

two Greek words are *eklausen* and *edakrusen*. When Jesus wept over Jerusalem (Luke 49, 41) the first of these words is used to describe it—it was the cry of heartbroken lamentation. The Jews, looking on, said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" And then Christ's indignation was again aroused. "Jesus therefore again 'angry in himself' (so it should be rendered), cometh to the grave." What was the cause of his indignation? In the first place, doubtless, the insincerity of the weeping of the Jews. Their perfunctory and soulless cryings seem a sacrilege in connection with the pitifully sincere sorrow of Mary. In the second place, doubtless, because of the malicious spirit which he saw under the fair words which they spoke concerning his opening the eyes of the blind man. They represented those who had cast out the man whose eyes had been opened, and sought to kill him who had wrought the miracle. And directly they were to conspire again to take his life because of the greater miracle he was about to perform on Lazarus. His indignation was the wrath of God against falseness and malice; his tears expressed the sympathy of God with the sufferings of those who love him. But the incident teaches us that God's pity and God's anger may be very near together.

AN INDISPUTABLE SIGN.

The Jews had asked again and again for "signs." Now they had more and greater signs than they wanted. The miracle of the man born blind restored to sight bewildered and angered them; but the raising of Lazarus overwhelmed them. No one had seen the blind man's eyes opened, though all could see them open; and then Jesus had wrought the work on the Sabbath, and so they insisted he must be "a sinner." But to raise a man four days dead was a yet greater miracle. Then it was done not on the Sabbath, and it was in the presence of witnesses most unfriendly to him. The thing arose in its greatness above the possibility of quibbling. They were forced to confess, "This man doeth many miracles" (verse 47). The thing must be stopped, or the people would all believe on him, and that would end their authority. A sophist and a casuist was ready at hand in Caiaphas to give murder the guise of piety and patriotism (verses 49, 50). Under his false words, however, all unconsciously to him, ran a great and gracious prophecy (verses 51, 52), even as a little later, about the cross, the chief priests spoke a deeper truth than they intended or could understand, when they said, "He saved others; himself he cannot save."

Thoughts for Young People.

Friends of Jesus.

1. *The friends of Jesus are "kindred spirits."* Our friends often differ greatly from ourselves in many characteristics, but the governing purpose or sentiment of their lives and ours must be the same, or we will not be friends. So to be truly Jesus's friends our ambitions, purposes, and affections must point the same way as his.
2. *The friends of Jesus have just as much trouble as other people—sometimes more.* The old prophet said, "Many are the afflictions of the righteous." And Christ himself said, "In the world ye shall have tribulation." But the old prophet continued, "But the Lord delivereth him out of them all;" and Christ continued, "But in me ye have peace."
3. *The friends of Jesus may always call upon him in trouble, sure of his sympathy.* We need no messenger to tell him of our needs, for he listens to our prayers. To-day in heaven his sympathies are those of our own human nature, for he is the same yesterday, to-day, and forever. He sees every tear that falls, he knows every pang of bereavement.
4. *The friends of Jesus cannot always understand his dealings with them.* Providence is a mystery, and to human eyes a tangle from end to end. But we have this comfort: our Friend has said to us, "I am with you to the end of the world." Why care, then, what the meaning of life is, provided one can only pass safely through it and find death to be the portal of immortal life?

Orientalisms of the Lesson.

The grave of Lazarus was probably in a family or private vault; a great many such tombs are found in Palestine, and the family in Bethany was, if not wealthy, at least well-to-do, and enough so to have a family tomb. There are many tombs having circular stones let into a groove, so as to be rolled into a recess on one side. This is not always the case, as frequently only a slab is placed against the doorway.

The concern that Mary had about the beginning of the decomposition of the body of her brother points to two things—the imperfect embalming of the Jews of that period and the current notions about the fourth day after death.

A writer in *The Christian*, of London, discussing the resurrection of Jesus, throws some light on this subject. He says Nicodemus brought a hundred pound weight of myrrh and aloes (not the nauseous drug of that name sold by chemists, but the wood of a rare and costly plant), and