

Sunday School Lesson

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Lesson for February 21

JESUS RAISES LAZARUS FROM THE DEAD

LESSON TEXT—John 11:1-57.
GOLDEN TEXT—"I am the resurrection and the life: he that believeth on Me, though he were dead, yet shall he live."—John 11:25.
PRIMARY TOPIC—Lazarus Raised from the Dead.
JUNIOR TOPIC—Lazarus Raised from the Dead.
INTERMEDIATE AND SENIOR TOPIC—Christ's Power Over Death.
YOUNG PEOPLE AND ADULT TOPIC—Christ the Resurrection and the Life.

I. Lazarus Sick (vv. 1, 2).
Even those who are in close fellowship with the Lord are not immune from sickness. Sorrow comes even to the homes where Jesus is loved.

II. Martha and Mary Send for Jesus (v. 3).
Those who receive Jesus into their home when all are well and happy can be sure of His love and sympathy when sickness and death overtake them.

III. Jesus' Strange Delay (vv. 4-6).
Martha and Mary sent for Jesus because He loved Lazarus. They said, "He whom Thou lovest is sick." Now, Jesus "abode in the same place" because He loved Lazarus and his sisters (v. 5). This mystery is to be explained by the fact that Jesus was divine and knew all things.

IV. Jesus Goes to the Bethany Home (vv. 7-17).
At length He turned His face toward the sorrowing home. Jesus knew and the disciples apparently knew that going into Judea meant His own death. His mission to this home was twofold: to restore to these sisters their brother and to strengthen the faith of the disciples (vv. 11-15). The word "sleep" reveals Jesus' estimate of death.

V. Jesus Teaching Martha (vv. 18-27).
As He is nearing the village Martha meets Him with a complaint because of His delay. He ignores her complaint and teaches her concerning the resurrection and life.
1. "Thy Brother Shall Rise Again" (v. 23).
Most blessed words are these to fall upon the ears of a sorrowing sister for a dead brother.
2. "I Am the Resurrection and the Life" (vv. 25, 26).
He is the source of life and all are joined to Him by a living faith. The believer cannot die. The great truth indeed to be apprehended is that here we are united to the living Christ, the source of life, and that this is a pledge of bodily resurrection and eternal reunion.
VI. Jesus Weeping with Mary (vv. 28-35).
Mary fell at Jesus' feet, uttering the same words used by Martha, but no doubt with a different tone of voice and attitude. Her words were responded to with His tears—"Jesus wept." He is now a sympathizing Savior; He can be touched with the feelings of our infirmities (Heb. 4:15).
VII. Jesus Raising Lazarus (vv. 38-44).
His great sympathy now expresses itself in supernatural power. Sympathy would be valueless without this connection with divine power. In this stupendous miracle we see an illustration of the quickening into life of those dead in trespasses and sin.

Observe: 1. He Was Dead (v. 39).
This is a type of the sinner dead in trespasses and sins, even morally corrupt (Eph. 2:1).
2. The Stone Must Be Rolled Away (v. 39).
This is the part that the human must play.

3. Martha's Protest of Unbelief (v. 39).
She insisted that Lazarus had already undergone putrefaction.

4. Christ's Intimacy and Fellowship with the Father (v. 42).
In His prayer He declared that it was not for His sake that He prayed, but for those who stood by.

5. Christ's Manner of Dealing with Lazarus (v. 43).
It was by a call. He is calling men and women today by His Spirit, Word and providence.

6. The Response of Lazarus (v. 44).
This shows that the call of Jesus is with authority and power. With the call goes the power to heal and obey.

7. The Command to the People (v. 44).
They were to remove the grave clothes and set him free.

VIII. The Effect of This Miracle (vv. 45-57).
1. Some Believed (v. 45).
2. His Enemies Sought to Put Him to Death (vv. 46-53).
3. His Withdrawal (v. 54).

The Soul of Religion
Always remember that sincerity is the very soul of religion. A single intention to please God and to approve ourselves to Him must animate and govern all that we do.—Philip Doddridge.

Holiness
Holiness is religion shining. It is faith gone to work. It is charity coined into actions, and devotion breathing benedictions on human suffering.—Bishop Huntington.

— THE —
CHRISTIAN ENDEAVOR
TOPIC
— From —
Moody Bible Institute Monthly
Chicago, Ill.

February 21
Lives Transformed by Christ
Acts 9:1-20

By comparing verses 1, 9 and 20 of this chapter the reader will see the extent of the transformation effected in this instance. Notice the atmosphere in which Saul of Tarsus lived, "breathing out threatenings and slaughter against the disciples of the Lord." Then observe the attitude he took in verse 6, "Lord, what wilt thou have me to do?" How can you account for this change except on the ground of the supernatural power of the Lord which in a moment changed the whole outlook and attitude of a lifetime. In view of this experience is it any wonder that this man wrote the words in 2 Corinthians 5:17? Study this verse. It affords a key both to his experience and his teachings.

This supernatural transforming power in human life which the Bible so strongly emphasizes and which every vital Christian experience corroborates, is the one thing which Modernism opposes and repudiates. This is the reason why Modernism as a system is so perilous. Its acceptance means the denial of all that makes our Christian faith redemptive and saving.

The essential thing in Christianity, says Dr. McNicol, is a new creation which is not of this world. The apostles taught this, and the true church of God has stood for it down through the centuries and stands for it today. The effort to impose the teachings of Christ upon those who belong to the old creation is like trying to hang fruit on a thorn bush. Our Lord Himself said, "A corrupt tree cannot bring forth good fruit." The old vine of human nature is corrupt at its very root. See Mark 7:21-23; Galatians 5:19-21. This necessitates a new vine which shall bring forth good fruit. Compare John 15:5 with Galatians 5:22, 23. This fruit, the fruit of the Spirit, is satisfying to God and man. Verse 20 reveals the beginnings of that ceaseless activity which issues from the new attitude.

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The campaign against the Canada thistle pest will soon open, and all sorts of advice will be given. Here is the first gun fired by the Ohio experiment station:
"To eradicate Canada thistles in fields of small grain the use of smoother crops is the most effective. For this purpose alfalfa and sweet clover have given the best results. Fields now in winter wheat may be sown to alfalfa in March, provided the soil has been sufficiently limed to insure a heavy stand of alfalfa. If the field is to be sown to grain in the spring, the alfalfa or sweet clover should be drilled in at the same time as the grain.
"Cultivated crops when possible should be planted far enough apart in the row to permit of cross-cultivation.
"To clean up permanent grass lands, orchards in sod, meadows, pastures, fence rows, and roadsides, recourse may be had to herbicides or poison sprays. The soluble arsenites are the only ones which have thus far proved satisfactory. These are applied with a power or compression sprayer.
"Thistles in small isolated patches can be successfully disposed of by cutting the green shoots with a spade or hoe just below the surface of the ground. The operation must be repeated as often and as long as green shoots appear."

Profit Without Honor

"Just put this in," said Bonner, who's a clever sort of gent; "That a profit without honor if it's over 10 per cent."

To the Test

Finklebaum was a good but exasperating tenant, and, being touchy, the landlord did not like to offend him. So one day he cornered the old man and, with his most ingratiating smile, said:
"Finklebaum, I dreamed last night that you came up to my house, rang the bell, asked for me, and, without my saying a word handed me the money you owe me."
"So?" said Finklebaum. "Do you believe in dreams?"
"I have a great deal of faith in them," said the landlord, hopefully.
"Den give me the receipt," said Finklebaum, "and I'll believe in 'em too."

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Breakfast Didn't Worry

"You don't mean to tell me you married Elsie Spender?"
"But I do—I mean I did," replied the optimistic bridgegroom.
"Why, your salary won't even buy her breakfast!"
"Ha! Ha!" laughed the optimist.
"That's where I've got you, Elsie—won't get up for breakfast!"

NEED FOR SILENCE

The weary diner called the waiter to him and said: "It is generally considered improper to speak disrespectfully of one's elders?"
The waiter looked puzzled. "So they say, sir," he returned.
"Ah," said the diner, "then I must repress my feelings and be silent about this egg you have just brought me."

Reputation Disrespected

Emanuel Jackson, a mule tender, appeared one morning on crutches.
"Lawsy!" exclaimed a friend. "Ah, thought you was one o' de bes' mule han'l'ers in de business."
"So Ah is," affirmed Emanuel proudly, "but we done got a mule in dis mornin' dat didn't know mah reptitation."—Everybody's Magazine.

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Given under my hands this 12th day of February, 1926.
SAMUEL H. MAYERS,
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Fate's Grim Jest

About the middle of the Seventeenth century, when so-called witches were being persecuted in England, there were many fanatics who went about the country seeking out persons accused of witchcraft and forcing them to confess by means of examination and tortures. One man in particular, Matthew Hopkins, received the title of witchfinder-general because of his industry in the search. In a single year (1644) he brought 60 persons to the stake. Being finally accused of witchcraft himself, Hopkins was subjected to his own favorite test of swimming, and, happening to float, was declared to be a wizard and put to death. —Kansas City Star.

