

[ORIGINAL.]

The Washing of Feet.

John 13: 1-17.

By MISS DORA ALLEN.*

THE chief thoughts which suggest themselves to the mind in this portion of God's Word are: 1st. *The Divinity of Jesus.* 2nd. *His Love.* 3rd. *The necessity of the new birth.* 4th. *The daily defilement contracted.* 5th. *The humility of Jesus.*

1st. *His Divinity* is shewn by the words "Come from God," v. 1, and by His foreknowledge of the treachery of Judas, vs. 10, 11.

2nd. *The Love of Jesus.* So great, that notwithstanding the knowing all things that were before Him—the shame—the cruel mocking—the forsaking by His disciples—the agony of the Garden and the Cross—"having" once "loved His own, He loved them unto the end"—truly was and is His love "*everlasting*," Jer. 31: 3; *unquenchable*, Song of Sol. 8: 7; "passing knowledge," Eph. 3: 19; and its effect on us ought to be "constraining," 2 Cor. 5: 14, 15.

3rd. *The necessity of the new birth*, v. 8. "Except a man be born again," see John 3. If we are Christ's, we are "new creatures," 2 Cor. 5: 17. Nothing can avail us anything—no outward rites—no privileges—nothing but being born again, Gal. 6: 15. This new birth is produced by the Holy Ghost. John 3: 6; Titus 3: 5; *through the instrumentality of the Word*, 1 Peter 1: 23. All must have, either a "part" with *Jesus*, or else in "the lake that burneth with fire and brimstone," Rev. 21: 8.

4th. *The daily defilement contracted in our walk through the world must be cleansed.* We are commanded to keep ourselves "unspotted from the world," Jas. 1: 27. This must be, by *constant washing* in the "fountain opened for sin and uncleanness," Zech. 13: 1; by walking with *Jesus in His road*, which is a "way of holiness," Isa. 35: 8. How needful the prayer, "Make me to go in the path of *Thy* commandments," Ps. 69: 35. A special prominence is given to those who walk *not* in the defiling road of the wicked, Ps. 1: 1, and another special blessing to those who *do* walk in the *Lord's* road, Ps. 119: 1.

5th. *The Humility of Jesus.* How great it was, not only on this occasion, *but always*: once when He "went before" His disciples, on His way to Jerusalem, they "were amazed" at His taking the place of the *leader*, Mark 10: 32, and this humility was no *outward* characteristic merely, for He could say, "learn of Me, for I am meek and lowly *in heart*," Matt. 11: 29. Well may the Holy Spirit tell us, we

are to "be clothed with humility," 1 Pet. 5: 5. Look at the promise made to those who are humble. Luke 18: 14; Jas. 4: 6. See this grace, and the promise connected with it exemplified in Jesus, Phil. 2: 5-11, "Made Himself of *no* reputation." "WHEREFORE, God also hath highly exalted Him.

Practical thoughts. Have we felt the love of Jesus? Can we say "we love Him, because He first loved us?" "Love" is one of the fruits of the Spirit, Gal. 5: 22, and if in our hearts, must be manifested to others, 1 John 3; in fact the whole law is comprehended in this one word, *love*. Rom. 13: 8. Do we manifest a loving spirit to *all*? Are we born again? Have we been washed in the blood of Jesus? and does the Spirit sanctify us daily? Are we walking with Jesus in newness of life? Rom. 6: 4, seeking to be humble, and following the example of Jesus in all things? 1 Pet. 2: 21; 1 John 2: 6.

[FOR OUR MISSION.]

The Five-fold Outcome of Faith.

REV. J. A. R. DICKSON, B.D.

2.—PEACE WITH GOD.

PAUL speaks of this peace succeeding forgiveness of sins, in Romans 5: 1: "Being justified by faith, *we have peace with God*, through our Lord Jesus Christ." In the Revised Version, which gives us the full force of the Greek, it is rendered, "*let us have peace with God*." Both statements are true.

1st. *We have peace with God*, so far as God is concerned. He sent forth His Son to be "the propitiation for our sins," He "laid on Him the iniquity of us all," He made "His soul an offering for sin," "to declare His righteousness: that He might be just, and the justifier of him that believeth in Jesus." And he lifted Him up in the Gospel as the one provision for putting away sin, and ending the controversy between the sinful and the Holy, saying, "This is My beloved Son, in whom I am well pleased," Matt. 3: 17; "This is My beloved Son, in whom I am well pleased: *hear ye Him*," Matt. 17: 5. When we are pleased with the Son, the Father is pleased with us. God's heart rests upon the Son, and when we rest upon Him as our sin-bearer, we are at one with God, we are in sympathy with God, at peace with Him. God is satisfied with Him, and we are satisfied with Him, so that Jesus becomes "*our peace*," in whom we have peace with God. Accepting Jesus as the sacrifice for sin which God has provided, God accepts us. Christ is our Mercy Seat, where we meet with God on the ground of the peace-speaking blood, as the High Priest of old met with God in the most Holy Place. We cannot write this too boldly and clearly. "WE HAVE PEACE WITH GOD, THROUGH OUR LORD JESUS CHRIST." 2nd. *Let us have peace.* This is an appeal to us to realize in our own experi-

* Miss Allen is known to many of our readers as one well taught in the Word. Long has she, Mary like, sat at the Master's feet and learned of Him. It has now pleased the Master to lay His afflictive hand upon her, and it is feared that she will never more be able to study that blessed Word she so much loved. But He who has afflicted can also heal. Will our friends, therefore, make it a matter of prayer, that if it be His will the sight of our loved sister may be restored. A short time ago she sent us her note book, to be used as might seem most for the Master's glory, and from it we select this article, to be followed (D.V.) by others.