

with him,"—having an honored place; the guest of the village, as he was the trophy of Christ's power and love. With new life came new and more intimate fellowship with his Lord.

V. 3. *Then took Mary.* With "His name as ointment poured forth" (Sol. Song 1:3) she must mingle the odor of "spikenard very costly." (Compare Luke 10: 38-42.) "A pound." A Roman pound equals twelve ounces—a great deal to be used at once. "Ointment of spikenard." Literally, ointment of pistisic nard. Made from "the head or spike of a fragrant East Indian plant, which yields a juice of delicious odor, which the Ancients used in the preparation of a most precious ointment."—*Thayer*.

"Very costly." Because rare and good.

"Anointed the feet of Jesus." Matthew and Mark say the head; doubtless the head and the feet as well.

"The house was filled with the odor." A strong and pleasant perfume. Mary wished to blend with the odor of His good name the sweet odor of her love.

II. Judas Complains, 4-6.

V. 4. "Then saith one . . . Judas." Matthew says "His disciples"; Mark, "some." The discontent felt and expressed by Judas may have been shared by others, but from worthier motives. "Which should betray him." The love of money in Judas, which began by pilfering, ended in his betraying His Lord.

V. 5. "Why was not . . . pence?" A "penny" a day for the working days of a year, \$50—a workman's wages for a year; a large sum of money to spend in luxuries. Judas' complaint was sufficiently ungallant, but that was not

the worst of it. *Given to the poor.* Judas doubtless had already received many gifts for this purpose, but his position of trust proved a snare to him. Trust moneys have a peculiar fascination.

V. 6. *He was a thief.* He kept the bag or purse but stole from it what was put therein for the poor. Such a course could not but end in disaster.

III. Jesus Commands, 7, 8.

V. 7. "Let her alone." Such intrusion is sacrilege. The indignation of Jesus is thoroughly aroused. "Against the day of my burying." With the deep intuition of love she felt rather than foresaw His coming death.

V. 8. "The poor . . . always; me ye have not always." The Saviour of men on His way to the Cross is a rare opportunity for love.

IV. The Chief Priests Plot, 9-11.

V. 9. "Much people." Rev. Ver., "The common people," as opposed to the authorities who were hostile to Christ. "Came not for Jesus' sake only." Came not merely to see the worker, but His work, and, seeing His work, to believe on Him. (John 10: 37, 38.)

V. 10. "But the chief priests." Being Sadducees, they could not bear to have in their midst a living witness to the resurrection, and such unanswerable evidence to the power of Christ. In Mary we see faith at its best, in those officers of Jerusalem unbelief at its worst.—*Dods*.

V. 11. "Because that . . . many believed." This reveals their wickedness. The more deeply the glory of Christ impressed the people, the deeper the chagrin and plotting of His enemies.

ILLUSTRATION AND APPLICATION

"Came to Bethany." v. 1. Bethany was an attractive place to Jesus, not so much because of its natural atmosphere, quiet, cool and fragrant with olive and oleander, as on account of its social and spiritual atmosphere, made beautiful by the loving hearts of Mary and Martha and Lazarus. Washington Irving used to say of his cottage on the Hudson, "The ornaments of this house are the people who attend it." So with our bodies, our homes, our churches, our country, so with heaven itself; what makes them beautiful is the spirit within. Place the emphasis here.

"They made him a supper," v. 2. This has a modern sound. Nowadays with great men it is almost a nightly occurrence. With Christ, however, it was an unusual experience, for, though He was not of that sumptuary sort who level down all living, His motto for Himself was this: "Inasmuch as ye have done it to one of the least of these ye have done it unto Me."

"In them He would be clothed and fed, And visited and cheered."

"Martha served . . . Lazarus sat at the table with him. Mary anointed," vs. 2, 3. They all be-

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