

a lifting off of thy load. Not after a hundred prayers; not after thou hast knocked for the thousandth time at this door, but in the very hour wherein thou forsakest other hopes, and betakest thyself to *Him*, "*Calling on Him*," and on no other, thou shalt be saved. When, like the disciples in the storm, despairing of helping thyself by oar or sail, by swimming, or by skill in steering, thou ceasest from all efforts, and simply awakest *Him*, simply callest on *Him*, thou art sure of the result. He will arise; He will say, Peace, be still; there shall be a great calm.

In times passed how often have you called on the creature! You have made much of the things of this world; that was *calling* on them to make you happy. You have depended on ordinances; that was *calling* on them to save your soul. You have expected that much supplication, a strict watch over your words and ways, a scrupulous endeavour to fix your heart on God, you have expected that all this would help on thy soul's salvation; that is, you have *called* on them for rest and peace. In short, you have CALLED ON *self*; you have *called* on what originated with self, and on what self could do; you have looked for the answer of peace from self-righteousness. But now, O fellow-sinner, let all these alone; *call on the Lord*, who has set Himself before thee in Chap. liii., as a Saviour so fully fitted for thee. Never mind what words, few or many; never mind words at all. An *imploring look* from a dying or suffering child is a quite sufficient call on the anxious loving mother; she runs to help when appealed to by that look. And thou, too, art sure that if thy soul casts its *imploring look* on Him who waits to be gracious—"the Lord,"—that *call* will be enough. He will hasten to give thee peace, rest, salvation.

#### FEAST IN SIMON'S HOUSE.

The arrangement of the table and seats around it was in the form of three sides of a square, the end being left open for the attendance of servants. In the "Narrative of a Mission of Inquiry to the Jews," the writer describes a fast in the house of the vice-consul at Damietta:—"We were interested in observing a custom of the country. In the room where we were received, besides the divan on which we sat, there were seats all round the

walls. Many came in and took their place on those side-seats uninvited, and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them. . . . We afterwards saw this custom at Jerusalem. . . . We were sitting round Mr. Nicolayson's table, when first one and then another stranger opened the door and came in, taking seats by the wall. They leaned forward and spoke to those at table. This made us understand the scene in Simon's house at Bethany, where Jesus sat at supper, and also the scene in the Pharisee's house, where the woman, who was a sinner, came in, uninvited, and yet not forbidden. . . . In (this latter case) . . . Christ is dining at a Pharisee's table. As the feast goes on, the door opens, and a woman enters, and takes her seat by the wall just behind Him. The Pharisee eyes her with abhorrence: but as custom permits it, he does not prevent her coming in. After a little time, as Jesus is reclining with His feet sloped toward the back of the couch, the woman bends forward, pours her tears on His feet, and anoints them with precious ointment."

The practice of washing the feet of visitors is thus referred to by Mr. Jowett:—"Went with Mr. Lewis to Deiri el-Kamr, which may be called the capital of Mount Lebanon. The journey took us nine very hot and tedious hours. . . . We arrived at sunset. . . . We had a letter to a very respectable man in the town, and had an enthusiastic welcome from his family. Before supper, the master of the house directed his servant to bring in a large brass pan, full of warm water, in which for the first, and indeed the only time, that I ever experienced such attention, he illustrated the ancient custom of washing the feet of strangers, and no compliment could have been more seasonable."

Robinson, in his "Researches," also describes the same custom which he experienced at Ramleh:—"Our youthful host now proposed, in the genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here. . . . We gladly accepted the proposal, both for the sake of the refreshment and of the scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper; kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin."

Two things, though oft neglected, demand serious thought: "the sin of our nature," and "the nature of sin."