

BEREAN NOTES.

[OCT. 10. LESSON II. [JOHN 13. 1-5. WASHING THE DISCIPLES FEET.

HOME READINGS. MONDAY—John 13. 1-17. TUESDAY—Luke 15. 1-10. WEDNESDAY—ROMANS 8. 31-39. THURSDAY—LUKE 22. 19-30. FRIDAY—MATTHEW 3. 7-17. SATURDAY—Psalms 51. 1-13. SUNDAY—Phil. 2. h-13

TOPIC: Immanuel Serving. GOLDEN TEXT: Let this mind be in you, which was also in Christ Jesus. Phil. 2. 5.

GENERAL STATEMENT.

Jesus has now reached the evening of the day preceding his crucifixion, that is according to Dr. Strong's Harmony, Thursday evening, March 17, A.D. 29. He has eaten the passover, and rising from the supper he proceeds with the service described in the TITLE: Washing the Disciples Feet. This act beautifully illustrates what our TOPIC calls Immanuel Serving. The OUTLINE presents, 1—THE HOLY CONSCIOUSNESS; 2—THE HUMBLE SERVICE; 3—THE HESITATING DISCIPLE. The great practical lesson for all is summed up in the GOLDEN TEXT: Let this mind be in you, which was also in Christ Jesus.

[See LESSON COMPEND. Also FREEMAN'S HAND-BOOK: Celebration of Passover in time of Christ; 716; Dinnerbeds, (showing how Jesus could wash the disciple's feet.) 712; Washing feet, 10, 813; The outer garment, 205. POSTER: 702, 729, 730, 3353, 3359, 986.]

Where does this lesson show us?

- 1. THAT SATAN WORKS IN THE HOLIEST PLACES? 2. THAT SIN BEGINS IN OUR INMOST HEARTS? 3. THAT PIETY SHINES IN THE HUMBLEST SERVICES?

OUTLINES, NOTES, AND LESSONS.

1. THE HOLY CONSCIOUSNESS, ver. 1-3. CONSCIOUSNESS is that knowledge which one has within himself, and which no other person imparted to him. JESUS WAS CONSCIOUS, according to ver. 1-3. 1. That his hour was come; 2. That the Father had given all things into his hands; 3. That he was come from God; 4. That he went to God. Nothing could be more exalting than this consciousness. A man with the slightest suspicion that he possessed such honors would utterly overlook his less favoured fellows. But Jesus did not overlook HIS OWN, whom he had already loved, but "loved them unto the end."

"Often I feel my sinful heart Prone from my Jesus to depart; But though I have Him oft forgot, His loving-kindness changes not."

Nay more, there was JUDAS ISCARIOT, into whose heart the devil had come, and Jesus knew it, yet he serves Judas as he serves the others. See John 13. 2, 21-30.

PRACTICAL LESSONS. See the progress of evil, comparing ver. 2 with ver. 27. Amid the holiest moments and most solemn scenes the devil is diligently at work. The highest personal consciousness, and the heaviest personal woe, did not cause Judas' love to waver.

THE HUMBLE SERVICE, ver. 4, 5.

Laid aside his garments. Meaning those outer and looser robes which one at ease could wear, but which none who toiled could manage. Thus he literally took "the form of a servant." GIRDED HIMSELF, with the towel, as ver. 5. shows, it answering the double purpose of girdle and instrument for wiping the feet. POURETH WATER INTO A BASIN. One of a series of acts, each touched with an impressive brevity and life-likeness. To WASH THE DISCIPLE'S FEET. This act is a common courtesy in oriental lands where sandals are worn, and where, much travel is done on foot. It was a service, however, for the lowest slaves to perform, or in the absence of a slave, for the lowest in rank who might be present. No slave was at that upper room; he who furnished it was not the host of the disciples, and therefore did not see that the duty was performed; no disciple considered himself lowly enough to do it; hence he who had the HOLY CONSCIOUSNESS assumes the work himself.

PRACTICAL LESSONS. The highest character and the lowliest spirit may dwell together. Humble service no more degrades a great man than shining into lowly cots belittles the sun. How quickly the God-man sprang to duty; so should each disciple. Jesus did this lowly work as cheerfully and well as any work of his entire career. The perfect humility of Jesus' love is here added to its perfect faithfulness already seen. A love that serves. He who descended to wash the soiled feet of men, will he not descend to wash their sin-stained souls?

Some practice feet washing as a religious rite. Pride may have as much to do with this as humility, and self-righteousness much more. The lowly, serving spirit is what is sought, such as appears in Matt. 23, 35, 36; 1 Tim. 5, 9, 10. "It is a customary rite in a few cathedral cities; in Vienna, for instance, where, on Maundy-Thursdays, the emperor washes the feet of twelve aged men."—Heubner. The Disciple suffers his feet to be kissed.

3. THE HESITATING DISCIPLE, ver. 6-9.

THEN COMETH HE TO SIMON PETER. Not beginning with him, but reaching him in turn. DOST THOU WASH MY FEET? Here is Peter's impetuosity, perhaps his pride. Wherein did he differ from others that he should claim other treatment? He seems to boast less worthiness. JESUS ANSWERED, without explaining, and pointed to the need of quiet obedience until the hereafter should make all plain. THOU SHALT NEVER WASH MY FEET. Here is modesty run mad; humility turned to haughtiness. But Jesus knew how to control Peter. His answer, IF I WASH THEE NOT, etc., strikes at the root of willful disobedience and rebellion. Peter submits and in submitting swings over to the other extreme, LORD, NOT MY FEET ONLY, etc. But Jesus, "having loved his own which were in the world," and which, like Peter, were subject to this world's imperfections, "he loved them unto the end." Hence he corrects Peter once again, and concludes his work. See ver. 10-17.

PRACTICAL LESSONS. Unquestioning submission to all Christ's demands is the only true Christian loyalty. Without submission to Jesus man swings back and forth without rest. Submission brings rest. The great practical issue of the whole lesson is given by Jesus himself in ver. 12-17. Here is, 1. Attention called, ver. 12; 2. His rank defined, ver. 13; 3. His act a model, ver. 14, 15; reason for obedience, ver. 16.

"DON'T"

BY REV. W. T. WYLIE.

"Don't do that!" is almost the only exclamation which you hear falling from the lips of parents in some homes.

In apologizing for their children and themselves such parents will frequently say, "I can't see why my boys are so bad. I'm sure I constantly check them for their badness, but it does no good."

Certain teachers are very much like these parents and ought to be called "don't teachers," because the sum and substance of their efforts is prohibitory and not productive. All such persons need to learn that "the gospel of don't" which is about all they teach, will not produce any of the good fruits which are so needful in every life. Destroy weeds ever so thoroughly, and if you stop there and fail to plant good seed of some kind, they will soon spring up with renewed vigor. A boy or girl must do something. The restless activities of his nature will push out in some direction. It is the part of the wise parent or teacher to guide this impulse in the right direction, rather than leave it to push out as it pleases and then repress it.

There is a place and an important use for "don't" in training the young. We find it in the law of God, who says, "Thou shalt not," very often. This is the rod by which, until there are higher motives, the child must be restrained from wrong doing. "Don't" is well enough as a present check to some evil doing, but after such check from wrong there should be an immediate impulse to what is praiseworthy.

It is strange that so many professing Christians seem to have no higher gospel than the "gospel of don't." It is not strange that such persons invariably make such an utter failure in securing anything good or noble by their efforts. Encouragement is no less important than restraint, and if one or the other of these is to be cast aside we would rather risk the abandonment of the latter.

There are but two ways—right-doing and wrong-doing. There is no third way of doing nothing. If such a course could be taken it would soon run alongside of wrong-doing. Satan soon picks up the idler and leads him off in the road of the "wrong-doer." The life of God's law is summed up in positive precepts: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." All prohibitory enactments, "don't steal, don't kill, don't lie," etc., are but as hedges to shut us up to the direct way of love. The life of religion is oftentimes well nigh killed out in young hearts by the unwise and improper use of "don't."

You would never put your high-strung and high-spirited young horse into the hands of one to train who would use the whip from morning till night upon him, especially if he would make the use of the whip a substitute for good food and kindly care. The child must have his moral nature fed and strengthened as well as restrained. "Don't" is as good as a rod and a restraint, but it will not do as a substitute for food. If you are determined

to switch your child into the service of God, try the method of the railroad switch, which presents the better way, along which the train should move gently, yet firmly, and says resolutely and irresistibly, "Come this way!" The "Don't go that way any farther" is included in this. Without such wise guidance you might stop the train or throw it from its track, but would fail to give it right direction. Backbone is a good thing. I admit that backbone is essential to a man, but nobody wants a man who is all backbone and nothing else. There must be flesh, soft and warm and sympathizing, on the bones, or else they will be of little use.

The "gospel of don't" is the mere skeleton. Don't make your teachings of the gospel consist of "don't," or the results, both to yourself and to others, will bring bitter disappointment.—S.S. Times.

HOW THE GOSPEL IS SPREAD.

The Rev. George Cousins, a missionary from Madagascar, says: "It is the natives themselves who do the work in Madagascar; it is very rarely that the missionary goes first. The native is the pioneer, taking the Gospel in his own hand. The soldiers do it. Sent away on Government service, if they are Christians, they take the Testaments with them, and when they find themselves surrounded by heathen and Sunday comes round, they hold service in their own families, and the heathen join them. After a year or two, we get a letter at the capital saying there is a congregation formed at such a place, and they want Bibles, hymn-books, spelling-books, and other things, and they want you to come and visit them; and that is the first we have heard of the church. In the same way slaves sent by their masters to mind the cattle in the wilderness follow the same plan, and originate new congregations in distant parts of the island. These are the things that have contributed to the wonderful success that has attended our mission in Madagascar."

THE CHRISTIAN CHAMPION MARKSMAN

Mr. George Pearse, solicitor, of Hatherleigh, in Devonshire, and captain of the 18th Devon Rifle Volunteers, was this year winner of the Queen's prize, two hundred and fifty pounds sterling, with gold medal and badge, at the Wimbledon meeting of the National Rifle Association. The Illustrated London News says that in the shooting at the thousand yards range "he scored altogether, 73 points out of a possible full number of 105; while the two riflemen next to him in success upon this occasion made each but 64, and the two next below them 62 each. Mr. Pearse had been ahead of the others at the two preceding ranges, making 28 points at the 900 yards, and 30 at the 800 yards range; and he is no doubt an excellent shot. He is accustomed to shoot at the long ranges like the American riflemen, lying flat on his back, with his rifle resting on his raised knee, and his feet, of course, towards the mark. It looks awkward, but is a position of great steadiness. He rests his head upon his left hand, and the butt of the rifle against his chest. He is a fine, tall young man, about six feet in height, and not twenty-five years of age. He joined and received his commission as Ensign in the 18th Devon in September, 1870; was Lieutenant in 1871, and Captain in November, 1872. His first appearance at Wimbledon was in the meeting of the latter year. In 1873 he was one of the first sixty for the Queen's, and that is said to be the only time he has ever shot with a Martini-Henry rifle previously to this occasion. He has undergone instruction at the Hythe School of Musketry, and won some local prizes." Mr. Pearse is an earnest Christian, and his address on being greeted as champion of the Wimbledon meeting was one which proves that his moral courage is equal to his physical nerve. He told his comrades and all the country that he had earnestly desired to gain that prize that he might, by so doing, gain the opportunity afforded him to tell of the Saviour's love to men, and the joy he had in His service. His remarks were very modest, and his honesty of intention was respected by all. Such outspoken testimony of personal attachment to the Saviour's happily not so strange in our day as it has been in times past, and we hope the words of the champion marksman will live in the memories and hearts of many young men whose aspirations have hitherto terminated upon mundane things. Montreal Witness.

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POST OFFICE, HALIFAX, N. S. September 16th, 1875. PUBLIC NOTICE.

THE ACT passed in the last Session of Parliament to amend and consolidate the Statute Law for the regulation of the Postal service of the Dominion, comes into operation on the 1st of OCTOBER, 1875. On and after that date the rates of Postage on a letter posted within the Dominion of Canada, for transmission by Mail to any place in Canada, will continue to be 3 cents per half-ounce weight, but the rate MUST BE PREPAID BY POSTAGE STAMP at the time of posting the letter.

Newspapers and Periodicals. Newspapers and Periodicals, printed and published in Canada, and issued not less frequently than once a month from a known office of Publication or News Agency, and addressed and posted by and from the same for transmission by Mail to regular subscribers or News Agents in Canada, may be posted by the same on prepayment of a rate of One Cent for each pound weight in bulk or fraction of a pound; and such Newspapers and Periodicals may be put up into packages and delivered into the Post Office and the Postage rate thereon prepaid by the Publisher or News Agent, being the sender thereof, under such regulations as the Postmaster-General may from time to time make. The attention of publishers of Newspapers and Periodicals who have not taken advantage of the permission to post their publications prepaid under the provisions of the Statute is particularly directed to this clause, as their publications cannot legally be forwarded to subscribers or others by Mail after the 1st October, unless postage prepaid.

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