

Sabbath Lessons.

May 14th 1865.

JESUS WASHES THE DISCIPLES' FEET.

John 13, 1-20.

Before the Feast.—John gives us no account of this last passover, nor of the supper. He evidently takes for granted that they are familiar to his readers from the other Evangelists.

Feast.—This term means more properly *festival*, and has reference to the entire solemnity of the passover, which lasted seven days.

Being ended.—This term rather signifies *being prepared*. The supper was spread and it was as they were ready to eat that this service was performed. We find them still eating. v. 12, 26.

Simon's sons.—Judas is here spoken of in connection with the name of his father; and possibly a careless or wicked father was in part the cause of such a career as brought his son to the horrible end of a murderer of Jesus, and a suicide.

A towel.—v. 4. The dress of the East requires a girdle, and the people usually wear a sash of silk or cotton around the waist. But to be girded with a towel was the dress of a slave.

Thou hast no part.—v. 8 The meaning is, that if Peter would not allow this, he (Christ) would not allow the spiritual work which it signified; and though the washing of the feet in itself was a small matter, yet if Christ was not allowed to do this cleansing work for him he could not be his.

Obs. (1) Christ's love to his own.—He loves first and never changes, Luke 15, 20. He knew the weakness, folly, guilt of his disciples, yet he loved them.

(2) Christ's knowledge.—v. 3. He knew all. He saw earth and hell rising against him, yet he saw heaven, and his throne at God's right hand.

(3) Christ's humility.—He became a

servant not for his own gain, but for our good. He washed even his enemy's feet that his love might melt him.

(4) Christ's followers should be like Christ.—He was Lord of all, yet his thoughts were how to do good to poor sinners; "Freely ye receive."

May 21st 1865.

DAVID AND JONATHAN.

1st Saml. 20, 24-42.

From this lesson

Observe (1). The blinding effect of sin.—Saul could think of no other reason why David should absent himself, than because he was ceremonially defiled Numb. 9. 6-7;—Numb. 19. 16. Generally persons that are readiest to take offense are those who are least considerate of others feelings.

(2). The wickedness of anger. ver. 30-34. The ancients said it was a short madness, but it is a madness that lasts a long time with some, Job 18. 4.

(3). Anger is foul tongued. It led Saul to abuse his own innocent wife and Jonathan's mother. When children quarrel they call each other by bad names and use bad words, of which they would be ashamed at other times.

(4). Passionate people cannot keep a secret. Saul doubtless did not wish to betray the real grudge he had against David, but in his rage he reveals it, ver. 31. Prov. 12. 16.

(5) An angry man cannot listen to reason.—An angry man is like a drunkard, he is too excited to reason. Jonathan's just and indignant defence of his friend turned Saul's wrath against that very son for whose sake he hated David.

6. The unselfishness of Jonathan.—He knew David was to be his father's successor for he had learned that Saul's kingdom was not to be perpetuated; and possibly David had acquainted him with his being anointed by Samuel, v. 13-17; yet he neither envied nor grieved at the good of his friend. An unselfish heart is about the happiest in the world, 1 Cor. 13. 5.