

three or four hundred dollars. Most women of this country prize high-priced perfumery, but the women of the East are noted for their fondness of it. This vase of ointment was no doubt one of Mary's choicest possessions. But nothing that she had was too good to give to her Saviour. She had a double motive for wishing to show her love to him. He had saved her own soul and he had raised her brother from the dead.

Traveling on foot with only sandals on, the feet would often become rubbed and swollen. This may have been the case with Jesus. It was the part of an humble servant of the house to bathe the feet of the guest and give them any needed attention. The head of the house would anoint the head of his guest. Mary was willing to take the place of a servant in order to serve the Saviour. Coming to his feet as he lay across the couch by the side of the supper table, she opened the costly vase and poured the more costly ointment upon them. She then took her tresses, a woman's glory and pride, and used them for a towel, seeming to feel that no ordinary towel would do for such service.

Vs. 4-6. Judas. He seems to have been the only one who was ready to criticize her. He knew nothing of love for the Saviour and so could not understand a sacrifice made to show love. He seems to have been the treasurer of the apostles. When he spoke of the ointment being sold and the proceeds being given to the poor, he thought that if Mary were going to give away any money she would be very apt to give it to the Saviour, and then it would come into his possession. "The love of money is the root of all evil." Here it is brought out in Judas' covetousness in desiring to have what he was not entitled to, selfishness in wanting to have the gift himself instead of its being given to the Saviour, and hypocrisy in his pretending to care for the poor when he was thinking only of himself.

V. 8. Jesus said, Let her alone. His rebuke of Judas for his lack of consideration for the feelings of Mary was well deserved. Mark tells us that Jesus commended Mary most highly. He said: "She hath done what she could." She wanted to show her love and this was the way that presented itself to her. He commends her for doing this while he was alive. A great many more precious perfumes were often poured upon the bodies of the dead than had ever been poured upon them while they were alive. In these days more flowers are put upon the graves sometimes in a single day than have been given through a whole lifetime. Let kind words, beautiful flowers and kind deeds be given while the loved one is alive to enjoy them.

The Saviour set his approval upon Mary's act by saying it should be a memorial of her love wherever the gospel should be preached. Three of the evangelists tell it. The Saviour is always delighted with any manifestation of love which we show him.

V. 8. The poor always. Mary could find many opportunities for helping the poor. She did not have many of showing her love to the Saviour. There are people today who make certain claims upon them the excuse for not doing other things that ought to be done and wind up by not doing much of anything. There are some people who excuse themselves for not giving to foreign missions "because we have so many heathen in our own land." Generally these people do not give much for home missions.

V. 9. Much people of the Jews. People were still talking about the raising of Lazarus. The rulers in Jerusalem had been told of it. Now when they heard that Jesus was in Bethany

again, many came to see him, and especially to see Lazarus, who had been dead and was alive again. It may be that some of the rulers from Jerusalem were among the number.

V. 10. The Chief Priests. They did not come to Bethany to gain any information or to find out any truth. They came out of curiosity and in the hope that they might find some charge against him. When they failed in this and saw that many of the people were believing on him on account of Lazarus, they saw that the most effective way to put a stop to his influence would be to get Lazarus out of the way. They realized that he was a continual reminder to the people of the divine power of Jesus of Nazareth. The life of every one who has been raised from the death of sin ought to be a continual reminder to others that we have been raised from the dead and that our Saviour can save others, too.

WORLD WIDE SUNDAY-SCHOOL NEWS.

The Sunday-School on the Screen in South America.

The first illustrated lecture on Sunday-school work ever given in South America was presented in Buenos Aires by Rev. George P. Howard, World's Sunday-school secretary for the continent, and was attended by over 850 people. It meant much to the pastors and workers present to see in concrete form how things are done in the United States. They also enjoyed seeing the Sunday-school groups in other foreign lands, and it was inspiring for them to realize as never before how large the Sunday-school army is.

There was enthusiastic applause when there was thrown upon the screen a picture of the first teacher training class organized in South America, at Montevideo, and also when a picture was displayed of the lady, now one hundred and five years old, in whose home the first Sunday-school in South America was organized, together with the picture of Dr. Thompson, the missionary who organized that first Sunday-school. Another picture which drew large applause was that of a group of New Jersey State Sunday-school workers. This may be explained by the fact that New Jersey is standing behind the support of Mr. Howard as Sunday-school secretary for South America.

Mr. Howard is planning to carry his stereopticon with him all during the year, and "through the eye gate spread the contagion of that healthy disease which manifests itself by a burning desire to do things well in the Sunday-school."

Five Thousand Attend Philippine Sunday-School Rally.

Instead of the usual annual convention, the Philippine Islands Sunday-school Union has just held in Manila a Sunday-school rally, the largest single evangelical affair ever held in the islands.

Rev. J. L. McLaughlin, secretary for the Philippine Islands under the World's Sunday-school Association, had the special job of "getting them in." After a lot of persuasion he induced the railway company to grant a 49 per cent. reduction on the round-trip one-day tickets, and also to run a special train. Sixteen hundred people came in on three trains arriving at the Central Station at the same time. One thousand friends with bands of music were waiting to welcome them, and there was a royal reception and fine parade through the streets to the theatres and church, where the three simultaneous services were held. Each of the places was well filled, the theaters packed, but the big event was the afternoon meeting in

the baseball park, at which there were some 5,000 people in attendance. After plenty of enlivening music and two short speeches, the whole crowd knelt for a consecration service for power to go out and accomplish the two great things—the making of better schools and bigger schools. After that there was a torchlight procession that stretched through the heart of the city for more than a mile, and created a splendid impression.

The success of this rally is especially significant considering the opposition which the Protestant workers in the Philippines are constantly meeting from the Roman Catholics. The press, the railway company, and practically all public agencies are dominated by this influence, and fight the Protestants at every point. The Spanish inspector sent out to bring in the special train told Mr. McLaughlin just as they were nearing Manila that he went out under protest, feeling that it was an insult to have to bring in such a set of "Protestants." He had never come into close contact with any Protestants before, but he said it was a revelation to him. As he put it, "I have never seen such a decent, clean and well-behaved crowd in all my life in the Philippines before. Ordinarily before our coaches go through four stations, they look like pig-pens, but these, although they have come sixty miles, are still as clean as a parlor, and out of the eight hundred people on board, I have seen but two using cigars or cigarettes. I never saw such a thing before." The traffic manager endorsed the sentiment, and expressed his delightful appreciation of the whole affair. Mr. McLaughlin believes that next time the Sunday-school people can get anything they want from the railway company.

Equipment for World Leadership.

A plan for the Sunday-school training in America of leaders for the foreign field is being developed by the World's Sunday-school Association. Three groups are included in this training department, namely, missionaries on furlough in this country, missionary candidates for the foreign field, and students from foreign countries who are attending colleges and universities in America.

A list of over 650 furlough missionaries has been received through the various foreign mission boards. A letter is sent to each missionary, giving a suggested list of books on Sunday-school methods and organization. The name is then passed on to the Sunday-school association of the State and county in which the missionary resides. Through these associations he receives a set of the State Sunday-school literature, and is advised of good nearby Sunday-schools for observation and of Sunday-school institutes and conventions. In many cases the County Associations have invited the furlough missionaries to be special guests at their spring conventions. This plan will be mutually helpful to the missionaries and to the Sunday-schools and Sunday-school workers of the homeland, and will carry out the double aim of the World's Sunday-School Association, "to promote the missionary idea in Sunday-school work and the Sunday-school idea in missionary work."

The foreign students are being reached principally through the Y. M. C. A. student secretaries of the various colleges and universities. These secretaries are co-operating in the distribution of Sunday-school literature and information among the foreign students. A special pamphlet has been prepared for these students, which will give them a general idea of the organized Sunday-school work and the importance of the Sunday-school as an institution for the production of moral and religious charac-

ter, both for the individual and the nation. These students will also receive from the State and County Associations, Sunday-school literature and information best adapted to their needs; and what is of greater importance, the local Sunday-school Associations have been asked to put these students in touch with the Christian home life of the community. It is the hope of the World's Sunday-school Association that many of these students may become sufficiently interested to volunteer for special Sunday-school service upon returning to their native country.

The World's Association is assisting in the Sunday-school training of missionary candidates through the Mission Boards and other agencies which have to do with their preparation for service.

"I GO FOR HIM."

One of the members of an adult Bible class in Boston had the pleasure of bringing in no less than sixteen new members to the class last year, and all but three of them "stuck." One is already an officer in the class, and among the most active members. When the man who had secured sixteen new members in one year was asked how he had been able to achieve this result, he said:

"Well, when I ask a man to come to the class I don't allow the matter to rest there. I go for him. I mean by that that I go to his home and bring him along with me the Sunday after I have asked him to come to the class. That makes him feel sure that I am dead in earnest in wanting him to come. It isn't enough just to ask a man to come to the class. You want to go for him. I went for every one of the sixteen new men I brought to the class last year."

Then one of these sixteen men called out: "Yes, you did, and I doubt very much if I would have come if you hadn't come around for me!"

There is a vast difference between simply asking a man to come to a class and "going for him," as this man went for the sixteen men he brought to the class. It puts strong emphasis on the invitation when the man who has given it goes to the home of the man invited and brings him to the class. Go to his home for the next man you invite to your class, and he will be far more likely to be present than if he is expected to come of his own accord. This will always be true when the man is a stranger to all of the men in the class excepting the man who has invited him to become a member. Go for the man every time.—The Adult Class.

AN INVESTMENT IN LIVES.

An important part of the work of the missionaries is the saving and training of orphans. The cost of teaching, clothing and feeding an orphan in China averages \$20 a year. Suppose he enters the orphanage at one year and is graduated and ready to support himself at twenty-one; that means \$400. And if some Christian in America has invested this \$400, and if, as happens oftener than not, this orphan becomes a leader for Christ among his people, it is certainly a good investment. It costs about \$1,000 to raise a boy in America. A native worker may be supported for \$50 a year, and the poorest paid ministers in America get over \$500. Native workers are a good investment.

Do you want, by the use of your money, to advance the kingdom of Christ? If you do, you cannot invest it better than in Foreign Missions.—The Christian Herald.