

might cast out demons; demons themselves might capriciously or collusively vacate their abodes, and anon re-enter them; medical skill may sometimes restore particular organs of the senses to their normal state; but death—the king of terrors with his solemn outriders and forerunners; with his pains and faintings; followed by his horrid train of decomposition, corruption, and all unmentionable horrors;—*death* yields only to One. This we feel, we divine, we know by a faculty which defies special pleading; and inspiration would not weaken the impression.

The question, then, only recurs with greater force: why did the earlier writers omit the grand finale of the Saviour's public works? The answers appear to be contained in two particulars: the singular connection of this miracle with His own death, and the tenderness of our Lord for family feelings.

I. There was a close connection between the raising of Lazarus and the crucifixion of the Raiser. There had been some indecision in the counsels of the Sanhedrim; at one time they seem to have come to the conclusion, "severely to let him alone," hoping that He would somehow undermine His own popularity, and work His own downfall; but when they saw that that popularity was increasing in volume; that it was fearfully substantial; and that belief in His Messiahship was taking a fast hold of the thousands congregated in and about the metropolis: then the subtle leader of the Council argues the folly of the let-alone policy, recommends immediate action, and—marvel of marvels!—utters a Divine sentiment with a diabolical meaning: "Away with your scruples, you weak-minded brethren; you are afraid that you may be tampering with the rights of man, in agreeing to a capital sentence upon this man; but you must see that it is the choice of evils. Either he must perish, or we must go down. If he would act reasonably, if he were a man of the world, a religious man of course, but one of us, you know; why, we could come to terms with him; we could, and would, meet him on some common basis. But there he is, denouncing the most carefully compiled traditions; the regulations of your rabbis are as cobwebs to him; he has dared to tax us, even us, with ungodliness; even our Pharisaic brethren are