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too, is that strange man from Nazareth who has so often stopped at Bethany, who loved Lazarus, and he also is weeping. Now they all gather before the door of stone, and moan and groan, and wring their hands, and groan again. Do they think the dead will hear them and get out of his sleep in the dark? Does Jesus think he can do anything? Death, in reply to any hopes, only seems to tighten the grip of its iron hand.

Some think this man Jesus might have healed his friend Lazarus. He opened the eyes of the blind the other day. Why could he not have met death on the hopeful ground of Lazarus' sick room, and there repelled the hand of iron reached out toward Lazarus? He might have done something then. The case is different now. This means that the iron hand is on Lazarus. It will stay there.

Winds from the valley, creeping up to the lonely grave and sighing your remonstrance, cease your lament! And, sisters of Lazarus, gentle friends, kind neighbors, go back through the grassy fields! And, Jesus of Nazareth, another time come in season, come before death, not after it. Back to your lighter tasks, man of wisdom; your desert musings, your teaching of the multitudes, your quickening of a blind man's optic nerves. This case is different. This is death's iron grip.

What? Does Jesus wish to have the grave opened?

Yes. "Take ye away the stone!" he says.

It will do no good, not to the friends of Lazarus. Besides, tombs are not places to be opened at this stage. However, they let Jesus have his way. They roll aside the stone!

What a dark, repulsive prison hole!

Can you see the body in death's iron grasp?

Yes, but listen!

Jesus is praying.

O, what a prayer!

The beautiful tones of supplication rise and fall upon the still, sunny air, while the sorrowing group clusters about him.

"Let him pray," death seems to say. "I hold that prisoner."

And then—why, what is Jesus doing?

"Lazarus," he cries, "come forth!"

There he stands facing that open tomb. What a look of command! "But what a mistake also," everybody may be saying. They all bend forward and look intently, but who is expecting anything? Death is the grim jailer.

It is a silent, black hole.

Nothing will come out of it.

But look again, every one!

There is a stir in the silence!

There is a flash of white out of the darkness!

And bound hand, and foot with graveclothes, the napkin on his face, out strides the—"dead Lazarus!"

Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

Dr. Farrar says that the name of the present village of Bethany, *El Azariyeh*, is a corruption of Lazarus, and thus preserves a memorial of the miracle of the raising of Lazarus.

In the village of El Azariyeh is a cave, hollowed out in the middle of a rock, into which one descends by twenty-six steps, which is pointed out as the tomb of Lazarus. Dr. Robinson thinks this claim cannot be established. Dr. Farrar says El Azariyeh is doubtless the site of Bethany, but the grave of Lazarus could not have been in the center of it. It is not easy to establish anything very definitely about such a tomb, as it was probably a private one. Moderately well-to-do people, as well as the rich, had their own private burial places, the larger ones being arranged to hold thirteen bodies. These were not necessarily in what we would call a cemetery, or place where persons promiscuously interred their dead. The common burial places were mainly for the poor. Godet says stones were placed on or before the mouth of the graves, numerous tombs being seen to-day of both kinds around Jerusalem. These stones might be easily removed, being only intended to keep off wild beasts.

Lazarus was doubtless embalmed after the manner of the Jews, not that of the Egyptians. The latter removed the intestines and other portions which were more liable to quickly decay; the Jews only wrapped the body in perfumes and spices, each limb being wrapped separately in loose bandages which would admit of their being freely moved. In later times the dead were buried in their usual garments, specially in clothing which had been worn at some time when they had held a roll of the law in their hands.

Lazarus had been dead four days, and his sister supposed that putrefaction must have begun, which suggests that the embalming did not arrest decay entirely, though it doubtless did to a great extent. Burials in the tropical countries necessarily occur soon after death. One rabbi is recorded to have died at two o'clock, and to have been interred at four and a half o'clock. This would not be an unusual occurrence in many parts of Asia. In India it has often occurred that even Europeans who had attended a funeral in the morning were buried before night in the same cemetery. The Jews had a notion, more or less current among them, that the soul lingered about the dead body for three days after death. Edersheim recalls the superstitious notion of the Jews that the drop of gall which, falling from the sword of the death-angel, had caused death slowly worked its effects, traceable in the changes of the face of the deceased, till the soul took its final leave of the body.