The Brooklyn Divine's Sunday Sermon.

Subject: "Subject."

TEXT: "The barbarous people showed us no little kindness."—Acts xxviii., 2. My text puts us on the island of Malta, another name for Melita. This island, which has always been an important commercial centre, belonging at different times to Phenicia, to Greece, to Rome, to Arabia, to Spain, to France, now belongs to England. The area of the island is about one hundred square miles. It is in the Mediterranean sea, and of such clarity of atmosphere that Mount Etna, one hundred and thirty miles away, can be distinctly seen. The island is gloriously memorable, because the Knights of Malta for a long while ruled there, but most famous because of the apostolic ship-wreck.

had "laid to" on the starboard tack, and the wind was blowing east-northeast, and the vessel drifted probably a mile and a half an hour ere she struck at what is now called St. Paul's bay. Practical sailors have taken up the Bible account and decided beyond controversy the place of the shipwreck. But the island which has so rough a coast is for the most part a garden. Richest fruit and a profusion of honey characterized it in Paul's time as well as now. The finest oranges, figs and olives grow there. When Paul and his comrades crawled up on the beach, saturated with salt water and hungry from long abstinence from food and chilled to the bone, the islanders, though called barbarians because they could not speak Greek, opened their doors to the shipwrecked unfortunates.

Everything had gone to the bottom of the deep, and the barefooted, bareheaded apostle and ship's crew were in a condition to appreciate hospitality. About twenty-five such men a few seasons ago I found in the life station near Easthampton, Long Island. They had got ashore in the night from the sea, and not a hat nor shoe had they left. They found out, as Paul and his-fellow voyagers found out, that the sea is the roughest of all robbers. My text finds the ship's crew ashore on Malta, and around a hot fire drying themselves, and with the best provision the islanders can offer them.

And they go into government quarters for three days to recuperate, Publius, the ruler, inviting them, although he had severe sick ness in the house at that time—his father down with dysentery and typhoid fever. Yea, for three months they staid on the island watching for a ship and putting the hospitalities of the islanders to a severe test. But they endured the test satisfactorily, and it is recorded for all the ages of time and eternity to read and hear in regard to the inhabitants of Malta, "The barbarous people showed us no little kindness.'

Kindness! What a great word that is. It would take a reed as long as that which the apocalyptic angel used to measure heaven to tell the length, the breadth, the height of hat munificent word. It is a favorite that munificent word. It is a favorite Bible word, and it is early launched in the book of Genesis, caught up in the book of Joshua, embraced in the book of Ruth, sworn by in the book of Samuel, erowned in the book of Psalms, and enthroned in many places in the New Testament. Kindness! A word no more gentle than mighty. I expect it will wrestle me down before I get through with it. It is strong enough to throw an archangel. But it will be well for us to stand around it, and warm carselves by its glow as Paul and warm ourselves by its glow as Paul and his fellow voyages stood around the fire on the island of Malta, where the Maltese made themselves immortal in my text by the way they treated these victims of the sea. "The barbarous people showed us no little kind-

All definitions of that multipotent word break down half way. You say it is elemency, benignity, generosity; it is made up of good wishes, it is an expression of beneficence, it is a contribution to the happiness of others. Some one else says: "Why, I can give you a definition of kind-ness: It is sunshine of the soul, it is affection perennial, it is a crowning grace, it is the combination of all graces, it is compassion, it is the perfection of gentle manifiness and womanliness." Are you all through? You have made a dead failure in your definition. It cannot be defined. But we all know what it is, for we all felt its power Nome of you may have felt its power. Some of you may have felt it as Paul felt it, of some coast of rock as the ship went to pieces, but more of us have again and again in some awful stress of life had either from earth or heaven hand stretched out, which "showed us no

There is a kindness of disposition, kindness of word, kindness of act, and there is Jesus Christ, the impersonation of all of them. Kindness! You cannot affect it, them. Kindness! You cannot affect it, you cannot play it as a part, you cannot enact it, you cannot dramatize it. By the grace of God you must have it inside you, an everlastin, ammer, or rather a com-bination of June and October, the geniality of the one and the tonic of the other. It cannot dwell with arrogance or spite or revenge or malevolence. At its first appearance in the soul all these Amalekites and Gergishites and Hittites and Jebusites must quit, and

quit forever. .

Kindness wishes everybody well, every man well, every woman well, every child well, every bird well, every horse well, every dog well, every cat well. Give this spirit full swing, and you would have no more need of societies for prevention of cruelty to animals, no more need of protective sewing woman's association, and it would dull every sword until it would not cut skin deep, and unwheel every battery till it could not roll, and make gunpowder of no more use in the world except for rock blast-

ing or pyrotechnic celebration.

Kindness is a spirit divinely implanted, and in answer to prayer, and then to be sedulously cultivated until it fills all the nature with a perfume richer and more pungent than miguonette, and, as if you put a tuft of that aromatic beauty behind the clock on the mantel or in some corner where nobody can see it, you find people walking about your room looking this way and that, and you ask them: "What are you looking for?" And they answer: "Where is that flower?" So if one has in his soul this nfinite sweetness of disposition its perfume

will weim (verything.

But if you are waiting and hoping for some one to be bankrupted or exposed or dis-comfited, or in any way overthrown, then kindness has not taken possession of your nature. You are wrecked on a Malta where there are no oranges. You are entertaining a guest so unlike kindness that kindness will not come and dwell under the same roof. The most exhausting and unhealthy and ruinous feeling on earth is a revengeful spirit or retailating spirit, as I know by experience, for I have tried it five or ten minutes at a time. When some mean thing has been done me or sail about me I have felt "I will pay him in his own coin. I will show him up. The ingrate! The tra-

will show him up. The ingrate! The tra-tor! The liar! The villain!" But five or ten minutes of the feeling has been so unnerging and exhausting that I have abandoned it, and I cannot understand have abandoned it, and I cannot understand how people can go about torturing themselves five or ten or twenty years, trying to get even with somebody. The only way you will ever triumph over your enemies is by forgiving them and wishing them all good and no evil. As malevolence is the most uneasy and profitless and dangerous feeling, kindness is the most healthful and deligniful. And this is not an abstraction. As I have tried a little of the retailation, so I have tried a little of the forretaliation, so I have tried a little of the for-

I do not want to leave this world until I have taken vengeance upon every man that ever did me a wrong by doing him a kindness. In most of such cases I have already succeeded but there are a few malignants whom I am yet pursuing, and I shall not be content until I have in some wise helped them or benefited them or blessed them.

Let us an pray for this spirit or kindness. It will settle a thousand questions. It will change the phase of everything. It will mellow through and through our principal contraction. low through and through our entire nature. It will transform a lifetime. It is not a feeling gotton up for occasions, but peren-

That is the reason I like petunias better that is the reason I like petunias better than morning glories. They look very much alike, and if I should put in your hand a petunia and a morning glory you could hardly tell which is the petunia and which the morning glory; but the morning glory blooms only a few hours and then shuts up for the day, while the petunia is in as widespread a glow at twelve o'clook at noon and six o'clock in the evening as at surrise. And the grace of kindness is not sunrise. And the grace of kindness is not spasmodic, is not intermittent, is not for a little while, but it irradiates the whole nature, all through and clear on till the sunset of our earthly existence.

Kindness! I am resolved to get it. Are you resolved to get it? It does not come by haphazard, but through culture under the divine help. Thisties grow without culture. Rocky mountain sage grass grows without culture. Mullen stalks grow without culture. But that great red rose in the conservatory, its leaves packed on leaves, deep dyed as though it had been abliged to fight for its beauty and it more bliged to fight for its beauty and it were till resking with the carnage of the battle, that rose needed to be cultured, and through ong years its floral ancestors were cultured. D God, implant kindness in all our souls, and then give us grace to watch it, to enrich it,

The king of Prussia had presented to him by the empress of Russia the root of a rare lower, and it was put in the royal gardens on an island, and the head gardener, Herr Fintelmann, was told to watch it. And one lay it put forth its glory. Three days of ivery week the people were admitted to these gardens, and a young man, probably tot realising what a wrong thing he was doing, plucking this flower and put it in his buttonhoie, and the garliener arrested him as he was crossing at the lerry, and asked the ring to throw open no nore his gardens to the public. The ring replied: "Shall I deay the thousands of good people of my country the privilege of seeing this garden because one visitor has ione wrong? No, let them come and see the beautiful grounds."

And when the gardener wished to give the ring the name of the offender who had taken the royal flower, he said, "No, my memory s very tenacious and I do not want to have in my mind the name of the offender, lest it should hinder me granting him a favor some that kindness is a royal dower, and blessed be God, the King of nercy and grace, that by a divine gift and not by purloining, we may pluck this reyal lower and not wear it on the outside of our sature, but wear it on our soul and wear it lorever, its radiance and aroma not more wonderful for time than wonderful for eter-

Still further, I must speak of kindness of

word. When you meet anyone do you say a pleasant thing or an unpleasant? Do you tell him of agreeable things you have heard about him, or the disagreeable? When he saves you does he feel better or does he feel worse? Oh, the power of the tongue for the production of happiness or misery! One would think from the way the tongue is aged in we might take the hint that it has a dangerous power. First, it is thained to the back of the mouth by trong muscles. Then it is surrounded by the teeth of the lower jaw, so many ivory bars, and then by the teeth of the upper jaw, more ivory bars. Then outside of all are the two lips with the power of compression and arrest, and yet notwithstanding these four imprisonments or limitations, how many take no hint in regard to the dangerous power of the tongue, and the results and

laceration, sacrification and damnation. There are those if they know a good thing about you and a bad thing, will mention the bad thing and act as though they had never heard the good thing. Now there are two sides to almost everyone's character, and we have the choice of overhauling the virtue or We can greet Paul and the ship's crew as they come up the beach of Malta with the words: "What a sorry looking set you are! How little of navigation you must know to run on these rocks! Didn't you know better than to put out on the Mediterraneau this wintry month? It was not much of a ship anyhow, or it would not have gone to pleces so soon as that. Well, what do you want? We have hard enough work to make a living for ourselves, without having thrust on us two hundred and seventy-six raga-

Not so, said the Maltese. I think they said: "Come in! Sit down by the fire and warm yourselves! Glad that you all got off with your lives. Make yourselves at home. You are welcome to all we have until some ship comes in sight and you resume your voyage. Here, let me put a bandage on your forebead, for that is an ugly gash you got from the floating timbers, and here is a man with a broken arm. We will have a doctor come to attend to this fracture." And though for three months the kindness went on, we have but little more than this brief record, "The barbarous people showed us no little kindness."

Oh! say the cordial thing! Say the useful thing! Say the bospitable thing! Say the helpful thing! Say the helpful thing! Say the Christlike thing! Say the kind think! I admit that this is easier for some temperaments than for others. Some are born pessimists, and some state that contains the contains th ers. Some are born pessimists, and some "are born optimists, and that demonstrates itself all through everything. It is a cloudy morning. You meet a pessimist and you say, "What weather to-day?" He answers, "It's going to storm," and umbrella under arm and a waterproof overcoat show that he is honest in that utterance. On the same block a return after ance. On the same block, a minute after, you meet an optimist, and you say, "What weather to-day?" "Good weather, this is only a fog and will soon scatter." The absence of umbrella and absence of water-proof overcoat show it is an honest atter-

On your way at noon to luncheon you meet an optimistic merchant and you say,
"What do you think of the commercial
prospects?" and he says: "Glorious. Great
crops must bring great business. We are
going to have such an autumn and winter going to have such an autumn and winter of prosperity as we have never eeen." On your way back to your store you meet a pessimistic merchant. "What do you think of the commercial prospects?" you esk. And he answers: "Well, I don't know. Bo much grain will surfeit the country. Farmers have more bushels but less prices, and the grain gamblers will get their fist in. There is the McKinley bill, and the hay crop is short in some places, and in the southern part of Wisconsin they had a hail-storm, and our business is as duil as it ever was." You will find the same difference in judgment of character. A man of good

was." You will find the same difference in judgment of character. A man of good reputation is assailed and charged with some evil deed. At the first story the pessinist will believe in guilt. "The papers said so, and that's enough. Down with him."

The optimist will say: "I don't believe a word of it. I don't think a man that has been as useful and seemingly honest for twenty years could have got off the track like that. There are two sides to this story, and I will wait to hear the other side before I condemn him." My hearer, if you are by nature a pessimist, make a special effort by the grace of God to extirpate the dolorous and the hypercritical from your disposition. Believe nothing against anybody until the wrong is established by at least two witnesses of integrity. And if guilt be proved, find out the extenuating circumstances if there are any.

And then commit to memory so that you can quote for yourself and quote for others that exquisite thirteenth chapter of First Corinthians about charity that suffers long and is kind, and hopeth all things and andureth all things. By pen, by voice, in public and in private, eavs all the good about people you can think of, and if there be nothing good, then tighten the chain of muscle on the back end of your tongue, and teep the ivory bars of teeth on the lower jaw and the ivory bars of teeth on the upper jaw locked and the gate of your line lightly should and your tongue shut up. there are any.

what a place prooklyn would be to hve in, and all the other cities and neighborhoods to live in, if charity dominated! What if all the young and old gossipers were dead! The Lord hasten their funerals! What if tittle-tattle and whispering were out of fashion! What if in cipering out the value of other people's character, in our moral arithmetic, we stuck to addition instead of substraction! Kindness! Left us morning neon and noish we stuck to addition instead of substraction!
Kindness! Let us morning, noon and night
pray for it until we get it. When you can
speak a good word for so ne one speak it. If
you can consci-ntiously give letter of commendation, give it. Watch for opportunities for doing good fifty years after you are
dead.

All my life has been affected by the letter of introduction that the Rev. Dr. Van Vran-ken, of New Brunswick Theological Seminary, wrote for me, a boy under him, when nary, wrote for me, a boy under him, when I was seeking a settlement in which to preach the Gospel. The letter gave me my first pulpit. Dr. Van Vranken has been dead more than thirty years, yet I feel the touch of that magnificent old professor. Strange sensation was it waen I received a kind message from Rev. Thomas Guard, of Baltimore, the great Methodist prator, six weeks after his death. By way of the eternal world? Oh, no, by way of this world. I did not meet the friend to whom he gave the message until nearly two months after Thomas Guard had ascended. So you can start a word about some one that will be on its travels and vigorous long after the funeral peals has been sung at your specules. Kindness! Why, if fifty men all aglow with it should walk through the lost world, methinks they would almost

abolish perdition. Furthermore, there is kindness of action. Furthermore, there is kindness of action. That is what Joseph showed to his outrageous brothers. That is what David showed to Mephibosheth for his father fonathan's sake. That is what Onesiphorus showed to Paul in the Roman penitentiary. That is what William Cowper recognize! when he said he would not trust a man wao would with his foot needlessly crush a worn.
That is waat our assassinated Presilent Lincoln demonstrated was nis
private secretary found him in the
Capitol grounds trying to get a
pird back to the nest from which it had fallen, and which quality the illustrious man exhibited years before, when having with some lawyers in the carriage on the way to sourt passed on the road a swine fast in the nire, after awhile cried to his norses, "Ho!" and said to the gentlemen, "I must go back and help that hog out of the mire." lid go back and put on soli i ground that most uninteresting qualruped.

That was the spirit that was manifested by my departed friend, Honorable Alexanter H. Stephens, of Georgia (and lovelier nan never exchanged earth for heaven), when at Washington. A senator's wife war sold my wife of the circunstances, said to nim, "Mr. Stephen, come and see my deal canary bird." And he answered, "No, I bould not look at the poor thing without rying." That is the spirit that Grant showed when at the surren ler at Apponation he said to General Lee, "As nany of your soldiers are farmers and will aced the horses and mules to raise the crops to keep their families from sufering next winter, let each Confederate was can claim horse or a mule take it along with him. That is the spirit which, last night, ten thou-and mothers showed to their sick entities soming to give the drink at the twentieto mil as cheerfully and as tenderly as at the

arst call. Suppose all this assemblage, all to whom hese words shall come by printer's type, should resolve to make kindness an overurching, undergirding and all pervading principle of their life, and then carry out the

esolution—wby, in six months the whole sarth would feel it. People would say:

"What is the matter? It seems to me that the world is getting to be a better place to live in. Why, life after all is worth livery." ng. Why, there is Shylocz, my neighbor, as withdrawn his lawsuit of foreclosure against that man, and because he has had ing to have the house for one year cent free. There is an old lawyer in that young lawyer's office, and do you know what he has gone in there for? Why, he is helping fix up a case which is too big for the young man to handle, and the waite haired attorney is hunting up previous decisions and making out a brief for the boy. Down at the bank I heard yesterday a note was due, and the young merchant could not meet it, and the old merchant went in and got for him three months' extension, which for the young merchant is the difference between bankruptcy and success in business. And in our street is an artist who had a fine picture of the Rapids of Niagara, and he could not sell it, and his family were suffering, and they themselves were in the rapids; and a lady heard of it and said, 'I do not need the picture, but for the encouragement of art and helping you out of your distress I will take it, and on the drawing room wall are the 'Rapids of Niagara.'

"Do you know that a strange thing has taken place in the puloit and all the old ministers are beloing the young ministers, and all the old doctors are helping the and all the old doctors are helping the young doctors, and the farmers are assisting each other in gathering the harvest, and for that farmer who is sick the neighbors have made a bee, as they call it, and they have all turned in to help him get his crops into the garner. And they tell me that the older and more skillful reporters who have permanent predictions or constraints. who have permanent positions on papers are helping the young fellows who are just beginning to try and don't know exactly how to do it. An after a few erasures and inter-polations on the reporter's pad they say: 'Now here is a readable account of that tragedy; hand it in and I am sure the man-

raging editor will take it.'

"And I heard this morning of a poor old man whose three children were in hot debate as to who should take care of him in his declining days. The oldest son declared it was clining days. The oldest son declared it was his right because he was the oldest, and the youngest son said it was his right because he was the youngest, and Mary said it was her right because she better understood father's vertigo and rheumatism and poor spells and knew better how to nurse him, and the only way the difficulty could be settled was by the old man's promise that he would divide the year into three parts and smeal of the left of the settled of the left of the

old man's promise that he would divide the year into three parts, and spend a third of his time with each one of them.

"And neighboring stores in the same line of goods on the same block are acting kindly to each other, and when one is a little short of a certain kind of goods his neighbor says, 'I will belp you until you can replenish your shelves.' It seems to me that those words of Isaiah are being fulfilled when he says, 'The carpenter encouraged the goldsmith, and he that smooths with the hammer, him that smote the anvil, saying it is ready for the soldering.' What is the matter? It seems to me our old world is picking up. Why, the millennium must be coming in. Kindness has gotten the victory."

My hearers, you know and I know we are far from that state of things. But why not inaugurate a new dispensation of geniality. inaugurate a new dispensation of geniality. If we cannot yet have a millennium on a large scale, let us have it on a small scale, and under our own investments. Kindness! If this world is ever brought to God that is the thing that will do it. You cannot fret the world up although you may fret the world down. You cannot scold it into excellence or reformation or godliness.

The east wind and the west wind were one day talking with each other, and the

one day talking with each other, and the east wind said to the west wind: "Don't you east wind said to the west wind: "Don't you wish you had my power? Why, when I start they hail me by storm signals all along the coast. I can twist off a ship's mast as easily as a cow's hoof cracks an alder. With one sweep of my wing I have strewn the coast from Newfoundland to Key West with parted ship timber. I can lift and have lifted the Atlantic Ocean. I am the terror of all invalidism, and to fight me back forests must be cut down for fires, and the mines of continents are called on to feed the furnaces. Under my breath the nations crouch into sepulchres. Den't you wish you had my power? said the east wind.

The west wind made no answer, but started on its mission, coming somewhers out of the rosy bowers of the sky, and all the rivers and lakes and sease are it this

soming. The gardens bloomed, and the brobaris ripened, and the wheat fields turned their silver into gold, and health clapped its hands, and joy shouted from the hill tops, and the nations lifted their foreheads into the light, and the earth had a doxology for the sky, and the sky an anthem for the earth, and the warmth and the sparkle, and the glainess, and the foliage, and the flowers and the fruits, and the beauty, and the life, were the only answer the west wind made to the insolence of the beat wind's interrogation.

sast wind's interrogation.

Kindness to all! Surely it ought not to be a difficult grace to culture when we see towering above the centuries such an example that one glimpse ought to melt and transform all nations. Kindness brought our Lord from heaven. Kindness to miscreants, kindness to persecutors, kindness to the crippied and the blind, and the cataleptic and the leprous, and the dropsical, and the demoniacal characterized Him all the way, and on the cross, kindness to the bandits suffering on the side of Him, and kindness to the executioners while yet they pushed the spear, and hammered the spikes, and howled the blasphemies.

All the stories of the John Howards and the Florence Nightingales and the Grace Darlings and the Ida Lewisez pale before this transcendant example of Him whose birth and life and death are the greatest story that towering above the centuries such an ex

and life and death are the greatest story that the world ever heard, and the theme of the mightiest hosanna that heaven ever lifted. Yea, the very kindness that allowed both hands to be nailed to the horizontal timber of the cross with that cruel thump! thump! now stretches down from the skies those same hands filled with balm for all our wounds, forgiveness for all our crimes, rescue for all our serfdoms.

And while we take this matchless kindness from God, may it be found that we have ut-

from God, may it be found that we have ut-tered our last bitter word, written our last cutting paragraph, done our last retaliatory action, felt our last revengeful heart throb. And it would not be a bad epitaph for any of us if by the grace of God from this time forth we lived such beneficent lives that the tombstone's chisel could appropriately cut upon the plain slab that marks our grave a suggestion from the text; "He showed us no

little kin iness. But not until the last child of God has got ashore from the earthly storm that drove him on the rocks like Mediterranean Eurociydons, not until all the thrones of heaven are mounted and all the conquerors crowned, and all the harps and trumpets and organs of heaven are thrummed or blown or sounded, and the ransomel of all climes and ages are in full chorus under the jubliant swing of angelic baton, and we shall for thousands of years have seen the river from under the throne rolling into the "sea of glass mingled with fire," and this world we now inhabit shall be so far in the past that only a stretch of celestial memory can recall that it ever existed at all, not un til then will we understand what Nehemiab calls "the great kindness," what David calls "the marvelous kindness," and Isaiah calls "the everlasting kindness" of God!

Tile Deepest River.

The biggest things are always things of interest, no matter in which direction their bigness lies. Going down into bowels of the earth, the "bigness" of the Saguenay in the way of depth is really remarkable. The Saguenay is a river in Canada, and concerning it the St. Louis Republic prints the subjoined

Excepting in a very few places where great ranges of hills seem to cross its bed, the average depth is 900 feet, the bottom at the spot where i joins the St. Lawrence being over 600 feet below the bottom of the last named stream. Thus a low point of rocks a the shore, or an island, is really the top of a moderate sized mountain springing up from the mysterion depths of this deepest of all rivers. A the spring tides rise about eighteen feet the currents of the river are violen and eccentric; in some places the ebl stream runs four to five miles per hour the eddies along the shore are like those of a rapid, the undercurren sometimes laying hold of a vessel to turn her about or to hold her in spite of all efforts to escape.

Before the use of towboats on the calm sometimes drifted against some submerged mountain peak, and, when the tide fell, capsized in deep water. An anchorage being very rarely found large iron rings have been set in the rocks which show themselves above the water, and vessls often tie up to the "hitching posts" and await a fair wind. The tide of the Sagrenay, for some un explained reason, advances with extra ordinary rapidity, thus, notwithstanding the fact that the ebb current very rarely ceases to flow out of the river high tide arrives at Chicontimi only forty-five minutes later than at Tadou sac, seventy miles away. On the St Lawrence the tide advances in the same time only from Tadousae to Murray Bay, thirty-five miles distant.

SUNDAY SCHOOL LESSON. SUNDAY, OCTOBER 4. 1891. Christ Raising Lazarus.

LESSON TEXT.

(John 11: 21-44. Memory verses: 43-44.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Son of God.

GOLDEN TEXT FOR THE QUARTER: These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.-John 20:31.

LESSON TOPIC: The Son Raising the Dead.

1. Jesus and Martha, vs' 2. Jesus and Mary, vs. LESSON OUTLINE: 3. Jesus and the Jews, vs.

GOLDEN TEXT: Jesus said unto her, The dead in Christ shall rise first (1 am the resurrection, and the life .-John 11:25.

DATLY HOME READINGS: M.-John 11 : 21-44. The Son raising the dead.

T .- John 11: 1-20. The death of W .- John 11 : 45-57. Results of the miracle.

T,-John 12: 1-11. Results of the F.-1 Cor. 15: 1-20. Resurrection assured.

S.-1 Cor. 15: 35-58. Glories of the resurrection. S.-1 Thess 4: 13-18. Comforts Illusrating life's glory. of the resurrection.

I. JESUS AND MARTHA.

Martha's Lament: Lord, if thou hadst been here, my

LESSON ANALYSIS.

brother had not died (21) Jacob ... said, ... All these things are against me (Gen. 42 : 36). Wherefore doth a living man complain? (Lam. 3:39).

We hoped that it was he which should redeem Israel (Luke 24:21). aid I not unto thee, that, if thou believedst, thou shouldest see (John 11:40).

II. Jesus' Assurance: Jesus said unto her, I am the resurrection, and the life (25).

will raise him up at the last day (John 6:40). am the way, and the truth, and the life (John 14:6). Christ, who is our life (Col. 3:4). God gave unto us eternal life, and this life is in his Son (1 John 5:11).

III. Martha's Confession: I have believed that thou art the Christ, the Son of God (27). Peter answered . . . Thou art the Christ (Matt. 16:16). We...know that this is indeed the

Saviour of the world (John 4:42). We have believed... that thou art the Hely One of God (John 6:69). Whosoever shall confess that Jesus is the Son of God, God abideth in him (1 John 4:15).

II. JESUS AND MARY. The Master's Call: The Master is here, and calleth thee

I have called thee by thy name, thou art mine (Isa. 33:1). Come unto me, all ye that labor and are heavy laden (Matt. 11: 28). sus stood still, and said, Call ye him Mark 10: 49).

He calleth his own sheep by name (John 10:3).

II. The Quick Response: She, when she heard it, arose quickly, and went unto him (29). The Lord called Samuel: and he said, Hère am I (1 Sam. 3:4). will run the way of thy commandments (Pea. 119: 32). They straightway left the nets, and

followed him (Matt. 4:20). And straightway...he proclaimed Jesus, that he is the Son of God (Acts 9:20). III. The Profound Adoration: Mary therefore, when she.

him, fell down at his feet (32). O come, let us worship and bow down (Psa. 95:6). They....took hold of his feet, and worshipped him (Matt. 28:9). Jarius...fell down at Jesus' feet, and besought him (Luke 8:41). I fell down to worship before the feet

of the angel (Rev. 22:8). IIL JESUS AND THE JEWS. A Common Sorrow Shared: Jews also... Jesus wept (33-35). None of us shall withhold from his sepulchre (Gen. 23:6). They made an appointment together order.

to come and bemoan him (Job 2; Weep with them that weep (Rom. 12) Bear ye one another's burdens (Gal. 6:

I. A Sincere Love Recognized: The Jews...said, Behold how he loved him! (36.)

Jonathan loved him as his own soul (1 Sam. 18:1). Saguenay a vessel lay helpless left by 1 Jesus loved Martha, and her sister, and Lazarus (John 11:5).

Having loved his own...he loved them unto the end (John 13:1). His great love wherewith he loved us (Eph. 2:4). III. A Marvelous Power Acknowl-

edged: that this man also should not die? (37). With God all things are possible (Matt. 19:26). All authority hath been given unto me

(Matt. 28:18). Ye know not whence he is, and yet he opened mine eyes (John 9:30). He put all things in subjection under his feet (1 Cor. 15: 27).

IV. JESUS AND LAZABUS. I. The Corruptible Body:

Lord, by this time he stinketh (39). They lie down alike in the dust, and the worm covereth them (Job 21

All fiesh shall perish together (Job 34: The worm is spread under thee, and worms cover thee (Isa. 14:11). It is sown in corrpution 41 Cor. 15:

II. The Authoritative Command: He cried wih a loud voice, Lazarus, come forth (43).

He saith, ... Damsel, I say unto thee, Arise (Mark 5:41). He said, Young man, I say unto thee, Arise (Luke 7:14). All that are in the tombs shall hear his voice (John 5 : 28),

The Lord himself shall descend ... with a shout (1 Thess, 4:16). III. The Glorious Response:

He that was dead came forth (44). Straightway the damsel rose up, and walked (Mark 5:42). And he that was dead sat up (Luke 7 4. Jesus and Lazarus, vs. This corruptible must put on incorruption (1 Cor. 15:53).

Thess. 4:16).

Verse 21 .- "Lord, if thou hadst been here, my brother had not died." (1) The brother's death; (2) The Lord's absence; (3) The sister's lament.-(1)

Sorrow in the Lord's absence: (2) Succor in the Lord's presence. Verse 23 .- "Thy brother shall rise again." (1) Assurance given; (2) Instruction misapprehended; (3) Sorrow

Verse 25—"I am the resurrection, and the life." (1) Paying the death penalty: (2) Imparting the life power; 3) Demonstrating death's defeat; (4)

art the Christ, the Son of God." The scope of Martha's faith; (2) The defects of Martha's faith.—A faith (1) Grasping Christ's personal glory: (2) Missing Christ's personal helpfulness.

Verse 28.—"The Master is here, and calleth thee." (1) A present Lord; (2)

A personal call.—(1) The Caller; (2) The call; (3) The called.

Verse 32.—"When she came where Jesus was" (1) The place she sought; (2) The person she found; (3) The devotion she showed; (4) The words she nttered; (5 The blessing she gained. Verse 35.—"Jesus wept." (1) Demonstrating his manhood; (2) Illustrating his tenderness; (3) Assuring his

Verse 37 .- 'Could not this man .. have caused that this man also should not die?" (1) The Lord's recognized power; (2) The Lord's undoubted love; The Lord's unsearchable providences. Verse 39. — "Take ye away the stone." (1) The dead man: (2) The omnipotent Restorer;(3) The intercepting stone; (4) The honored co-workers; (5) The explicit order; (6) The helpful

obedience. Verse 44.— 'He that was dead came forth.' (1) The dead man; (2) The quickening Lord; (3) The new life.

LESSON BIBLE READING.

CHRIST OUR LIFE. He has life in himself (John 1:4; He brought life to light (2 Tim. 1: 10).

He is the Prince of life (Acts 3:15). His flesh gives life (John 6:51, 53). His words give life (John 6:63). Saints live by him (John 20:31; Gal 2:20).

He is their life (John 6:33:14:6 Col. 3: 3, 4). He is the resurrection (John 11:25) He gives the water of life (Rev. 21 : 6 : 22:17).

He gives the crown of life (Rev. 2 :

LESSON SURROUNDINGS.

INTERVENING EVENTS .- Opinions difer as to the number and arrangement of the intervening events. Dr. Robinson places the last lesson immediately before the feast of dedication, and also regards the iourney mentioned in Luke 13:22 as the beginning of the final journey (through Perea) to Jerusalem. Accordingly, he places between the two lessons only those events narrated by John (John 10: 19 to 11: 20). But many hold that John's narrative up to chapter 10:21 belongs to an earlier period. On this view, when combined with that of a return to Galilee, Luke 9:51 to 11:13, or 13:21, should fellow the last lesson. (The position of Luke 11: 14 to 13:9 is disputed). Many commentators, finding in Luke 17:11 a statement of our Lord's journeying, disconnect this from what precedes. On this view, all that follows Luke 17: 11 is placed after the raising of Lazarus. From a desire to make Jesus . . . saw her weeping, and the the raising of Lazarus the culminating miracle, some place all of Luke's narrative up to chapter 19:28 before the But this seems an improbable lesson.

The narrative of John tells of the effect of the discourse of the last lesson (John 10: 19-21). There is then a note of time ("the feast of dedication"), which, according to a reading give in the Revised Version margin (John 10: 22), connects this with what precedes. A discourse in Solomon's porch is then recorded, which led to fresh opposition and another attempt to stone Jesus. He escapes from them, and goes be-yond Jordan. While in Perea, Jesus nears of the sickness of Lazarus through a message from Martha and Mary. He declares that the sickness is not unto death, but for the glory of God through the Son of God. Waiting two days, our Lord proposes to return to Judea. The disciples suggest the danger of doing so. Jesus at length explains that Could not this man ... have caused Lazarus is dead. Thomas says, "Let us also go, that we may die with him." Jesus comes to Bethany, where many Jews had gathered to console the sisters. Martha, hearing that he was coming, went to meet him, but Mary remained in the house. The lesson begins with the meeting of Martha and

our Lord. PLACE. - Bethany, a village about twe miles from Jerusalem, on the eastern slope of the Mount of Olives. It is now called El-'Azıriyeh, from the name of Lazarus. The interviews with the sisters occurred outside the village, and the tomb was probably not in the village. A tomb is still shown as that of Lazarus,-a mosk covering the site. But, as it is in the center of the village, it is probably not the real tomb. TIME. - About the close of January,

A. U. C. 783; that is, A. D. 30. PERSONS .- Our Lord, Martha and Mary, and Lazarus their brother, whom Jesus loved; a number of Jews condoling with the sisters. INCIDENTS .- Martha meets Jesus out-

side the village: says that her brother would not have died had Jesus been there, and expresses her faith in his prayers; Jesus promises that Lazarus will rise; Martha refers this to the last day; Jesus says, "I am the resurrec-tion, and the life," asking her if she believes his words; she assents. At his bidding, she calls her sister Mary, who comes to Jesus, followed by the Jews, who supposed she was going to the tomb. Mary repeats the words of Martha, apparently with more feeling. Our Lord, much moved, asks where Lazarus was laid. Jesus wept. Some of the Jews intimate that he might have prevented the death of Lazarus. Coming to the tomb, Jesus bids them take away the stone. Martha made a very practical objection, but Jesus calls for belief from her. The stone is taken away: our Lord utters a prayer of thanksgiving, and then bids Lazarus come forth. He comes forth, is loosed from his grave-clothes at the command of Jesus.

There is no parallel passage.

The peasants ot Russia believe that drought will be relieved by soaking the body of a righteous man in water. The wife of a dead beadle wanted to be buried beside him, but the grave was empty. Upon search the dear departed was found anchored in the river near Verse 27, - "I have believed that thou by,