



LESSON,—SUNDAY, APRIL 26, 1908.

Jesus Teaches Humility.

John xiii., 1-15. Memory verses 3-5. Read John xiii., 1-20.

Golden Text.

A new commandment I give unto you, that ye love one another as I have loved you. John xiii., 34.

Home Readings.

- Monday, April 20.—John xiii., 1-20.
- Tuesday, April 21.—Luke xviii., 10-27.
- Wednesday, April 22.—Matt. xviii., 1-14.
- Thursday, April 23.—Matt. xx., 17-28.
- Friday, April 24.—Luke xxii., 24-38.
- Saturday, April 25.—Matt. xxiii., 1-13.
- Sunday, April 26.—Luke xiv., 1-14.

FOR THE JUNIOR CLASSES.

Last Sunday we learnt about a big supper that was given for Jesus in a little town named Bethany, near Jerusalem. That was on a Saturday evening, and our lesson to-day comes on the Thursday after that, so how many days were there between? Yes, four. In the daytime Jesus went with his disciples into Jerusalem, and in the evening they went back to spend the night in Bethany. On the Sunday, the morning after the big supper in Bethany, there was what we call the Triumphant Entry. (Spend some little time over the story of this.) Monday and Tuesday were also very busy days for Jesus, teaching the people and his own disciples a great many things, because he knew that he was soon going to die. On Wednesday Jesus stayed the whole day in Bethany, so far as we know, and it is on Thursday evening that we learn about him next. This was the great Passover feast time, and Jesus and his disciples came into Jerusalem to have this supper together, just Jesus and his disciples, so how many would there be? Yes, there were twelve disciples and Jesus himself, thirteen in all. And there were no servants to wait on them at table; two of the disciples had gone on ahead and got it all ready, and Jesus and the others came later. (The long, dusty walk from Bethany, the custom of using only sandals, the duty of some one to wash the guest's feet in the East, should be dwelt on here.) You remember at the supper we learnt about last Sunday Mary came and poured beautiful perfume over Jesus' feet and dried them with her own long hair, but when Jesus came hot and tired and dusty here, there was no one who offered to wash his feet. Instead of thinking of that they were all discussing which was the greatest, which should have the best seat at table and things like that. The basin of water was there ready and the towel was there, and they all knew that someone should do it, but they were all too proud to do what was a servant's work. So who do you think did it at last?

FOR THE SENIORS.

The incidents of the four days that lie between this and last Sunday's lesson should be briefly covered, both as given in John's account and in Matt. xxi., 18; xxvii., 19; Mark xi., 12; xiv., 16, and Luke xix., 45; xxii., 13. The lesson itself is one of the most beautiful and at the same time most practical in the whole series. The first verse is supreme in its simplicity. Christ's act proceeded from the power of his own conscious divinity and tender love for his mistaken disciples. There is a mistranslation in the second verse that has caused some perplexity. The Greek words translated 'supper being ended' mean literally 'supper having come,' and this incident oc-

curred, as the context makes plain, at the beginning of the supper, not the end. Christ with the divine outlook on life (verse 3), in his place of conscious authority (verse 13), could see that no honest service was derogatory; it was the narrowness of the disciples' viewpoint which led them to shrink from the office. That is not humility which knows no higher and is content with the low. Rather he is humble who, while conscious of power for the higher, will not shun the lower services that lie in his path. It was Martha's proneness to be content with the lower service (Luke x., 40-42) that brought forth Christ's gentle reproof, and also Mary's willingness to perform the lowest service (John xii., 3) that gained her his commendation. The place of loving service in the Christian life is pre-eminent. The willingness to serve those about us is made by Christ the test of our profession (Matt. xxv., 34-46; Luke x., 30-37), and, unlike the Mahomedan, our heavenly reward is not looked for in idle enjoyment, but in higher service (Rev. vii., 15; xxii., 3).

(SELECTIONS FROM TARBELL'S 'GUIDE'.)

Jesus means when He says, you should love one another, seek always the welfare of your brother. 'Ah,' you say, 'you have taken the meaning out of that great word, what is there left in it?' Have I? Then you have never striven to live up to that commandment; take it home and live up to it for one week, and see if the meaning is gone from it when I say that Jesus says we shall always seek the welfare of our brother man.

Humility is not so much a distinct virtue as it is an attitude of the soul. 'It is the way in which we feel towards God, in which we regard ourselves and our fellows,' says Dr. Watkinson; 'towards God it implies the sense of reverence and dependence, and towards our fellows, deference, consideration, and helpfulness.'

The devil allows no Christian to reach Heaven with clean feet all the way.—Luther.

To live near to God is the true way to live near to man.—Charles C. Hall.

True humility consists in thinking ourselves inferior not so much to others as to our best selves.—Ivan Panim.

(FROM PELOUBET'S 'NOTES'.)

Verse 10. 'All that they required was to have the soil of their present evil temper and jealousy removed: they were true in

heart, they had been in the bath and had only contracted a slight stain. But Judas had not been in the bath: he had no genuine and habitual loyalty to Christ.'—Expos. Greek Test.

Verse 13. 'There was no title so lofty, no honor so exalted, no devotion so absolute, that Christ rejected it at the hands of men.'—Rev. F. Ritchie Smith.

'Granted that you are superior to me in something or other. Well, what does that matter? One molehill is a little higher than another; they are all about the same distance from the sun. I remember a friend of mine who, when a child, being told that the sun was ninety-five millions of miles off, asked whether it was from the upstairs window or the downstairs. And that is about the difference between men, if they will bring themselves into comparison with the only true standard.'—Alexander Maclaren, D.D.

'Some one had just been reminding a certain bishop of an act of goodness which he had performed. He said, "Any good I have ever been able to do is of the unearned mercy of God." That is true humility. We feel that the merit is not ours, but God's.'—Rev. R. J. Campbell.

BIBLE REFERENCES.

- Luke xxii., 24-27; ix., 46-48; Mark x., 35-45; Gal. v., 13; I. John ii., 6; Matt. v., 3; Phil. ii., 3; I. Pet. v., 5, 6.

Junior C. E. Topic.

Sunday, April 26.—Topic—Foreign missions: Paton, and missions in the islands. Acts xxviii., 1-10.

C. E. Topic.

Monday, April 20.—Finishing His work. John iv., 34.

Tuesday, April 21.—They shall turn unto God. Ps. xxii., 27.

Wednesday, April 22.—All the earth shall worship. Ps. lxxvi., 4.

Thursday, April 23.—Let the people praise Thee. Ps. lxxvii., 5.

Friday, April 24.—The kingdom is the Lord's. Ps. xxii., 28.

Saturday, April 25.—He shall save. Ps. lxxii., 4.

Sunday, April 26.—Topic—Mexican children. Matt. ix., 38.



Resurrection.

(Charles G. D. Roberts.)

Daffodil, lily and crocus,

They stir, they break from the sod,
They are glad of the sun, and they open
Their golden hearts to God.

They and the wilding families—
Wind flower, violet, May—
They rise from the long, long dark
To the ecstasy of day.

We, scattering troops and kindreds,
From out of the stars wind blown
To this wayside corner of space,
This world that we call our own.

We, of the hedgerows of Time,
We, too, shall divide the sod,
Emerge to the light, and blossom
With our hearts held up to God.