

went out to free the world. Other bodies and organizations have engaged in the good work, at first slowly, but now marshalling fast and thick, and sooner or later, if we hold on with patience the long sought, and long hoped for object will be accomplished.

We have a glorious example of the working of patience in the career of the "Olio." For sixteen winters, through mud and through glistening snow, in adversity and in success, between external and internal jealousies, it has patiently preserved the even tenor of its course. May it and all other good undertakings be kept in patience until the desired end is achieved, and above all let patience accomplish her perfect work in the moulding of your own individual characters.

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#### ON JOHN XIII., 1-35.

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In reading in class some weeks ago, the first 35 verses of John XIII., there were two things which struck my attention. The *first* was that there were some expressions or ideas which we can no longer accept, in their literal sense, as truth fit for our guidance; the *second* was that the passage contains, in a small space, much of the essence of Jesus' teaching, and that by thinking over the occurrence described in it, one can come nearer a realization of what a truly Christian spirit is.

The parts whose literal meanings have lost their significance to me were these: the second verse, and "the devil having already put into the heart of Judas . . . to betray him;" the 27th verse—"then entered Satan into him." These are traces of the beliefs which commonly prevailed at the time the Gospels were written, and are beliefs which, along with the idea of disease as possession by devils, have been rejected by the enlightenment of our times. The 18th verse says: ". . . that the Scripture may be fulfilled, [which says] he that eateth

my bread lifted up his heel against me.' Here I do not believe that in the conduct of Judas there was any literal fulfilment of a so-called prophecy of the Old Testament. In the four Gospels, most frequently in that of Matthew (who wrote particularly for the Jews) and in the other apostolic writings, occurs again and again the phrase—"that it might be fulfilled." The verses, or prophesies, quoted in these places are from various parts of the Old Testament, are sometimes taken from a Greek version and other times from a version in Hebrew; some seem to be quoted with the manuscript before the writer and others to be quoted from memory, as sometimes they are correct and sometimes not, the right sense being given, or (in one case) a directly opposite one. As it seems to me impossible for the human mind to predict, over so long a period of time, occurrences of the nature of that referred to in verse eighteen, I am led to look upon this and similar passages as due to a desire in the writer of them to connect the acts of Jesus with the Jewish scriptures, and thus to give the new religion the weight of the great reverence in which the Jews regarded their sacred books. The idea of present acts being the working out of ancient prophesies, was one which was congenial to the minds of the people of that time, whose belief in mysterious or supernatural things was much stronger than ours. The cases where happenings seemed to be the working out of the old prophesies, could not fail to have a strong effect upon those yet to be converted to the new church, particularly if they were Jews.

It is more important to dwell upon the lesson which this passage contains on the Christian spirit. After bathing the feet of the disciples, in spite of their remonstrances, Jesus asks them: "Do you know or understand what it is that I have done to you? You call me Master, but if a master does such humble service to those under him, how much more should they so serve