

## Sunday Reading.

### Bethany and the Tomb of Lazarus.

The village of Bethany was the favored place to which our Savior frequently resorted. Situated in a retired spot near the base of the mount of Olives on its southeastern side, with a little valley below and the mountain rising gently behind it, and surrounded with groves of fig-trees, olives, and oaks, it had especial attractions both in its seclusion for a serious and contemplative mind. Here dwelt the family of Lazarus and his sisters, whom "Jesus loved," and in whose company he found a confidence and sympathy suited to his social nature. What the precise appearance of Bethany was in the time of the Savior it may be difficult to say. It is now a small village called by the inhabitants Lazarie or the place of Lazarus, containing about forty houses, inhabited chiefly by Arabs, who support them, solely by cultivating olive gardens, or by feeding their flocks on the neighboring hills. In this village was performed one of the Savior's miracles, the raising of Lazarus from the dead,—the last miracle, I believe, that is recorded as being performed by him. The Tomb of Lazarus, in which he was placed after his death and from which he was called by the Savior's voice, is still shown to the traveller. We descended into this tomb over a flight of steep and narrow steps which terminates at the depth of eighteen or twenty feet in a dark sepulchral chamber excavated in a rock. Early tradition, older than the time of Eusebius assigns this as the tomb in which Lazarus was buried and from which he was raised; and the incidents of the place, seem to favor the traditional opinion.

As I stood near the tomb of Lazarus, and as I went in silence through this small but memorable place, I felt but little disposition,—as indeed I had but little strength for any such thing—for geographical and other inquiries—but my soul was full and my affections meditated. The heart fed on the food of memory. It was here, I said, that the Savior often came. I looked behind me and upward, and saw the near and more solitary path by which he was accustomed to cross the summit of Olivet. It was here that he composed and rested his weary spirit in the bosom of a beloved family. It was here that Martha "received him into her house," and Mary, her sister, "sat at his feet," and listened to his teachings, and chose that good part which could not be taken away. The walls of their humble mansion had crumbled; but the ground stood, and memory clung to the soil. The cross upon which I looked had been trodden by Him, to whom Divine grace and the experience of God's goodness and truth had taught me to give my own affections. And now a new link of union seemed to be established between those affections and their great and divine object; He seemed near again. It was a scene and an hour never to be forgotten.

### FAST ASLEEP.

In a certain town, not far from us, there lives, or rather there *exists*, a most noteworthy man. We seldom pass through the town without seeing him loitering about the railway station. If we go by on the steamer, he is generally leaning against a post of the wharf, and looking out of his dim dreamy countenance, as if he wondered why people should talk the trouble to travel so busily, while he had nothing to do but sit still, and save the pounds his old father left him. He belongs to the race of the time-savers, and is committing a slow suicide "by inches." Occasionally as we see him doing over a newspaper in his shady piazza, we feel like shouting in his ears the sacerdotal trumpet call to Jonah, "What meanest thou, O sleeper?"

Unless we are sadly mistaken, this man has his counterpart in nearly every church. They are the drones of the Christian hive, with hardly life enough even to buzz. They do not live in the grandeur of that word as it applies to such an epic of glory as the career of a Luther or a Wilberforce; they only eat. They lounge at the station-houses and beside the stream of active benevolence, and let human progress go forward, and God's providential purposes more along, and yet never enrich themselves in a single scheme to glorify the Creator, or to save perishing humanity. What is more trying to a pastor of open eyes and active spirit than to have the avenue of duty in his Church blocked up by such masses of spiritual inertia? What is more provoking than to go to a nominal Christian with a plan of charity, and find his eyes so drowsy that he cannot see it over, his ears so heavy that one might as well exert a mammoth into activity?

And within this slumbering form of professed godliness is a voice that might speak out for God and truth; and a heart that might break forth in prayer; and to it belongs a purse that might yield up its "shekels of silver" to the Lord's service. In looking at the idle, illusory plenty which in times of need and of peril goes down into the sides of the ship, "to sleep like Jonah of old, we often wish for a Gabriel's peal to ring in such heavy ears, "What meanest thou, O sleeper?" What is on every side, were are on every hand. More than half the world is spiritually finished. Five hundred millions of immortal men have never seen a Bible, or heard of a Saviour. Impenitence is dragging its tons of thousands to death. Oppression chanks its fetters in every clime. Heathenism is found in the abodes of our cities, and under the shadows of splendid churches; and every hour be-

holds hundreds of souls bursting into eternity to meet their doom!

How can a Christian sleep in such an age as ours! who life grows grander every year by the increasing knowledge, and extended facilities for achieving great results for God and humanity? when so many harvest-fields of labor invite the sturdy arms, and glowing heart? when the walls of a world's sorrow rise on every gale!

To lie like a rotting weed along the shore of such a period of earth's history is a fearful crime. Truly is it "a sin against Heaven to have no pulse that beats in the palpitations of an age that trembles with the footstep of an advancing God."

**THE DIFFERENT FOUNDATIONS.**—A man, proposing to build a house, first selected a situation, where he could have a good foundation. For this purpose he chose a broad rock, upon which he knew he could build with security. Another man, with the same object in view, having more regard to the completion of the house than to its security, built it upon the sand. Both houses looked equally well when finished, but the great difference between them was in the firm character of the foundation in one, and in the other. This soon was proved. A great storm of wind and rain arose, and beat against the two houses. The one on the rock stood firm and was not in the least injured by the fury of the tempest; but, as might have been expected, the heavy rains washed away the sand on which the other was erected, and the winds easily overthrew and destroyed it.

We would all be ready to say, that man was wise who chose the rock for his foundation, while he was foolish who built his upon the uncertain and shifting sand.—The first had reason to rejoice, while the other had cause to mourn over his folly.

There is a hidden meaning in this story. When the gospel of Christ is preached, it tells men what they are to believe, and what duties they are to perform; and it most distinctly states, that if a man expects to be saved, he must believe Christ's word, and do his will. This faith in the gospel, which produces good and holy conduct, is a rocky foundation, on which we may build safely.

Storms of adversity may assail us; temptations may annoy us; and death itself may threaten us; but all combined cannot destroy this good and well founded hope.

This situation is one of the most pleasant and interesting in the State, commanding a full view of the mountains, seen in all their grandeur in every direction, extending to the

horizon, and including the Laramie, the Arkansas, and the Colorado, with the Colorado River, the Arkansas, and the Colorado, with the Colorado River,

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