

**The Discontented Seed.**

Out in the meadow all brown and bare,  
A tall tree waved in the soft spring air,  
And down at its foot there lay a seed,  
Grieving to think it was but a weed.

'Up in the tree-top the bluebird sang;  
Over the meadow the sweet song rang;  
'Up, little seeds, come up, little seeds!  
Every one of you springtime seeds!"

"I'm only a very common weed,"  
Said the discontented, silly seed.  
I can't be one that's wanted above;  
So homely a thing no one can love."

But the rain came down and soaked him  
through,  
The sun shone warm and the soft breeze  
blew,  
And almost before he was aware  
He shone a star in the meadow there.

And all the grasses were glad he came,  
And called him many a pretty name,  
Till one bright day a child came by,  
And saw the gleam of his golden eye.

And gaily laughing she knelt beside  
And kissed the blossom, and softly cried—  
"Precious and beautiful little thing,  
Spring without you would never be  
spring!"

Then surely the dandelion knew  
That a weed had grace and beauty too  
And brightly blossomed and held its buds  
Full of downy seeds for "mother's calls"  
And as they are blown away they sing,  
Spring without us could never be  
spring!"

**LESSON NOTES.**

**SECOND QUARTER.**

STUDIES IN THE GOSPEL BY JOHN

**LESSON III. - APRIL 16.**

**JESUS TEACHING HUMILITY.**

John 13. 1-17. Memory verses, 14-17.

**GOLDEN TEXT.**

I have given you an example.—John 13. 15.

**OUTLINE.**

1. A Friend, v. 1-3.
2. A Servant, v. 4-6.
3. A Master, v. 7-13.
4. An Example, v. 14-17.

Time.—Thursday evening, April 6, A.D. 30.

Place.—An upper room in Jerusalem

**LESSON HELPS.**

1. "When Jesus knew that his hour was come"—The hour when he should depart unto the Father. Till then his enemies could only plot, but not carry out the plot. "Having loved his own"—Those disciples whom God had given him (John 17. 11), children of the light. "Unto the end"—Some interpret, "unto the end of life;" better, "up to the limit;" that is, in the fullest degree.
2. "The devil"—A personal evil spirit who wrought on the covetous nature of Judas and prompted him to an act of treason. "To betray"—By an act of pretended friendship.
3. "Given all things"—(Phil. 2. 9-11.) This explains the act of humility which follows. Conscious of his divine origin, and of his future divine glory, he took upon him "the form of a servant."
4. "His garments"—The loose outer garments which would impede him in his work.
5. "To wash the disciples' feet"—An act of respect from a servant to a master or guest, and an object lesson in humility and in charity which served as an example to the disciples.
6. "Dost thou wash my feet"—The word "thou," not "my," is the emphatic word. A proper emphasis often makes clear the meaning of a sentence. That the Master should do this humble work amazed Peter.
7. "Know hereafter"—That is, presently, in the explanation of the act which is given in verses 13-17.
8. "Thou hast no part with me"—Peter must cast aside his pride and self-seeking, and have the spirit of humility and devotion to the service of others, which Jesus now illustrated, or he could not be a true disciple. "Follow me" is the teaching of Christ to us all.
9. This verse shows that a Christian may be clean morally, yet may contract some stain which needs the divine cleansing. Peter's life illustrates this. He loved the Master, yet impulsively denied him.
10. "Ye are not all clean"—For Judas was present. Jesus knew who should betray him.
11. "Master and Lord"—"Master" in his influence as a teacher, and "Lord" as the opposite of a servant.

- 14 Not an act to be performed literally, but the spirit of the act is to be ever present in the church. If Christ was thoughtful of those beneath him, how much more should we be.
15. "An example"—The example is in the principle, and not in the particular act.
16. "Verily"—Gives emphasis to the statement.
17. "If ye know"—As you certainly do. "Happy are ye if ye do them"—To know is the first thing, to live up to what we know of duty is the second thing, but of equal importance with the first.

**HOME READINGS.**

- M. Jesus teaching humility.—John 13. 1-17.
- Tu. The humble exalted.—Luke 14. 7-14.
- W. Humility in prayer.—Luke 18. 9-17.
- Th. Grace for the humble.—1 Peter 5. 1-7.
- F. A rebuke to pride.—Mark 9. 30-37.
- S. Greatness of service.—Matt. 20. 20-28.
- Sa. Christ's example.—Phil. 2. 1-11.

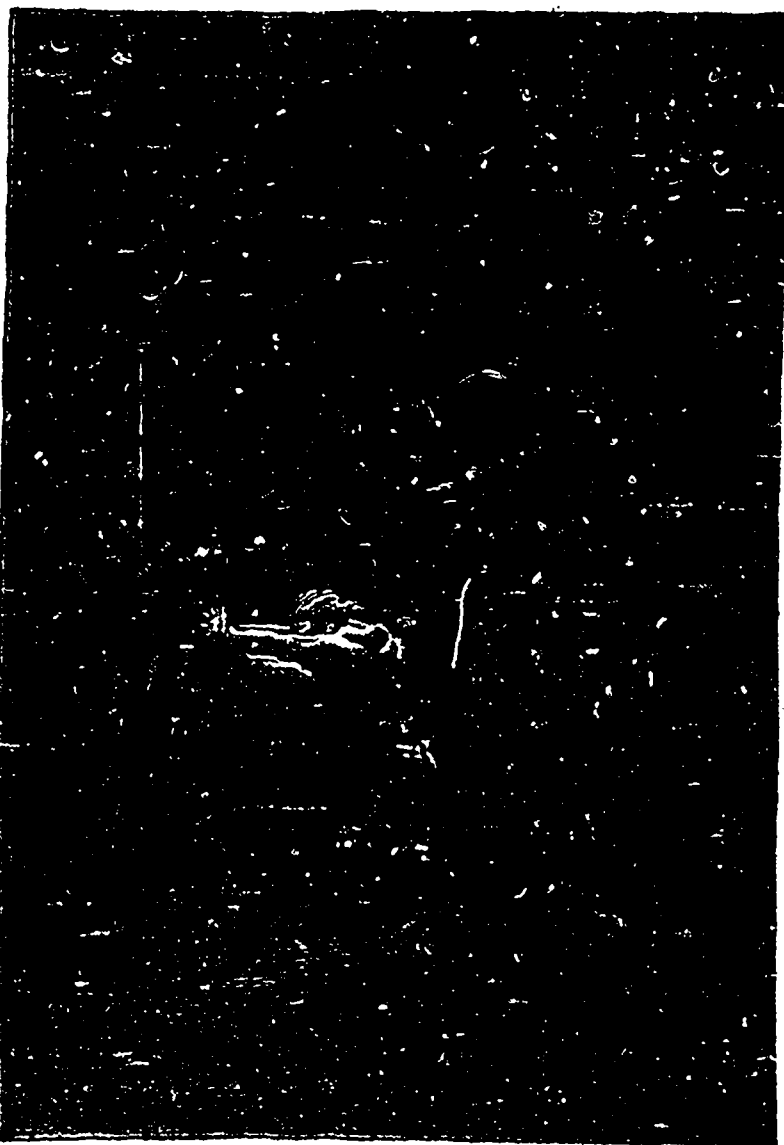
**QUESTIONS FOR HOME STUDY.**

- 1 A Friend, v. 1-3.  
What feast was near at hand?  
What hour did Jesus know was approaching?  
What evil purpose did Judas cherish?

- 1 An example of divine love?
- 2 An example of humility?
- 3 An example of forbearance?



See these hands on the board? They are helping hands. They are ready hands. They may be white and soft, but they are not too good to be put into dishwater, to gather chips, or even to be soiled in helping others. The owner of these ready hands does not say, "Oh, that isn't easy, that isn't nice, I don't want to; let somebody else do that," but, "What would the lowly Jesus do? I want to follow his example." Are these your hands?



CHARLES V. AT SAN YUSTE. (SEE FIRST PAGE.)

- Of what was Jesus conscious about himself?
2. A Servant, v. 4-6.  
How did he prepare himself for service?  
What service did he perform?  
What question did a disciple ask?
  3. A Master, v. 7-13.  
What did Jesus promise him?  
What was Peter's reply?  
What did Jesus say of his refusal?  
What was Peter's prayer?  
Who did Jesus say were unclean?  
How long had he known who would betray him? John 6. 64.  
What questions did Jesus ask?  
By what titles did the disciples call him?
  4. An example, v. 14-17.  
What duty did they owe one to another?  
What is our Golden Text?  
What did Jesus say about servant and lord?  
What about doing as he commanded?  
What says James about doing right? James 1. 25.  
How does this act of Jesus teach love as well as humility?

**PRACTICAL TEACHINGS.**

Where in this lesson are we shown—

She hath done what she could



(See Lesson for April 9.)

**NOT THE ONLY ONES.**

This is a lawyer's story of his first trial, in which a farmer accused his neighbour of stealing his ducks. The lawyer was employed by the accused to convince the court that such was not the case. The plaintiff was positive that his neighbour was guilty of the offence charged, because he had seen his ducks in the defendant's yard. "How do you know they were your ducks?" asked the lawyer. "I should know my ducks anywhere," replied the farmer, giving a description of their various peculiarities

whereby he could distinguish them. "Why," said the lawyer, "those ducks cannot be of such rare breed. I have seen some just like them in my own yard." "That's not at all unlikely," admitted the farmer, "for they are not the only ducks I have had stolen lately."

**Over the Hills.**

BY EUGENE FIELD.

Over the hills and far away,  
A little boy steals from his morning play,  
And under the blossoming apple tree  
He lies and dreams of the things to be:  
Of battles fought and of victories won,  
Of wrongs o'erthrown and of great deeds done,  
Of the valour that he shall prove some day,  
Over the hills and far away,  
Over the hills and far away!

Over the hills and far away,  
It's oh for the toll the livelong day!  
But it mattereth not to the soul aflame  
With a love for riches and power and fame!  
Oh, O man, while the sun is high;  
On to certain joys that lie  
Yonder where bleazeth the noon of day;  
Over the hills and far away,  
Over the hills and far away!

Over the hills and far away,  
An old man lingers at close of day;  
Now that his journey is almost done,  
His battles fought and his victories won  
The old-time honesty and truth,  
The trustfulness and the friends of youth,  
Home and mother—where are they?  
Over the hills and far away,  
Over the hills and far away!

Miss Sheafe—"Oh, just look at that wheat rising and falling in the breeze! How beautiful it is!" Mr. Cityman—"Ah, but you ought to see it rising and falling in the Corn Exchange."

**Let All**  
**The People Sing.**

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