

the wealth of their suggestiveness touching the culture and expression of friendship they stand unrivalled among the narratives of the New Testament. On the first of these occasions Jesus is the guest of the family in their own home. On the second occasion He is guest with the family in the home of Simon the leper. While these scenes have much in common with each other, they exhibit certain striking contrasts. On both occasions there was a display of Love's prodigality. Martha was responsible for the first, Mary for the second. To the casual reader it may seem as if the Master's attitude and teaching in the one instance are contradictory to what we find in the other. For while in the first case He remonstrates with Martha respecting the lavish entertainment which she provides, in the second case He approves and justifies the astonishing profuseness of Mary's act in pouring upon His person a whole flask of "very costly" spikenard. But when we call to mind what had taken place between these two occasions, how He had brought back from death the one whom they had "loved long since and lost awhile," we shall see that there was a beautiful consistency in His treatment of the devoted women. We