SUNDAY SCHOOL LESSON

THE LESSON IN ITS SETTING

TIME — The winter tnd early spring of A.D. 30.

PLACE — All the events here recorded took place in Bethany except the sojourn of Christ in Ephraim (vs. 54-57) which was near th wilderness.

John 11:23. Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth on me. though he die, yet shall he live;

And whosoever liveth and believeth on me shall never die. Believeest thou this?

"Jesus saith unto her." It is exceedingly difficult to say just the right word to those who are heartbroken in grief, and Jesus knew exactly what to say at the right time (Prov 15:23). "When the Lord Jesus breaks the silence, he breaks that makes the silence deadly. "Thy brother shall rise again." Chr'st does not say that Lazarus would be raised again at once from the dead, but simply declares a fact which certainly Martha knew before Christ uttered it, as the next verse proves. Jesus spoke these simple words to draw out her own faith.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day." The words I know suggest disappointment; she had been told the same thing often during those four days, but the last day was far off; had the Master no other and fresher comfort than that?

"Jesus said unto her, I am the resurrection, and the life:" This is the sixth great I am uttered by Christ in the record of John's Gospel. Christ is the resurrection because he himself experienced the great resurrection from the dead (John 2:19; 10:27) (though this was still in the future when he was talking to Martha); because, by his death he has fully atoned for our sins, and made our resurrection possible (Rom. 4:25); it is Christ alone who, by his coming again 1 Thess. 4:13-18), will raise up from the dead all those who believe in him (John 6:39, 40, 44, 54, 1 Cor. 6:14). "He that believeth on me, though he die, yet shall he live" "And whosoever liveth and believeth on me shall never die. Believest thou this? Faith in Christ who is eternal life binds our life to him, and, though believers die, in that their spirits are separated from their bodies, until the Lord returns, they themselves never die, i.e., they are never separated from the life of God, or lose their individuality.

"She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world." 8his is one of the great confessions of the Gospels. In believing as she did, she believed that everything that Christ had said about himself was true.

"And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee." Jesus must have told Martha that he wanted to see her sister. How wonderful that Christ in one sentence can announce himself to be the very resurection and life of believers of all ages, and, in the next sentence, can express his desire to see one individual friend whom he knew to be bowed in grief.

Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.' Whether or not the text will allow for such an interpretation, we must at least give great weight to the comment of such a profound Bible student as Dr. G. Campbell Morgan, when he compares the identical statements of these two sisters: I think that Marha meant Why did you not hurry when we sent for you? I think Mary meant, I wish it had been possible for you to be here, the same words with a different emphasis and intention.

"When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled." Literally, we might read the last clause, he was vehemently affected in spirit and troubled himself. He was moved with holy indignation at sin, which caused all this dreadful desolation.

"And said, Where hath ye laid him? Then say unto him, Lord, come and see." He asks this question not for his own information, but that he might interest those to whom he was speaking in accompanying him to the tomb. I was for their benefit that Lazarus was raised.

"Jesus wept." As everyone knows, this is the shortest verse in the Bible. It describes what others saw, and intimates what Christ felt. Three times do we read of the tears of Jesus (Luke 19:41; 22:44; cf. Heb. 5:7). A Christian does not show himself Christ-like when he thinks it is evidence of a lack of faith should he weep because of the going of a loved one. It is humane so to do, and our Lord was human, as well as divine.

"The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die. It is difficult to determine whether the remarks of the Jews here are the expression of a real question in their minds, or, in an indirect way, a severe criticism and rejection of the Lord Jesus Their reference is to the miracle of the healing of the blind man which is recorded in the ninth chapter of John. It is significant that they do not speak of the other two miracles of the raising of the widow's son (Luke 7:11-15) and of he daughter of Jairus (Matt 9:18-26, etc.).

"Jesus therefore again groaning in himself cometh to the tomb Now it was a cave, and a stone lay against it." The stone which blocked up the entrance, kept aloof the beasts of prey. It was naturally of a size and weight not easily to be moved away (Mark 16:3).

Jesus saith, Take ye away the stone." (Cf. 20:1.) Jesus could have miraculousy removed the stone, but what men were able to do so, he expected and commanded them to do so. "Martha, the sister of him that was dead, saith unto him, Lord, by this time th body decayeth; for he hath been dead four days." It is significant in the light of this passage to remember that Christ was not in the grave four days, but three days, and the promise was that his body should not see corruption (Psalm 16:10; Acts 2:27,31; 34, 35).

unto thee, that, if thou believedst,

"Jesus saith unto her, Said I not thou shouldst see the glory of God?" The reference here is the statement recalled in verses 25 and 26. All that Christ ever did or said on earth glorified his Father (John 17:1).

"So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou heardest me always: but because of the multitude that standeth around I said it, and they may believe that thou didst send me." The raising of Lazarus from the grave, forming as it did the crisis of his activity and the crowning point of it, could not but be the subject of prayer to his Father, more urgent prayer than even was Christ's wont, not so much that power to perform it should be granted, but that in and with the performance of it, the glory of the Father through the Son might be made conspicuous.

"And when he had thus spoken, he cried." The Greek word is nowhere else used in Christ. It is elsewhere used of the shout of a multitude (12:13, 18:40; 19:6, 15). This loud cry was perhaps the result of strong emotion or in order that the whole multitude might hear "With a loud voice." Bishop Westcott remarks: "The contract has in the muttered indications of sorcerers." "Lazarus, come forth." Christ speaks to the dead man, implying that he exists, though dead; that it is with him directly he deals, that he is not beyond the range of hearing the Son of God, not beyond the range of his dominion who has the keys of Hades and of death (Rev. 1:18). The authority of Christ, therefore, over the unseen world is hereby proclaimed. The great antagonist of life, death, and he that has power over death, are (Heb. 2:14) subject to him.

"He that was dead came forth, bound hand and foot with grave-clothes." The Greek word here translated grave clothes appears nowhere else in the New Testament. It means the bandages which kept the sheet and spices around the body. with a napkin." The cloth was bound under the chin to keep the lower jaw from falling. "Jesus saith unto them, Loose him, and let him go." The miracle is accomplished, and yet how few the details concerning the very moment in which everyone would be most interested. Not a single word is recorded of how Lazarus looked when he came forth, or of what he said, or of his experiences during the days of living in another world, or of the feelings of Martha and Mary when he was restored to their home. This is the end of John's account of the miracle itself. All the rest of the chapter is occupied with the effect of this miracle upon the Jews.

Stands in the Air

The Berguet gyroplane pictured as it remained stationary in the air for ten minutes during recent test in France. It won prizes of Air Ministry for heavier than air machines which could hover in a circle with a radius of 25 meters.

Movie-radio gossip

By DOROTHY

Those august personages at National Broadcasting company's artists's service have put a new artist under contract and they are fairly swamped with mail asking about her. She is minnie, the singing mouse, who appeared on the National Barn Dance program, and who will probably be star of a program of her own soon. Minnie was trained by W. W Lichty a veterinary of Woodstock Ill., who noticed tha when he was playing the piano one of the mice he raises for experimental purposes tried to follow the tune.

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Paramount is going to defy the fates and attempt to make a picture that has long been a jinx in their studio. They started it last year with Marlene Dietrich, and when it was about half-finished, she walked out and declared that she would have none of it. So, Paramount engaged Margaret Sullivan to replace her, and then little Sullavan tripped over a cable and fractured her arm. Paramount still likes the story, once called "Hotel Imperial" and then "I Loved a Soldier" and also they like very much a young Viennese actress named Franciszka Gaal, so they are going to attempt to make it with her.

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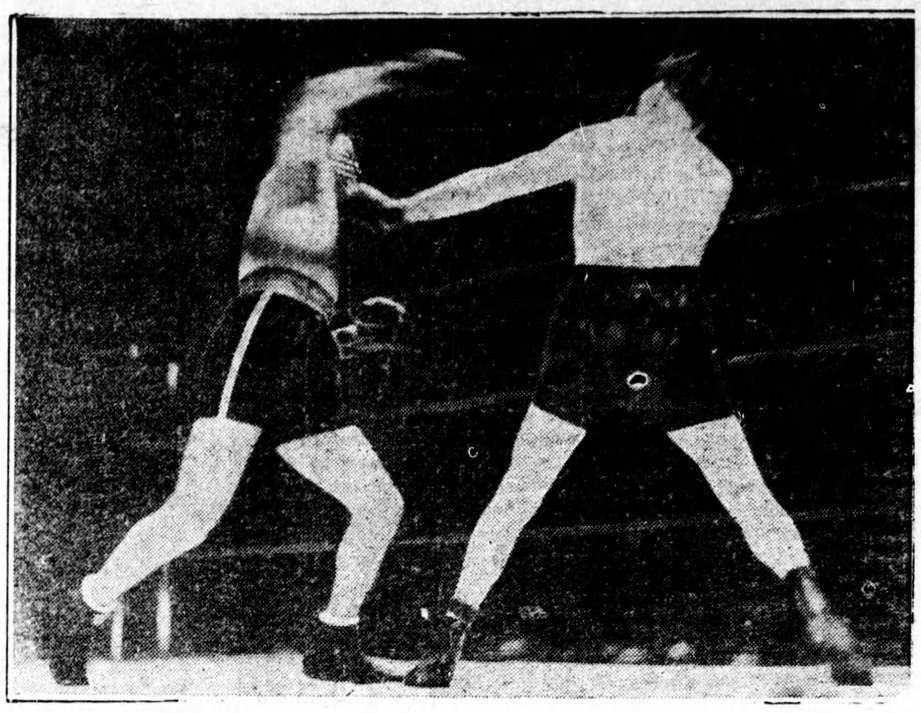
George Cukor, who will direct "Gone With the Wind," is determined to cast some girl who is not very well known in pictures in the lead. One faction at the studio wants Tallulah Bankhead, whose tests have shown her to be a brilliant actress but too old for the early part of the story. Others want Margaret Sullavan. But by far the most promising candidate is a very young and vivid actress on the New York stage named Louise Platt.

Margaret Sullavan

ODDS AND ENDS — The M-G-M studio is busily pairing off their stars, but just professionally, trying to achieve a combination as sure at the box-office as Gary Cooper and Jean Arthur have proved to be. They are going to try Jean Harlow with Robert Taylor, Joan Crawford with William Powell . . . . . Both Warner Brothers and Paramount are trying to get Noel Coward and Gertrude Lawrence to do their nine short plays, that are Broadway's biggest hits, as screen shorts. But a radio sponsor is topping their every bid . . . Portland Hoffa always maneuvers an invitation to spend Sunday away from home, because that is the day her husband, Fred Allen, writes his radio script and he does not like to be disturbed.

England has only 35,000 convictions for drunkenness in 1933, as compared to 188,877 in 1913.

Former Middleweight Champion Wins Decision in Comeback Fight



Teddy Yarosz, former middleweight champion, landing a left to the jaw of Solly Krieger during their fast ten-round bout at the Hippodrome in New York City. Yarosz took decision by outsmarting his hard-hitting opponent.

The Book Shelf

BY MAIR M MORGAN

Shining Scabbard by R. C. Hutchinson (Oxford University Press, Ltd., Toronto) offers the reader a wealth of good reading. Those who enjoy the narrative style of Joseph Conrad and H. M. Tomlinson will be delighted with this poignant study of human nature pursued by an implacable destiny.

Here is superb characterization combined with stirring adventure. Colonel Severin, definitely of the ancien regime, fanatically determined to clean the stain from his military honor dominates the household at Baulon, where dwell his wife, sister and mother. Then Renee, his son Pierre's colonial wife, comes with her two children to live with them. Colonel Severin, in an endeavour to impres his grandson with the so-called militaristic code of courage, terrifies the sensitive lad. Renee endeavours to shield Armand from her father-in-law's tirades by keeping close to the two rooms allotted to them. The dust and decay and mould of this old house containing so many complex characters makes fascinating reading.

Combined with this, Pierre's desertion of the army and his flight to France involving much hardship and strange adventure, form an unforgettable picture. And when the war of 1914 explodes, the effect it has on all the Severins, the quiet town of Baulon, brings the book to a convincing end. You feel the surge of inevitability throughout. R. C. Hutchinson is a craftsman of words and atmosphere.

Love I Dare Not by Allene Corliss (Oxford University Press, Ltd., Toronto) is an entertaining story of literary and theatrical New York. You are charmed with Alec, the famous playwright, who has intended to marry Gina, the artist for years. Then Caroline, beautiful redhead from Maine, with stage ambitions arrives and Alec falls wildly in love with her.

Caroline meets Alec's nephew, Tommy and it is a case of love at first sight. Tommy, who has long admired Alec, feels he has no right to wreck Alec's happiness and decides to fade as gracefully as he can, from the picture.

How these four charming people untangle their involved hearts is told in a natural, gay manner. A good book to pick up for lighter moments.

Crowns Dethroned in New Hats

This ribbon-strapped, open crown beret of straw tipped off the women on what to expect in spring and summer millinery when it was presented at San Francisco, Cal., style show for western buyers.

Cupid Parkedkarkas

Parkyarkarkas (Harry Einstein in real life), radio comedian, and Thelma Leeds, actress and singer, apply for marriage license in Los Angeles.

Spain's Mystery Man

[illegible] military attache of the Spanish government, pictured as he arrived in New York City on secret mission. He denied that he is here to smuggle shipment of arms to the Loyalists.

Two Examples Of Rare Virtue

In a world full of dictators and diplomats and people ever ready to to propose to preach and to point with pride, one ought to be very grateful to that minority of men who forbear to add their wisdom and their claims to the general clamour. Yesterday's news offered two brilliant examples of this virtue, rare now to the vanishing ponit. They were provided by two men of very different talents and attainments.

One was Walter Damrosch, who had reached the eve of his seventy fifth birthday — an achievement which generally is regarded by men of much smaller and less substantial eminence than Mr. Damrosch as justification for advising the world at large about things in general. But Mr. Damrosch was asked, had he any message which he wanted to give? His reply was: "I'm not the kind who likes to preach to other people. Between you and me there's too much of that."

On the same day the steamship Aquitania reached New York after fighting its way through a hurricane that smashed glass wind-breakers, caused minor injuries to a score of persons and delayed arrival of the liner for thirty-six hours. Its passengers were naturally enthusiastic in their praises of the commander's great skill But, when told of their compliments, he said: "Do you think they know whether we did a good job or not?" As for the trip: "That was as bad as I ever experienced, but I won't say it was the worst, because I don't know what the worst is. The seas, for the most part, were all very bad, but there were no forty-foot seas. That's bunk. They were as bad as I ever saw them . . . The ship did all right, and here we are.

It is too bad there are not more men like Mr. Damrosch who resolutely decline to formulate their opinions into messages, and more "leaders" like the Aquitania's captain who are more interested in sober estimates of fact than in the emotional effects and exploitations of lively experiences and dangers. Of course it might result in the world's being a little more "unthrilling" than it is at present but, like the ship, we should probably "do all right" and, who knows perhaps a [illegible] better than it seems we are