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INTERNATIONAL LESSON.

First Quarter-Lesson IX.—March 3.

THE RAISING OF LAZARUS.
—John 11:30-45.

GOLDEN TEXT.—*I am the resurrection and the life.*—John 11:25.

THE FAMILY THAT JESUS LOVED. At Bethany, on the Mount of Olives, about two miles southeast of Jerusalem, lived a family of three,—a brother and two sisters,—with whom Jesus made his home when in that region. The family seems to have been in prosperous circumstances, as we judge from their owning their home, from the coolness of the ointment (equal to over \$400 in our day) which Mary used upon Jesus, and the number of the Jews who came to console the sisters on the death of their brother. This family was closest to Jesus' heart of all the families on earth. SICKNESS IN THE FAMILY.—Lazarus was taken dangerously sick while Jesus was twenty-eight or thirty miles away. The first thought of the sisters was to send a message to Jesus. When we or our loved ones are sick, we should go to Jesus with our trouble; not to the neglect of means, but for his guidance, and help and blessing.

THE DEATH AND BURIAL OF LAZARUS.—Soon after the messenger had gone, Lazarus died. Yet Jesus delayed two days before he set out to aid and comfort his friends.

The Mysterious Delay. This delay was necessary to complete the work in which Jesus was engaged. It was necessary to the consummation of the miracle of the resurrection of Lazarus in such form as to forever prohibit the impression that death had not really taken place. To increase the faith and love of the Bethany family and his disciples.

THE ARRIVAL OF JESUS AT BETHANY. Four days after the death of Lazarus Jesus arrived at Bethany. Martha heard of his arrival, and went to meet Jesus, just outside the village. She greeted him with those words of sorrowful despair, "Lord if thou hadst been here my brother had not died." But even then, there was a dawn of hope in her heart. Jesus assured her that he was "the resurrection and the life" prepared her for what he was about to do.

JESUS SENDS FOR MARY.—Vs. 30-32. When Martha's faith and hope were assured, Jesus bids her go home and bring her sister.

The Master's Call. 1. He is our master and teacher, and has a right to call us. 2. He calls us by his noble, loving character; by his words, by kind acts towards us, by his Holy Spirit, by holding out the supplies for all our wants, by the invitations and exhortations of friends, by Sabbath and religious services, by his providences, by afflictions, by our consciences. Now Jesus was not yet come into the town. Jesus seems to have avoided going to the house because so many Jews were there (v. 19) that he could not say what he desired to the afflicted sisters. *The Jews then that were with her in the house to comfort with their sympathy. She goeth unto the grave to weep there.* The custom still remains. For many months the females of the household will go at times to the grave of father, brother, or husband to weep. Then Mary....fell down at his feet. She uttered the same words as Martha had done.

THEY ALL GO TO THE TOMB.—Vs. 33-38. He groaned in the spirit. Jesus was deeply agitated in his soul, probably in view of the power of sin producing disease and death. Men who would soon be plotting to kill, not only Jesus, but the restored Lazarus (12:10). *And was troubled.* Agitated, allowed his emotion to become evident. *And said, Where have ye laid him?* A courteous way of inviting them to lead the way to the tomb. *Jesus wept.* Shed tears, wept silently. This fact suggests the loving, sympathetic tenderness of Jesus' character. He is our brother-man; he wept with those who were in tears, just as he rejoiced with those who were in smiles. This act expresses the heart of God. We cannot conceive how the Eternal and Unchangeable can express his sympathy with us, except through his Son. *Behold how he loved him.*....*Could not this man, etc.* The miracle of the blind man was referred to because it was of recent occurrence, and in the immediate neighborhood. *Cometh to the grave. It was a cave.* The numerous sepulchres which skirt the valleys on the north, east and south of Jerusalem exhibit for the most part one general mode of construction. A doorway in the face of the rock leads to one or more small chambers excavated from the rock, and commonly upon the same level with the door. *And a stone lay upon it.* Better as in v. v, against it, as a safe door.

LAZARUS RAISED FROM THE DEAD.—Vs. 39-45. *Martha....saith unto him. It was merely Martha's*

opinion, from what generally happened under like circumstances, that decay had already commenced. *Said I not unto thee? If thou wouldst believe, trust in the goodness, and power, and promises of Jesus. See the glory of God.* They would see a work of God which would manifest his power and love to men, which would exalt his Son as the Messiah, and bring blessings. *Jesus lifted up his eyes.* A simple, but expressive act of worship. *And said, Father, I thank thee.* All his miracles were wrought in concurrence with the Father. In them the Son glorified the Father, and the Father glorified the Son. *And I knew that thou hearest me always.* He was never denied. *Because of the people which stand by, I said it.* So that they would know that his power was from God, and recognize his relation to God. *That they may believe that thou hast sent me.* That their thoughts might be turned to the Father himself, who spoke in him and wrought through him. *He cried with a loud voice, Lazarus come forth.* As one would speak loud to awaken a sleeper. *And he that was dead came forth, bound hand and foot with grave clothes.* It was the Jewish custom to wrap the dead comparatively loosely in a winding sheet or shroud. The expression, he came forth, does not necessarily indicate that he walked, but simply that he arose. *Loose him, and let him go.* Christ gives them something to do. In this is a moral significance; we cannot raise the spiritually dead; but we can bring Christ to their grave by our prayers, and we can aid in their perfect liberation when the divine voice has called them from their sleep of death. *Many of the Jews....believed on him.* They were convinced the miracle was a fact. It proved the divine power of Jesus. It was the attestation of his mission, as the Son of God, the Saviour of the world.

HELPFUL THOUGHTS.

The true home is one where Jesus is one of the family.

We may make our home such (1) by casting out every word and thought that would be unpleasant to him, (2) by cultivating those qualities and actions which are congenial to him, (3) by loving him, (4) by inviting him to come.

When sickness comes, go to Jesus for help, while you use every means of health.

The mysterious delays of God are simply a part of his plan to bring higher good.

The ravages of sin are enough to stir every righteous soul to indignation.

Jesus is full of sympathy with all our sorrows.

To those who are dead in sin, Jesus calls, Come forth; but there is something for them to do, to obey and come.

When they come into the new life, they are often bound with the grave-clothes of former habits, of prejudice, of ignorance of spiritual truths.

One of our duties is to "loose them and let them go."

Comforts and Blessings from Jesus as the Resurrection and Life. We have the assurance that there is immortal life. Death does not end all. Lazarus could not have been brought back to life had his soul gone out like an extinguished flame.

W. C. T. Union.

OUR MOTTO.—If God be for us who can be against us.

The Boston Transcript gives a graphic account of the meeting in the State House occasioned by the Municipal Woman Suffrage Hearing. A great crowd assembled in the Hall of Representatives, many could not get admittance.

The following is a part of Lady Henry Somerset's speech on that occasion.

Lady Somerset esteemed it a great honor to be permitted to speak on a question that had no nationality. It was a question that made for the welfare of the whole world. The question in England had two aspects—the ethical and the expedient; and in granting municipal suffrage in England the authorities had considered the question in both aspects. At Oxford this inscription, "Women and dogs not admitted," was still permitted to mark the walls of a university where a woman's university now stood, to show that progress had been made even in the old university town. London had been most corrupt under the old regime, but to day there was no better governed city than London under the County Council.

The London County Council had discovered that it could not govern London without the aid of women. Women were needed in public affairs here and women should have a voice in choosing the officers, in carrying out the works in which they were interested, and in which they had done such good work. Men who had succeeded in affairs had been trained, but women, like Elizabeth of England, Catherine of

Russia, Isabella of Spain, and Victoria of England, had come haphazard to their position, and yet they had all succeeded grandly and had given their countries good government. The sanitary condition of our cities was not a question of party politics; it was a question of men. In New Zealand municipal suffrage had been recently granted, and although the time to get names on the rolls was short, ninety thousand women had voted.

It was, said the speaker, a religious duty to build up in the best way for nations and for mankind. Woman could not take a deep interest in any matter in which she had no voice. Whoever tried to impede the progress of this movement was engaged in a futile effort. The movement was sure to go on and on until woman took her place side by side with man. Standing in this hall, she hoped the Legislature would consider this question with fairness, with equity, and with honesty. The attitude men of the future would take on this question would be ethical, and they would hold that whatever was morally right was politically right.

Mrs. Julia Ward Howe reviewed the work of the association, and compared the present condition with that in which it had been when the movement began. All were interested in the integrity of our Government, and this seemed to be the one in which to secure it. Lady Somerset was here to represent the English people who had tried municipal suffrage. Whatever else might besaid of John Bull, he was not exactly a transcendental dreamer.

WOMAN SUFFRAGE A BLESSING TO COLORADO.

Senator George F. Hoar asked Senators Teller and Wolcott of Colorado to give him the result of their observation of the late election in that State, in which women took part. The joint reply of the Colorado senators says—It had always been assumed that the personal likes and dislikes of women would count for much when they came to exercise their right of suffrage. In this election all these feelings were obliterated in their determination that the ticket that they advocated should win, and the overwhelming majority of the women voted straight tickets without change or erasure. In reviewing the occurrences of the election, so far as women are concerned, we think the following are the fair and necessary conclusions: Women bring to the exercise of the right of suffrage an intelligence fully equal to that of the male voter. They gave evidence of intense earnestness in the elections. We feel it is yet to be determined whether or not this earnestness will be evinced generally in elections, or whether it is to be attributed to the unusual state of facts existing at the time of the last election. One of the apparent results of the presence of women as participators in political matters is that political parties must exercise greater care than before as to the character and standing of nominees for office. The tendency of the women is to stand by the party ticket, and not to let personal favor or prejudice affect the exercise of their right of suffrage. There were no unpleasant results apparent as the consequence of the voting by women at this election. Women voted in a far greater proportion than men; they apparently felt they were performing a duty rather than exercising a privilege. Upon our State ticket a woman was nominated as superintendent of public instruction, and there were three women elected as members of the Legislature. The women who were nominated and elected received their nominations without wire-pulling in their behalf. In conclusion, we think we may say that in Colorado there is hardly a lover of good government who does not believe that the presence of women at the polls in November last was an undigested blessing. The influence and vote of good women will always be cast for the preservation and permanence of the home and of our institutions, and their presence as an influence in determining public questions brings hope and promise for the future of our country.

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TRAINS WILL LEAVE ST. JOHN.

Express for Campbellton, Pugwash, Pictou and Halifax, 7.00

Express for Halifax, 13.50

Express for Quebec and Montreal, 16.30

Express for Sussex, 16.40

Passengers from St. John for Quebec and Montreal take through sleeping cars at Montreal at 19.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN.

Express for Sussex, 8.30

Express from Quebec and Montreal (Monday excepted), 10.30

Express from Moncton (daily), 10.30

Express from Halifax, 15.50

Express from Halifax, Campbellton and Pictou, 18.30

Accommodation from Moncton, 24.00

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