



LESSON III.—APRIL 16.

Jesus Teaching Humility.

John xiii., 1-17. Memory verses, 14-17. Study the whole chapter.

Golden Text.

I have given you an example.—John xiii., 15.

Home Readings.

M. John xiii., 1-17.—Jesus teaching Humility.
 T. Luke xiv., 7-14.—The humble exalted.
 W. Luke xviii., 9-17.—Humility in prayer.
 T. I. Peter v., 1-7.—Grace for the humble.
 F. Mark ix., 30-37.—A rebuke to pride.
 S. Matt. xx., 20-28.—Greatness of service.
 S. Phil. ii., 1-11.—Christ's example.

Lesson Story.

On the morning after the anointing at Bethany, our Lord rode into Jerusalem amidst the triumphal hosannas of the happy children and the multitude who remembered all his deeds of loving-kindness. This was 'Palm Sunday,' a week before the glorious Easter dawned. A week that was full of pain and sorrow for our Saviour.

The one bright spot in those days of agony was the last supper with his beloved disciples on the eve of the Passover. In an upper room in Jerusalem, on the same night on which he was betrayed and arrested, Jesus sat down with his disciples to eat the Passover supper.

There had been some strife among the disciples as to which should be the greatest (Luke xxii., 24-27) in the kingdom. As they sat at the table they were each too proud to offer to wash the feet of any of the others, though they knew that someone would have to perform this lowly service.

Then Jesus, in the majesty of love and power, rose from supper, and laying aside his long outer garments, he took a towel and a basin of water and began to wash the feet of the shame-stricken apostles. When our Lord came to Peter that impetuous disciple burst out in indignant remonstrance, saying that the Saviour should never wash his feet. Jesus tenderly explained to him that he would understand it afterward, but that if he did not submit entirely and unquestioningly to his Lord, he could not be his true disciple. At this Peter was eager for more than was needed, and begged the Lord to wash also his hands and his head. But Jesus said that those who were already washed needed only to have their feet bathed. As one who washes in the ocean, but gets his feet covered with sand on the way back to his dressing-room, needs only to rinse his feet, not his whole body, so one washed from his sin but having, as it were, his feet soiled with walking through the world, must be cleansed from those imperfections which cling to him, but needs not again the thorough washing of regeneration.

When our Lord had finished washing the feet of his proud disciples, he took again his garments, and, sitting down, explained to them the meaning of this object lesson in humility and lowliness. He taught them that the highest glory was humility and that the greatest dignity must belong to the lowliest service. He that is chief among you, let him be servant of all.

Lesson Hymn.

Oh, the bitter shame and sorrow,
 That a time could ever be
 When I proudly said to Jesus,
 'All of self and none of Thee!'

Yet He found me; I beheld Him
 Bleeding on 'th' accursed tree,
 And my wistful heart said faintly,
 'Some of self, and some of Thee!'

Day by day His tender mercy
 Healing, helping, full and free,
 Brought me lower, while I whispered,
 'Less of self and more of Thee!'

Higher than the highest heaven,
 Deeper than the deepest sea,
 Lord, Thy love at last has conquered:
 'None of self, and all of Thee!'

—Theodore Monod.

Suggestions.

'Jesus . . . loved his own which were in the world.' (Verse-1.) The disciples betrayed the weakness of their love by grudging the precious ointment with which Mary anointed him for burial. (Matt. xxvi., 8.) They neglected his comfort in failing to wash his tired, dusty feet, while they wrangled for the best place at the feast. Jesus knew that Philip would misunderstand him (Jno. xiv., 9); that the chosen three would sleep while he suffered (Matt. xxvi., 37-41); that Peter would be ashamed of him (John xviii., 26, 27); that Thomas would doubt him (John xx., 25); that all would forsake him (Matt. xxvi., 56). But he loved them in spite of their doubt, denial and desertion. The Christian is in a cold, calculating, condemning world, a world of toil, temptation and tears. Jesus remembers it. He says, 'I know thy works, and where thou dwellest' (Rev. ii., 13). Jesus knows your danger, how the devil tempts, how men hate, how 'grievous wolves' prowl to destroy, how sin sometimes overcomes the heart; but he loves you in the world.

'He loved them unto the end' (verse 1). Having loved you in your sins, wilfulness, ignorance, imperfections, he will love you 'to the end.' Having loved you in his life to the end, he will love you in heaven to the uttermost.

'He . . . began to wash the disciples' feet' (verse 5). Before we can acceptably serve Christ we must know how he has served us. Not our service for him, but his service for us is of first importance. 'This is the work of God, that ye believe on him whom he hath sent' (John vi., 29). There was no higher place than his Father's throne, no lower than the defiled feet of his disciples, but his love reached to the lowest depth. He rose from his table in glory (II. Cor. viii., 9). He laid aside his robes of light (Phil. ii., 7). He took on him the form of a servant (Phil. ii., 7). He girded himself with our human nature (John i., 14). He poured out his soul unto death (Isa. liii., 12). He washed us in his own blood (Rev. i., 5). He ever liveth to intercede for us (Heb. vii., 25).

'He that is washed . . . is clean every whit' (verse 10). In chapter xii. we get redemption through the blood (Rev. vii., 14). Here, cleansing by the water of the Word (John xv., 3). There we see the brazen altar, here the brazen laver (I. John v., 6).

The priests when consecrated were bathed with water. This type of regeneration (Tit. iii., 5), was done once and never repeated (Lev. viii., 6), but whenever they went into the tabernacle to minister they must wash their feet and hands at the brazen laver. The penalty for failure was death (Ex. xxx., 18-21). We can never walk in the sanctuary of holy communion with defiled feet and hands. They are death to our fellowship with Jesus. Regeneration gives us a part in Christ of which nothing can rob us, cleansing gives us a part with Christ of which many things may deprive us. One refers to eternal salvation, the other to daily communion. One gives us a title in heaven, the other keeps us in fellowship with heaven.

Jesus pronounced his disciples clean through the Word he had spoken (John xv., 3). The laver was a type of the Word. We cleanse our way by taking heed thereto according to his Word (Psa. cxix., 9). These things write I unto you that ye sin not. And if any man sin we have an Advocate (I. John ii., 1). If you are conscious of defilement, come and put your feet in the pierced hands of your Advocate, and tenderly will he wash them, that you may have a part with him in holy communion and priestly service.—From 'Practical Commentary.'

Practical Points.

(By A. H. CAMERON.)

Jesus' love is, like himself, infinite, eternal, unchangeable (verse 1).

A man's character is seen in the way he performs the little duties of every-day life (verses 2-5).

Peter looked at the action of Jesus from a worldly standpoint. Hence his blunder (verses 6, 8).

Jesus opened the eyes of the impulsive disciple (verses 7, 8), and Peter was ready to receive the blessing (verse 9).

We need not wonder if there is one black sheep in every flock, since Judas was numbered with the Apostles (verses 10, 11).

Example is better than precept, and Jesus taught both ways, though his disciples were dull pupils (verses 12-15).

Both master and servant have a place to

fill, which can only be done when they are loyal to the King of Heaven.

Tiverton, Ont.

C. E. Topic.

April 16.—The eternal morning, and modern missions.—Isa. lx., 1-12. (A missionary meeting.)

Junior C. E.

April 16.—How does the parable of the sower apply to you.—Matt. xiii., 1-9, 18-23.

**The Catechism on Beer.**

(By Julia Colman, National Temperance Publication House.)

LESSON X.—MEDICAL USE OF BEER.

'We should set our faces staunchly against brewers' physic.'—Ingham.

Is beer much used as a medicine?

It is, both when prescribed by physicians and when people prescribe it for themselves.

What are some of its effects?

It often makes the patient feel better and eat his food with greater relish.

Does it really give strength?

It cannot, for it is not nutritious.

Why does the patient feel better after taking it?

Through the deceitful effect of the alcohol.

How can this be explained?

The nerves of feeling are paralyzed by the alcohol, and the patient feels less. This is true of all alcoholic liquors.

What is their action?

They do not remove the disease; they simply keep the patient from feeling and knowing it for the time.

How does beer affect digestion?

It spoils the gastric juice and hardens the food, and so hinders digestion.

Experiment.—Procure two pieces of lean beef equal in size, and put one into vial of beer and the other into a vial of water. The beef in the water will soon shows signs of breaking up, while that in the beer will be quite firm. If it grows harder in the beer it would be more difficult to digest in the stomach. Gastric juice in place of the water would make a more instructive experiment.

What fact proves that beer does not help digestion?

Dyspepsia is a common complaint with beer-drinkers.

Dr. Beaumont, a surgeon in the United States army, had a chance to look into the stomach of Alexis St. Martin through an opening made by a gun-shot wound, and he found that alcohol even in beer and wine spoiled the gastric juice which digests our food, and so hindered digestion.

Why, then, does it get credit as a remedy?

Because it brings relief at first by paralyzing the nerves of feeling.

What fact shows that it does no real good?

The fact that the dose must be continued.

One man took it three weeks for indigestion, and he felt every day that it helped him, but he needed the help the next day just as much. A woman had it prescribed for her, and it acted so like a charm that she took it for twenty years, and thought she could neither eat nor sleep without it. She gave it up, and slept and ate better without it.

Why should temperance people especially shun beer as a medicine?

Because it so often deceives and leads them astray.

They accept such prescriptions far too thoughtlessly. One Christian woman for whose husband the doctor prescribed lager, had such a horror of the saloon that she would not suffer her husband nor child to go there. So she herself went for the dose daily, standing outside the saloon door till it was brought to her. At last conscience rebuked her; she stopped it, and her husband soon got well without it. They were saved where many another has been lost.

What adds credit to the medical reputation of beer?

It is often taken for slight ailments which would soon disappear without medicine, and then the beer gets the credit for the cure.

Does this medical use of beer bet the alcoholic appetite?