

served: but Laz'a-rus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4 Then saith one of his disciples, Ju'das Is-car'i-ot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Je'sus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Je'sus' sake only, but that they might see Laz'a-rus also, whom he had raised from the dead.

10. But the chief priests consulted that they might put Laz'a-rus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Je'sus.

spikenard, very precious, and anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

But Ju'das Is-car'i-ot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred pence,

and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away

what was put therein. Je'sus therefore said, Suffer her to keep it against the day of my

burying. For the poor ye have always with you; but me ye have not always.

The common people therefore of the Jews learned that he was there: and they came, not

for Je'sus' sake only, but that they might see Laz'a-rus also, whom he had raised from the

dead. But the chief priests took counsel that

they might put Laz'a-rus also to death; because that by reason of him many of the Jews went away, and believed on Je'sus.

**Time.**—A. D. 30. **Place.**—Bethany, on the Mount of Olives. **Rulers.**—Pilate in Jerusalem; Herod in Galilee.

### Home Readings.

*M.* The Anointing in Bethany. John 12. 1-11.

*Tu.* Christ's commendation. Mark 14. 1-9.

*W.* Grateful love. Luke 7. 36-50.

*Th.* The good part. Luke 10. 38-42.

*F.* All for Christ. Phil. 3. 1-12.

*S.* All she had. Mark 12. 38-44.

*S.* "He first loved us." 1 John 4. 10-19.

### Lesson Hymns.

No. 121, New Canadian Hymnal.

Saviour! thy dying love  
Thou gavest me.

No. 117, New Canadian Hymnal.

My body, soul, and spirit,  
Jesus, I give to thee.

No. 109, New Canadian Hymnal.

She only touched the hem of his garment,  
As to his side she stole.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. Sincere Love, v. 1-3.

Where did Jesus go before the passover?

Why is Bethany so memorable?

What was Martha's part at the feast?

What was Mary's?

What prompted her to this generous deed?

What may we affirm of her? GOLDEN TEXT.

#### 2. Hypocritical Greed, v. 4-8.

Who complained of Mary's deed?

Was it wrong to ask the question in verse 5?

Why was it wrong for Judas?

What is meant by the phrase "day of my burying?"

Must society always have poor people?

#### 3. Aimless Curiosity, v. 9.

What motive prompted people to go to Bethany?

Is curiosity a right motive ever? When?

Is it ever a wrong one? When?

What effect ought the sight of Lazarus to have had on the people?

#### 4. Murderous Conspiracy, v. 10, 11.

What did the chief priests consult about?

Why did they so consult?

Why did they not wish the people to believe on Jesus?

Is persecution ever right in the interests of what men think true?

### Teachings of the Lesson.

1. The value of friendship. Jesus was a friend, therefore a frequent guest in the humble home at Bethany. He became a Comforter, and raised from the dead an inmate of that home.

2. Like Mary, cherish the memory of a good deed done. Like her, be grateful. Like her, express gratitude by some gift, without being over-much eager to count the cost.

3. Avoid a covetous spirit. Perhaps such a spirit does not seem very wicked, but see how far astray it led Judas. To grasp and to hold is not the way to be happy or useful. Man should not be a vortex to draw all to himself, but a fountain to send out.