

Lazarus. It was in the house of Simon "the leper" (Matt. 26 : 6), very likely a man whom Jesus had healed. This service consisted in caring for Jesus' needs ; a good, every day sort of service, corresponding to supporting the church and giving to missions.

II. MARTHA "served" at table. Ready handed, practical Martha ; perhaps over-anxious about doing (Luke 10 : 40). She may stand for the bustling, busy people, who are never at rest unless they are doing some good work, or stirring up others to do.

III. LAZARUS. He was "one of them that sat at the table" with Jesus. A quiet, unobtrusive man, with little to say, although he had had such a wonderful experience (see v. 1). He was content just to be with His Lord and Master. He is like the quiet-going Christians, whose steady, consistent lives render a more valuable service to their Lord than much speech.

IV. MARY neither gave the feast, nor

served, nor sat. V. 3 tells what she did do. Question out the details minutely : a very precious gift, probably her most valuable and valued possession freely bestowed. Mary was a follower of the Lord who loved Him with all her heart. (Compare Luke 10 : 39.) Frances Ridley Havergal, who wrote—

"Take my silver and my gold ;

Not a mite would I withhold",

was a Mary.

V. JUDAS. His service was, professedly, of the poor, and in the name of His Master ; for he held the little money that was His Master's and the disciples'. In reality, it was out of hypocrisy, roguery, "graft" (using his position to make money out of it).

How does Jesus adjudge these various services ? Question on this. The conclusion is—He accepted them all, save that of Judas ; but Mary's act was beyond price, because it came from the overflowing heart of love.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

The town of Ephraim is not mentioned in the New Testament, except in John 11 : 54. There it is said that, in consequence of the plots formed by the Jewish leaders, after the raising of Lazarus, Jesus went from the neighborhood of Bethany and Jerusalem, "into a country near to the wilderness, into a city called Ephraim". The "wilderness" probably means the wild and lonely region northeast of Jerusalem. The historian Josephus mentions a small fort named Ephraim in this region. The town is probably to be identified with the modern et Taiyibeh, which is situated on a conspic-

uous cone-shaped hill commanding a view of the valley of the Jordan and the Dead Sea. It is 4 miles from Bethel and 14 miles from Jerusalem, and is, says Canon Tristram, "peculiarly isolated and secluded, truly 'the lonely Ephraim' ". A road from Jericho runs northward to et Taiyibeh, still marked for some distance by Roman pavement. At one time it was one of the strongholds which defended the southern frontier of Samaria, but in later times it was reckoned among the cities of Judah. Along with Bethel it was taken by the Roman emperor, Vespasian, during his advance on Jerusalem.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. What two effects had the raising of Lazarus ?

2. What plans did the Jewish authorities make against Jesus ? Under whose leadership did they act ?

3. What did they fear ? Whither did Jesus retire ? To what does "therefore" (v. 1) refer ?

4. Why did Jesus come to Bethany ?

5. In whose house was a supper made for Him ? By whom may it have been arranged ?

6. What position at the feast was taken by Lazarus ? What by Martha ?

7. Describe the ointment brought by Mary and the use she made of it ? By what feeling was she prompted ?

8. Who found fault with her action ? On what ground ?

9. What office did Judas hold among the