

One of the twelve, called Judas, v. 14. Judas, the traitor; and yet one of the twelve most favored of Jesus' followers in the privilege they enjoyed of being always close to Him and of hearing Him teach and seeing His marvellous works day by day; one of the twelve, too, on whom the heaviest responsibilities were being laid by their Master. It may well make us pause. We have high privilege, for have we not known our Lord's ways and will since infancy? To us He has committed great tasks. Are we traitors, or are we true?

Traitors or
True

What will ye give me? v. 15. We do well to ask this question of the sins that tempt us. For every sin is its own paymaster. The brief pleasure it gives does not pay us out. There still remain the certain shame, the suffering that cannot be escaped. Behind the pleasing excitement of the first glass lies the ruin of the drunkard; The thief may enjoy his ill-gotten gain for a time; but the terror of being detected; the disgrace of discovery; the prison and the penalty—these are yet to come. What is the pay? Before we sin, let us make sure of that.

"What is
the Pay?"

TEACHING HINTS

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

For Teachers of the Older Scholars

We are never called upon to do more than we are given power to do: and we should not do less. Review the last lesson, where the "talents" represent the varying endowments that fit us for larger or lesser undertakings. Fitness is determined by capacity. The woman in to-day's Lesson is quite capable of doing what she does (Mark 14 : 8), and is therefore justified in doing it, v. 10. She is just as incapable of doing what Judas does, vs. 15, 16. Study her act in the light of its—

1. *Appropriateness*, vs. 6-10. The words in Mark 14 : 8 plainly mean that this woman had the ability to do what she did—she was not doing more than she could: she was not exceeding her resources. This was why the charge of wasteful extravagance against her (vs. 8, 9) was negatived. The evangelists make it clear that Jesus was the poor person, not the woman. He was, at the time, enjoying hospitality in another man's house (v. 6), having no house of his own. She, on the other hand, evidently came from a luxurious home, and was well able to do what she did. Anything less would have been unworthy of one in her circumstances. Young people cannot be too thoroughly indoctrinated with the idea that there is more danger of doing less than we should, in our devotion to Christ, than of doing more, ch. 19 : 21, 22; Mark 10 : 23; Acts 5 : 2-4; 2 Cor. 9 : 6, 7; 2 Tim. 4 : 10. The shabby gift of the grudging rich

shamefully dishonors Christ, Prov. 3 : 27, 28. The woman's act shows, besides—

2. *Timeliness*, vs. 11-13. Delayed kindness, like Lord Chesterfield's offer to become Samuel Johnson's patron, when he had already gained fame for himself, loses acceptability. What was said to the traitor (John 13 : 27), applies to the true disciple, v. 11. Opportunity for showing our devotion to Christ is speedily passing, Rom. 13 : 11; 1 Pet. 4 : 10. This fragrant act of pre-mortuary love (v. 12) attains world-lasting renown, v. 13. Why delay a moment in showing our love to Christ, or the love of Christ to others? John 15 : 12.

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

The woman's devotion to Christ contrasts with the treachery of Judas in point of—

3. *Unselfishness*, vs. 14-16. Judas lost himself through covetousness. He grudged Christ the costly fragrance of this woman's love, and pretended (as selfish people usually do) that philanthropy vetoed her act, v. 9. Christ pointed out that, if he really wished to be unselfish, he had a standing opportunity to be so, v. 11. The fact was that Judas set no value on Christ. He loved silver more, v. 15. Money-lust makes many traitors, before they realize it, v. 16; 2 Tim. 4 : 10.

For Teachers of the Boys and Girls

What happened at a supper table, is the subject of the Lesson. The picture is photographic in its clearness of detail.