

the woman and said, "My daughters have asked me to come and say that they would be delighted if your little girl would take a ride on one of their ponies. Will you kindly make them happy by allowing your little girl to do this?" The poor woman's eyes

filled with grateful tears, and the little lame girl clapped her hands with delight. Twice around the course she went on the pony, and it is hard to say whether she or the rich man's children got the most pleasure out of her ride.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars and Bible Classes

The immediate result of the raising of Lazarus was the decision of the Jewish leaders to kill Jesus. This became a settled purpose, ch. 11:53. Jesus therefore withdrew to Ephraim (see Geography Lesson) with His disciples, and remained there until the beginning of the Passover week. His return to Bethany gives occasion for the touching act of devotion recorded in the Lesson. Study the parallel passages, Matt. 26:6-13, Mark 14:3-9. Dods heads the Lesson passage, "Jesus embalmed in the love of His intimates". With this Lesson we reach a change in Jesus' plan. His manifestation to the world is almost ended. He retires from public controversy, and begins His self-revelation to His disciples. It was the crisis at the anointing which hastened Judas' plan for the betrayal.

1. *The expression of love*, vs. 1-4. Note that the feast is held at Simon's, while Lazarus and his sisters are invited. True to life, Martha is busy serving, while Mary shows her great devotion to Jesus in another way peculiarly her own. Consider Mary's gift. It was costly, and could have purchased many means of comfort. Study her motive and the reason for it. The whole event must be viewed in the light of the resurrection of Lazarus.

2. *The betrayer's criticism*, vs. 5, 6. Note his testimony to the worth of the ointment, and his suggestion that it would have been much better to have bestowed the price of it upon the poor. This remark must be viewed as a mere hollow pretence, as he was a thief and misappropriated even the common funds of the little band of disciples.

3. *Jesus' defence and appreciation*, vs. 7-9.

(a) He justified Mary, and forbade such heartless criticism. The question, "Does it pay from a commercial point of view?" is not a competent standard by which to judge the deepest things in life. Love does not consider financial gain or loss. No true parent, for example, is governed by the law of mere worldly advantage. (b) He claims that the poor will not suffer by such an act. Love to Him would produce love to them. The world would rather trust Mary, in her devotion to her Lord, to care for the poor, than Judas, with his commercial theory and false morality. (c) Mary's act was strangely symbolic. She did it as love anointing the departed. Jesus valued this, and predicted a universal influence for Mary's act, Matt. 26:13.

The Lesson emphasizes the moral and spiritual value of pure devotion. The secret of all true benevolence is the sympathy of the human heart. Whatever leads to a higher life is always in the interests of the poor.

For Teachers of the Boys and Girls

A conversation about Eastern meal times (see *Light from the East*), will give the "local color" for the Lesson.

Then the dark words, "six days before the Passover": it was the beginning of the end. It was only one short week until Calvary. The scholars will understand this, and the remaining Lessons of the Quarter, the better, for knowing that, from this time forward, it was His followers, and not the outside world, that Jesus sought and taught.

The Lesson may be made to turn on the service which the different persons undertook to render to Jesus.

I. "THEY" (v. 2) made Him a supper. The villagers, perhaps, in honor of the restoration to life of their friend and neighbor