, of Campbell's immortal "The Battle of the Baltic," of which he says, "There is not a stanza of it in which you may not pick out something to laugh at or to cavil at, if you choose; there is not one, at least in its final form, which does not stir the blood to fever heat." This remark suggests a significant truth. It is not by any means those things which are most exempt from criticism which are most desirable. It is often the case that a poem or a speech or a sermon may have a million faults, yet it may have one virtue which shall out-weigh them all—the virtue of life. It breathes, it pulsates, it has power; while there will be another which shall be faultless, having no fault, save, indeed, this, that it is absolutely destitute of merit, that it has no life, no force, no power to arouse to quicken.

The sermons of Spurgeon, especially the early ones, were full of faults; faults of rhetoric, faults of taste, faults of argument, faults of interpretation; and yet they move men, and they were the beginning of one of the greatest ministries of all time. People have found no end of fault with Mr. Gladstone. Mr. Disraeli never wearied of finding fault with his excessive verbosity, with what he thought his exaggerated rhetoric; but, after all, it was, as a critic very justly observed, Mr. Gladstone's excessive verbosity which overthrew Lord Beaconsfield; because, with whatever faults as to rhetoric, Mr. Gladstone had convictions, he believed something, and what he believed he would die for. Probably Mr. Moody never spoke for five minutes without crowding very hard upon the King's (or the President's) English; and yet people go by tens of thousands to hear him, and very few hear him without being aroused and convinced, and so permanently benefited.

There is a lesson here for all who would address their fellow-men, whether in the pulpit or out of it. It is not enough that you be free from tangible faults; you must have real merits, and the greatest merit of all is life.

Perhaps, too, there is a moral lesson here. There is a negative goodness, which, like the goodness of the marble statue, does nothing wrong, never goes astray, never calls for correction, but which has no life, no affection, no spirit. —*The National Baptist.*

God's Word Tried Him.

Long before Moses had written the opening chapters of God's Word, a lad, Joseph, dreamed, but when he related his visions to his father and his brothers he received only scorn and distrust. Joseph accepted those visions as God's message. He knew not just what their interpretation should be. He should try God's Word. But meanwhile the psalmist declares that the Word of the Lord tried him (Psalm 105: 19). This truth not only finds beautiful illustration in the career of Joseph, but in the life of every child of God. While we try God's Word, that Word is trying us.

It tries us by the very largeness of its provisions. Those promises of God, so limitless—promises of power, of grace, and of glory—how they try us! Bring your faith and stretch it upon these great promises. Test your spirit by the love chapter in first Corinthians. We shall not be long in finding how by these tests we are less than God provided that we might become.

Then how God's Word tries us by circumstances which seem to contradict it and render its fulfillment impossible. Joseph cast into the pit, sold into slavery, imprisoned, was tried by God's Word. But these very adverse experiences were only steps toward the accomplishment of God's promise.

And how long the delays! Has the Lord forgotten? Is He slack concerning His promises? Let us remember the reply of Judson when, after years of apparently unfruitful labor he was asked about the outlook for India, he answered, "Bright as the promises of God."

These trials which come to us in the very acceptance of God's Word are not purposeless. They are the very necessary preparation for the fulfillment of the divine promises. Had the youthful dreamer at once come to the throne of Egypt, the record of his latter years would in all probability have no such chapters of wisdom and strength and goodness as now delight and stir us. Though tried by the word of the Lord, if we shall be found faithful, we shall be able to declare with the ancient scribe: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

An Enlarged Heart.

"I will run in the way of Thy commandments when Thou shalt enlarge my heart." It is evident that the psalmist was not running to his own satisfaction when he wrote these words, and that he was looking forward to something better. He saw what was the trouble, that he had not love enough; and he spoke of his heart, the supposed seat of his affections, as if it was not large enough to do its appointed work. "Thou," he said, addressing his Creator, "shalt enlarge my heart." It was as if he had said: My heart is too small to supply the blood that is necessary to a vigorous existence, but Thou wilt give me a larger heart, and then all will be well. His hopes rested entirely on what he believed God would do for him. All of us have the same sense of coming short in our obedience, but we do not all have the same faith in God that he will apply a remedy. We say: If God would apply a remedy all would be well, but we do not know what He intends to do. The reason why a man does not run in the way of God's commandments is, that he does not love enough. If he loved God with all his heart, and his neighbor as himself, there would be no trouble about running, but he would be going at the top of his speed all the time. Then all the excuses that we manufacture and keep to hide our condition from ourselves would no longer be called for, but would be hung away like old and rusty suits of armor, of which we say: "How miserable must have been the condition of men when they were forced to resort to such defences as those." But it is well that a man should know at what rate of speed he is travelling. If, like a man rowing, he looks to the water near the side of his boat, he may appear to move rapidly, but if he raises his eyes to objects on the shore he sees that he is going slowly or even backward. He forgot to take the current into his account. If we keep our eyes fixed upon the Lord, we will never have a very high opinion of ourselves.

If we look at the prophets and apostles we see that they all ran. What ardor there was in all they said or did. There are no dull places in the prophecies, or epistles, as if they were tired, or thinking about something else; no using religious phrases to hide the want of thought or feeling. Each goes on like a flaming meteor across the sky. Take Isaiah as an example. How can he keep at such a white heat, from the beginning to the end of his prophecy, and never flag? Writing upon skins with a clumsy reed for a pen must have been a slow and tedious operation, requiring many sittings to finish a prophecy; yet no one can tell, from his writings, where he began each day's labor or where he left off, or when he was fresh and when tired. There is nothing like it in secular literature. It has been said that "Homer sometimes nods," but Isaiah never does. If some parts of his prophecy are more interesting to us than others, yet all parts are equally interesting to himself. It was because the Holy Spirit, at whose dictation he was writing, never lost his ardor. Then if we turn from him to the Son of God, we see such ardor as never was imagined before. All the fire of divine love flamed in His heart and life. He ran to the cross, exclaiming, "I have a baptism to be baptized with, and how am I straightened till it be accomplished!" His disciples were worn out by His ardor and fell asleep in His agony, but He never said, "I am tired," or acted as if He were. Love divine alone will account for His ardor. He that saw Him saw the Father, and God is love. The hearts of the prophets and apostles were enlarged, and we will run in the way of God's commandments when God shall enlarge our hearts.

We see that love will turn pain into pleasure and night into day. The instances of its influence are very common and very striking. In the family you see it in its greatest perfection. What but love could induce one to bring up a family of children? Love makes a home, the place of all others the most like heaven, to which a man looks back, and wishes he was a boy again, and when he speaks of it the tears will come into his eyes. That is what love does every day. Take the life of a missionary to the heathen, and suppose it to be without love. A young man and his wife go to a distant continent and settle in a heathen village. Their neighbors are savages, ignorant, dirty, quarrelsome, selfish, and in many of their habits disgusting. These young and intelligent persons have, compared with what they have been accustomed to, a poor home, poor food, and very poor company, and they attempt to teach the rudiments of knowledge to a people who suspect them and, when they dare, rob and prosecute them. Here they stay, and the world, from which they hear once in six months, moves on without them. There they die, and their children, sent to their old home to be educated, or to escape the corruption of their village, hear of their death six months afterward. Strange to say, love makes that a happy life. This is one of the most remarkable triumphs of love. To have the heart enlarged is to have more of this love, which is the gift of God's commandments, and God will give it to him who will ask for it in the name of the Lord Jesus Christ.—*Interior.*

The Spirit of Fear is not of God.

"For God has not given us the spirit of fear, but of power and of love and of a sound mind" (2 Tim. 1: 7). "As children of God the spirit of bondage to fear is broken" (Rom. 8: 15). No weapon that is formed against God's children shall prosper. Their destinies are linked with those of Jesus Christ. The soul is "bound in the bundle of life with the Lord their God." Only in the defeat of their divine Leader can they be defeated. The Spirit who seals them children of God and members of the eternal kingdom is the Spirit of power. Equipped with the power of this Spirit, Jesus Christ wrestled with the arch enemy of souls for forty days and triumphed. With the same Spirit of power resting upon us, no combination of the forces of evil against our own souls or against the kingdom of God among men should dismay us. We have received the Spirit of power—the power that smites spiritual wickedness with a mightier than Samson's strength. In the presence of all spiritual foes, both Judas within and Pilate without, we can bear Christ saying: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." When we are tempted to despair of final victory in the face of the principalities and powers of darkness, let us banish our doubts and knife our pessimism by recalling this sublime declaration: "For God hath not given us the spirit of fear, but of power."—*Indian Witness.*

— Earnestness is contagious. Earnestness leaps over difficulties. Earnestness walks up the incline as though it was level ground, nor heeds difficulties, with the prize in view. We have to contend, as we have seen, with widespread indifference; and earnestness will attract the half-closed eye of the indifferent, and rouse to sight, thought, action. Would that our churches were terribly in earnest; all intensely alive! Silently as the leaven leavens the whole lump, so an earnest church leavens the locality in which it works. Earnestness need not be noisy; the hottest coal fire burns without cracking; the earnest runner does not waste his strength in shouting to the spectators as he runs. We plead for the earnestness which is the normal condition of healthy spiritual life—the earnestness which flows from constant communion with God—the earnestness which can calmly look on the scene of continuous indifference, and gather from it strength to plead with men and plead for God—the earnestness which, like the river in its course, is fed by secret springs flowing from the "throne of God and the Lamb." —*Rev. J. T. Winger.*

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SEPT. 23.

Sabbath Sc

BIBLE LESS

FOURTH QUAR

(Condensed from Peloub

Lesson I. Oct. 4. Joh

CHRIST RAISING L

GOLDEN TEXT

"Jesus said unto her, I
rection, and the Life."—J

INTERVENING HISTORY.
able of the Good Shepher
of Tabernacles in Octob
ed to Galilee. His stay th
was brief. Then making
parture from Galilee (L
sent forth the seventy
where He soon followed, j
ward, till He reached the
ing the river He turned
and slowly moving towa
teaching and preaching
He reached the city abo
the Feast of Dedication,
D. 29 (John 10: 22). At
spoke the words which
our last lesson (10: 22-
retired to Bethabara
Peres, beyond Jordan,
Him at the beginning
(10: 40). The large s
Gospel, according to Lu
chapters 9: 51 to 17: 10,
John 10: 22-42, contain
we have of these three b
the life of Jesus.

EXPLANATOR

I. At Bethany on the
about two miles south eas
lived a family of three,—
two sisters,—with whom
home when in that region
seem to have been in pro
stances, as we judge from
their home, from the oc
ointment (equal to over $
which Mary used upon
number of the Jews who
the sisters on the death
Martha was apparently
the household, and was
getic woman, while Mary
flective and affectionate.
the family see Luke 10
12: 1-8. Soon after the
gone, Lazarus died, and
buried the same day. B
from the sisters. Friend
house to condole with
affliction. Yet Jesus del
before He set out to aid
friends,—a delay full o
yet for the glory of God,
ing of the afflicted ones.

THE MYSTERIOUS DELAY
lay was necessary to com
in which Jesus was en
which He would not suff
drawn away even by o
personal sympathy. (2)
at the first miracle (2: 4)
of His work were marked
that He alone could read
hour had its work, and
hour. (3) This delay w
the consummation of the
resurrection of Lazarus i
to forever prohibit the
death had not really tak
21. "Then said Mart
The fact that Mary, to
with the same words,
sisters were impressed
feeling, and probably ha
one another many times
hadst been here, my br
died." It is the bitterest
whole cup of anguish, th
have been otherwise.
affliction, continually ec
saying to ourselves, if w
this, or if we had not do
not been for our blunder
friends, or our physici
would not have died.
God of atheism, and
God in the time of our t
22. "But I know t
She knew that twice Jes
the dead to life, and it
do it again.
23. "Jesus saith unto
shall rise again." These
mean that her brother w
back to life again now
have been spoken for th
ing her comfort in the a
mortal life through t
when she would meet h
Jesus speaks thus to
lead her to a higher fait
the desire of her heart i
not be an empty gift."
24. "I know that he
the resurrection at the l
is ample evidence tha
believed in a future life
rection of the just. Bu
far off and vague, and b
fort to her soul. She ne
now.
25, 26. "Jesus said u
resurrection and the
intention of the saying
been to awaken in Mart
He could raise her broth
in its highest and prope
does by announcing H
expressed emphatic pe
—*I, and no other*) as "t
(meaning, that resurrec
day shall be only b
therefore I can raise
more than that, THE
that "he that believ
Lazarus *in her mind*),
dead, yet shall he live;
liveth (physically, is n
believeth in Me, shall n
in Me is the source of t
hereafter; *and those*
life, so that they shall n
death being overlooked
in comparison with that
and only *death*. Jesus i
and life both of the
soul. "Shall never die
no extinction of exis
tinued life unbroken b
of the body. "Believ
For the comfort and bl
come only through beli
27. "She saith unto
believe." The tense i
Revised Version, and
established faith. She
vinced, but it is no ne
believe that Thou ar
lieving that Jesus is t
cepts as true all He
lieves in His power to