

group at Bethany, which was outside Jerusalem and all the Temple worship there.

But we must not think to find a box of spikenard all ready to hand because we have come to the Lord's Table on the first day of the week. Just as Mary's box of spikenard cost her something (it was very costly), so it will cost us something to have a box of spikenard to pour out upon Him. It will cost watchfulness, prayerfulness and self-denial during the week in order to keep near the Lord and walk with Him, else on Lord's day there will be no spikenard to give to Him—no worship in us.

"And the house was filled with the odour of the ointment." God smells a sweet savour when we make much of His dear Son; when we pour out on Him our adoration, praises, and thanksgiving, as we remember Him together. Men, and even Christians, like the disciples (carried away by the "good words and fair speeches" of a Judas), call this "waste," "waste of time," etc., getting together for a whole hour or more and spending it all in making much of God's Son, but doing nothing for man.—But though service, too, is all right in its place, as in Martha, and will not be neglected if we are in communion with the Lord, yet the highest thing of all is to make much of, to adore, God's dear Son, giving praise, thanksgiving, and adoration to Him.

But there is another point in this picture. We not only have worship and service flowing from life, liberty, and communion with the Lord: we have testimony, too. The man with a new life in