

V. 7. Peter did not know that the washing was intended to teach Christ's great love, to read a lesson of humility, and to be a symbol of spiritual cleansing. He would, however, very soon understand these things.

V. 8. Peter persists in declining to accept the proffered service. In this there is something right and something wrong. He was right in not wishing Christ to stoop so low simply for the purpose of serving. He was wrong in opposing the will of Christ. Christ's reply referred to the symbolical meaning of the act, —to the fact that to be saved we must be washed from our sins in His blood. Vastly more than mere outward washing was meant, for Judas was washed and yet had no part with Christ.

V. 9. Peter shudders at the very thought of exclusion from Christ. It is hard to say how far he apprehended the spiritual import of the words, but it is very evident that he saw they had a symbolical meaning. Hence he said, "Let me be entirely washed by thee, that I may have full participation with thee."

LESSONS.

1. Learn the great love and condescension of Christ. He became a servant for His disciples' sake. He is now among us as "He that serveth,"—offering to bless us if only we accept His services.

2. It is only by the cleansing efficacy of Christ's blood that we can be saved. Our guilt and pollution can be removed in no other way.

3. We should deem no service too lowly, provided Christ is honored and our fellow men benefited. See Luke xxii. 35, 26—a passage which was spoken in this connection.

4. Let us never set our judgment in opposition to the revealed will of Christ. Let us trust Him implicitly, believing that what at times may be dark in the way by which He leads us, and in the way in which He teaches us, shall eventually be made plain.

THIRD SABBATH.

SUBJECT:—*Many Mansions*,—John 14: 17.

This passage shows the exceeding tenderness of Christ. Just as a loving father when about to die gathers around him his dear children, and forgetful of his sufferings spends his last hours in comforting them and in giving them godly counsel, so did Christ to His disciples. He gave them a long address, extending over three chapters; and He closed with that beautiful intercessory prayer in the 17th chapter.

V. 1.—The disciples were troubled with the thought that their Master was about to leave them. They were as yet only babes in

knowledge. They had much to learn about the character of His kingdom and the necessity of His death. He had indeed instructed them in these things; but they had strong prejudices and proved but dull scholars. Faith would be an antidote against this trouble: "You have faith in God; have faith in me also, for everything I do is for your benefit."

Vs. 2, 3.—*Mansions*,—abiding places. Heaven is here compared to a house that has ample accommodation for the comfort and happiness of its occupants. Christ's Father's house would furnish the disciples with everything that could minister to their happiness. They might well then submit to the trials of earth, if heaven was to be their home. They might well endure for a season a temporary separation from the bodily presence of their Master, since He was going before them to prepare them a place, and since at last He would return and take them home to Himself.

V. 4.—There should have been no doubt whatever in the minds of any of the disciples regarding the meaning of Christ when He spake, as He often did towards the close of His ministry, concerning His departure.

V. 5.—Thomas at least had taken a low view of the meaning of Christ's going away. Perhaps the most of the disciples occupied no higher ground.

V. 6.—Good comes out of evil. The confession of ignorance on the part of this disciple brings from Christ this beautiful truth. Christ is the way to be walked in; the truth to be believed in; the life to be received into the heart.

V. 7.—Christ chides the disciples, very gently, however, for their darkened understanding. He tells them that had they made a good use of their advantages they might have known that He was now going to Heaven, to His Father's house, to His own house indeed for He and the Father were one. He tells them that had they distinctly known what was the truth regarding Himself they would have known what was meant by His going to the Father and by men coming unto the Father through Him. *From henceforth, &c.*—from the time of my glorification. Impending events would reveal the Father to these disciples, so that they could see that the Father was revealed in the Son.

V. 8.—Philip thought Christ referred to some supernatural vision. That he says would settle every doubt.

V. 9.—Another gentle rebuke. For three years He had been with them teaching both by words and works that He and the Father were one—that He was the brightness of the Father's glory and the express image of His person—that He had come to reveal the Father's will concerning His plans of grace and purposes of salvation,—and yet this request was made, show us the Father.

\$1 38
1 54
1 25
1 25
35 42

tama-
no ez-
g that
's ex-
' was

sional.
ans a
1 sum
case,
ense,"
as ve
yenses
le and
3 of a

edged
erians
ement

12 30
6 00

5 00
4 00
5 00
23 50
2 00

57 80

57 80

ipt of

9 00
30
1 00
40
7 00
95
5 54
10 90
18 90

is
"ed:
AKES

7 00
to 2