

that these spices were applied to the body with linen cloths "as the manner of the Jews is to bury." The method, this writer says, adopted by wealthy Jews in disposing of their dead was a modification of the Egyptian process of embalming, as follows: The body was washed, then tightly bandaged with bands of linen, between the layers of which was spread a paste made of pulverized spices moistened with water. When complete the appearance would be like that of a mummy; but the body, not having been embalmed, would ere long begin to decay. In a day or two the plaster bandage, as we may call it, would become hardened, and were it possible to remove the body without disturbing the case, the latter would remain in shape for an indefinite time, "like the shell of a cicada, after the escape of the imprisoned insect, only more complete."

According to the rabbinical instructions, the corpse of a good man should be folded in grave-clothes made from cloth which had been used for wrapping up the rolls of the law. Dr. Tristram says the modern custom seems to be a variation of the ancient usage in the matter of binding the face with a napkin. He says he has seen many burials of Moslems, Jews, and Christians, but the face was always left uncovered till the body was laid in its last resting place. The marked contrast between the text in the case of Lazarus and that of Jesus in regard to the removal of the grave-clothes is worthy a passing note. Wrapped up in these pasted strips of linen, Lazarus, though life had been restored, was helpless to unbind himself, hence the Master said, "Loose him, and let him go." The hands were tightly bound, but the legs were wrapped separately, so that he could "come forth," but not remove the bandages. In the case of Jesus, without any human aid, we are told, that the disciples, looking into the sepulcher, saw the grave-clothes wrapped up; whether the Master had folded them up and laid them in order, or whether the encasement of grave-clothes, the wrappings, remained just as the people had put them on him like the shell perfect, from which the chrysalis had escaped, as some think, we can never know, but he needed in either case no man to "loose him, and let him go."

Many nations or tribes of people have supposed that the spirit or spirits of a deceased person did not at once quit the body, but hovered about it for a time before taking final departure. The fact that in some instances persons who were apparently dead came to life again, and in some instances, it was asserted, even as late as the third day after life seemed extinct, was one of the facts on which the Jews grounded their

notion that the spirit hovered disconsolately near the body for a time after death. They claimed that no instance was known of the return to life after the third day; hence on the fourth day all hope of resurrection was abandoned. Mary said it is the fourth day since Lazarus died, and therefore the case is hopeless. It was supposed that when corruption became evident the spirit fled forever in horror from the changed body. The Mishna tells us that the first three days were days of weeping, hence the text says of Mary that she "goeth to the grave to weep there," but the "lamentation" for the person as really dead, hopelessly departed, was not begun till the fourth day, and the Jews never certified that a man was dead till the fourth day. Mary, according to these notions, meant much more than the casual remark, as it appears to us to be on hurried reading, and the resurrection of Lazarus was from the dead, not from any trance or mere state of suspended animation.

By Way of Illustration.

BY JENNIE M. BINGHAM.

The sympathy of Jesus. Note the delicate difference between the sisters, in that while both say the same thing (verses 21, 32), and thereby show how monotonously they had said it to one another in the four dreary days, Mary falls at Christ's feet, and has no word of hope for "even now." The difference of character makes their treatment different. Martha got teaching; Mary, sympathy. Christ's tears would do more for her than words. This shows the individualizing love of Christ. In my hour of sorrow he will adapt himself just to me.—*McLaren.*

Sorrow which is not sinful. "Jesus wept," but he never murmured against his Father's will nor found fault with his dispensations. The first word of his prayer was "Father," and the first sentence an ascription of thanksgiving. If we can look up through our tears and cry, "My Father;" and if our first utterance in bereavement is a word of praise that God loves us and hears us, we can be sure there is no bitterness in our grief, and that ours is a sanctified sorrow without sin.

"Take ye away the stone." Jesus will not put forth his divine power to do that which human power is sufficient to do. Moreover, it will be a comfort for them to have a share in the great work he is about to do. This action is symbolic, as the whole miracle is. If we would have Jesus quicken those of our loved ones who are dead in trespasses and sins, it is meet that we should remove every obstacle and let the grace and power of the Spirit have free course. Perhaps, if we