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The Kingdom of Christ.

REV. J. H. FOSHAY.

Acts 3: 20, 21—And he shall send Jesus Christ, which before was preached unto you. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

The subject contained in these words, I have expressed in the following language:—"The coming again of Jesus Christ and the new order of things which will be established." The words of the text I have chosen are taken from a sermon preached by the Apostle Peter to a multitude of people who ran together in an excited state of mind upon hearing of the miracle which had been wrought upon the lame man who sat at the beautiful gate of the Temple to ask alms of the worshippers. Seeing the people congregating, Peter embraced the opportunity of preaching the Gospel to them. The position of the church at this period cannot be appreciated fully at this remote age. That the church took root in Jerusalem at all is to us sufficient proof of her divine origin. The apostle, according to the custom of the inspired preachers, took a broad view of the divine purpose in the great work of redemption, using expressions which were evidently designed to open up wide fields of enquiry. Two things he would have them understand. (1.) They had made a great mistake in rejecting Jesus who was BEFORE APPOINTED for them. There can be no doubt that Jesus laid claim to David's throne as being in the direct line. When He was born He was announced king of the Jews. As such He came escorted by the multitude to the very gates of the city only to weep over their folly in rejecting Him (Luke 19: 41, 42) and as such He died on the cross. (2.) But the preacher would assure his hearers that the cause of rejecting the Christ, bad as it was, did not hopelessly defer the fulfilment of messianic hope nor preclude the possibility of repentance (Acts 3:17, also 19, 20 verses, etc.) In fact the eternal purpose had not been disturbed, *but ratified* by them, and a larger *hope* secured to future generations. (Verse 18.) It was quite necessary in speaking to a Jewish audience on such a subject as this, to refer in an explanatory way to them of the suffering of Christ, for strange as it seems to us, these people did not apprehend this part of their prophetic writings. The reasons for the sufferings of Christ are hidden in the divine mind. Peter does not explain, but leaves it to themselves after showing that the fact rests on a concensus of prophetic opinion. So far as man is concerned; the sufferings of Christ were the result of the unfitness of the world to receive such a King. For the same reason He could not immediately after His resurrection take the throne. It became, therefore, necessary for Peter to explain the nature of Christ's temporary absence from the earth (vs. 2.). It was the opinion of the Jews that Messiah would live on the earth forever and reign from David's throne. The disciples shared this opinion (Acts 1: 6). If this view had been entirely an error, Jesus would no doubt have corrected it before the ascension (Acts 1: 7). He cannot come again until the world is ready for Him, i. e., until the number of the elect is made up. He has been exalted to a throne in Zion, from which He reigns over the church, but it is not David's throne, nor the realization of the messianic hope. It is never stated in the New Testament that Christ is on David's throne; and that David himself understood that there would be a period between the resurrection of Christ and the establishment of the kingdom is made plain by Peter in his sermon at Pentecost (Acts 2: 29-35).

The word *until* in the 35th verse evidently limits the period of Christ's exaltation to the throne of mediation. In the same verse we are to understand Paul's teaching in 1 Cor. 15: 25, "For He must reign till He hath put all enemies under His feet." The last enemy, adds the apostle, is death. Where this enemy has been destroyed by the resurrection of the dead there will be no more need of a mediator.

The American commentary, speaking on this subject, uses this language: "Christ's exaltation at the right hand of God means His being seated on the mediatorial throne as the result and reward of His sufferings. The sacred writers never speak respecting the Logos considered simply in His divine nature as being seated there, but only the Logos incarnate or the mediator as being seated at the right hand of God; and that this mediatorial dominion is not to be considered simply as the dominion of the divine nature of Christ, as such, is plain from the fact that when the mediatorial office is fulfilled the kingdom of the mediator is to cease. Moreover, that the phrase to sit at the right hand of God or of the throne of God does not of itself mean original divine dominion, is clear from the fact that Christ assures His faithful disciples they shall sit down with Him on His throne even as He sat down with the Father on His throne."

This reference to the exaltation of Jesus to heaven takes in the entire subject of the high priesthood of Christ, which must have made a profound impression on the Jewish mind, as it also should, on ours. Behind the veil the high priest was shut off from the sight of the people, while making intercession for them. So Christ entered within the veil for His people. There when heaven was opened, the expiring Stephen saw Him and there the spirits of the just await the resurrection of their bodies at the coming again of Jesus. (1st Thess., 4: 14.)

Having prepared the way by these remarks, Peter enunciates the two great facts upon which all apostolic preaching seems to have been based; upon which also, as I conceive, must rest the hope and effort of all ages until the consummation of the eternal kingdom, viz., the return of Jesus to our world and the RESTORATION of all things at His coming. First, then, we are to consider the doctrine of the Nazarene's return. Is He coming again? If any doctrine of Scripture may be considered as fixed beyond controversy, it is that which affirms the truth. A large part of the Master's preaching was on this subject: "The kingdom of heaven is like unto a certain king which went into a far country to receive a kingdom and to return." By this they understood that Christ should receive His kingdom during His absence, and that when He came again it would be to exercise regal authority. Again, "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." What could a congregation of Jewish theologians understand by this if not that the establishment of the kingdom which was the hope of every Israelite would take place at the resurrection of the dead?

The apostles seem to have preached little else; warning the world and encouraging the church by the coming of the Lord. This objectionable doctrine constituted the charge made against St. Paul at Thessalonica, "Saying there is another King, one Jesus." Modern preachers would scarcely be charged with putting Christ in conflict with earthly rulers.

In my view the kingship of Jesus is not preached as it was in apostolic days, else there would not be the divorcing of religion from the affairs of men which is such a source of weakness in the church of to-day. Imagine the early Christians who believed in the temporal power of Christ voting at the polls for an intemperate man because he belonged to their party. Modern Christians would not do such things if they realized that Christianity is really a struggle to place Jesus of Nazareth on the throne of the world.

There may be two reasons given for this neglect. The church has been confounded with the kingdom, whereas it is only a visible and imperfect representation of it, or a means of bringing the kingdom to pass. Second, because of the controversy which developed concerning the time of Christ's coming.

It cannot be the church, because the Messiah was to sit on David's throne, and David's throne is not in the church, but the mediatorial throne is there. Besides the kingdom was to be eternal, and the church will have an end.

As to the time of His coming it is not made known, only as we may gather knowledge by observing great prophetic *statements concerning the future.* We are not surprised that mistakes were made by the first Christians which had to be corrected by inspired men. (2 Thess. 2: 3). I think we are safe in saying He cannot come before the general resurrection, because He cannot before that time vacate the mediatorial throne (1 Cor. 15: 25). We can scarcely speak of the second advent without calling up the 20th chapter of Revelation. As briefly as possible this is my way of showing that it is in harmony with Peter's teaching:

(*a*) We can scarcely deny a literal resurrection. If we do this we may as well go on to spiritualize away the general resurrection, as the same language is used in each case.

(*b*) The resurrection is limited to martyrs. (Rev. 20: 4, 5.) In the vision granted the apostle and in these passages described, He saw the *souls* of the martyrs first. These souls were in heaven. Next he says they *lived*, by which he means, of course, they were raised from the dead, and henceforth appeared in glorified bodies. "But the rest of the dead (meaning the righteous dead) lived not again until the thousand years were finished." By which he means they were not raised from the dead until the general resurrection at the coming of Christ.

(*c*) The scene is laid in heaven, not on earth. The martyrs are raised, as some were when Christ rose, and are to be taken to heaven to reign with Christ a thousand years, not as mediators, but in some other way, as a reward of martyrdom.

It appears to me that the mistake is made of supposing that because a resurrection has taken place they must have descended to earth, but it will be noticed that the scene is not changed till the 2nd verse of the 21st chapter: "And I saw the holy city, New Jerusalem, *coming down* from God out of heaven."

The opinion that Jesus shall be sent before the restitution of all things is involved in absurdity.

It is incredible that such a period on earth with Christ should be followed by universal infidelity (Rev. 20: 7, 9). Yet this is what takes place. It is difficult to bring one's self to believe that Jesus should aspire to reign over men in their mortal, sinful bodies. Such a people and such a king would still be unsuited to each other.

Who could believe that during such a period multitudes would remain unsaved? (Rev. 20: 7, 9). A careful reading of these passages reveals the fact that very many will remain unconverted through the millennium. When Satan is loosed out of his prison he seems to find material ready to his hand; "he gathers them together to battle." It makes three comings of the Lord necessary. Either He goes back again to heaven at the close of the thousand years, or He remains on the earth through the final trial. If He goes back again we must admit three comings of the Lord. If He remains upon earth we have to account for the fact that He is represented in Scripture always as coming from heaven at the general resurrection.

For these reasons we believe He does not reign on earth during the thousand years but in heaven. According to Peter's doctrine Jesus will be sent at the end of the world, at which time a new order of things will arise in which will be realized all the messianic hopes of the ages.

What this new order of things will be like, Peter expresses by a few words: the restitution of all things.

We must therefore look to other than Scriptures for fuller light. The glowing expressions to be found in the prophets do not harmonize with any earthly condition of which we know. But the prophetic utterances do compare with what is said in the New Testament of the restored earth. Compare Isaiah 64: 17, 19, with Rev. 21: 1-5.

ISAIAH.	REVELATION.
17 For, behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.	1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.
18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing and her people a joy.	2 And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
19 And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying.	3 And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.
	5 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

The expression "new heavens and new earth" are to be understood as the earth and atmospheric heavens. The idea that this world is to be removed out of its place in the solar system is scarcely to be admitted. Besides being repugnant to science it is plainly stated to be untrue by the author of our text in his second epistle at the 3rd chapter. He there tells us that in the last days scoffers shall arise who will deny the coming of Jesus: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

These infidels will base their unbelief upon the uniformity of natural law. Nothing, they will say, ever happened to correspond with what Christians say will happen at the end of the world. He charges them with wilful ignorance, and points to the flood through which God brought Noah to inherit the new world. Now if it is not admitted that He means to teach that those who survive the fire at the last day will inherit the renewed earth, then we must say the Bible is not to be understood at all. It means that or nothing: "For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Paul, according to common consent, clearly teached the regeneration of physical nature, or the restitution of all things in the last day: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

That this view does not lack the weight of great names we may refer to the commentary, Chalmers' astronomical discourses and Andrew Fuller's. The Gospel is its own witness. In fact nearly all divines admit this to be true. The question naturally comes to one, If this world is not to be destroyed, but only purified, what will be done with it in future ages—since God has made the heavenly bodies to be inhabited, what so natural as to give this planet to His people? What other intelligent beings would take such interest in this world? To me there is something sublime in the thought, that we shall wander in the glorified life through these scenes of pain and toil. If men weep tears of joy and thrill with memories of the past when they visit the ruins of past civilizations, what shall we do whose memories run back over the history of redemption, and think upon what God has wrought? Is not this what God promised Abraham? "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

"Rabbi Gamaliel, the preceptor of St. Paul, was asked by the Sadducees whence he could prove that God would raise the dead, and he finally silenced them on the authority of Deut. 11: 21, 'Which land the Lord moreover sware He would give to your fathers.' The Rabbi argued, as Abraham, Isaac and Jacob had it not, and God cannot lie, therefore they must be raised from the dead to inherit it. And has not Jesus promised that the meek shall inherit the earth? There is nothing sinful in what is material. God will not certainly make His throne in the air, nor will His creatures dance eternally on fields of ether. Since He has formed the heavenly bodies for the abodes of His creatures, heaven will be on one of these, and since the Scriptures say it will be on this one, I prefer it greatly. The testimony of some great thinkers of the past will help confirm these great truths.

John Bunyan says: "None even saw this world as it was in its first creation but Adam and his wife; and neither will any see it until the manifestation of the children of God, that is until the redemption or resurrection of the saints."

Bishop Newton says: "That the kingdom of heaven will be established upon earth is plain, and the express doctrine of Daniel and all the prophets as well as of John, and we daily pray for it when we say, 'Thy kingdom come.'"

Cotton Mather says: "They who expect the rest promised for the church of God to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it, do greatly err, not knowing the Scriptures nor the kingdom of God."

The kingdom will be the theocracy restored. Jesus will be God with us. With such a view of the kingdom that difficult passage in 1st Cor. 15: 28, becomes plain. This is not a denial of our Lord's essential divinity, but an emphasis of His essential humanity. Finally, it is believed that this preaching gave the apostle a power over men which we do not possess. When practical men begin to see that God has given His people an inheritance in the land wherein we dwell they will feel the force of religion as they do not now. The duty of the church is plain. Upon the conversion of the world depends the kingdom.

Christ Serving His People.

BY REV. THEODORE L. CUTLER.

A servant of Jesus Christ is every true Christian; but He is also our servant continually. That was a wretched wrangle which the eleven disciples had on the night of the paschal supper as to which of them should be accounted the greatest. Our Lord girded His loins with a towel, and having poured water into a basin, He proceeded to wash His disciples' feet, and then said to them: "Ye call Me Master, and ye say well, for so I am. If I then, your Lord, have washed your feet, ye ought also to wash one another's feet; for I have given you an example that ye should do as I have done unto you." Their feet were scarcely dry from the washing when He says to them "I am among you as *He that serveth.*" Oh, wondrous, and loving condescension! The Son of God stooping to the lowly life of a servant, and to the death of a servant in the company of malefactors, and finding His burial in a tomb of charity! His whole career on the earth was a beautiful exemplification of the truth that the loftiest post of honor may be the lowliest post of service.

Has our blessed Lord ceased to be the loving and omnipotent servant of all His followers? No, indeed; or else the flock would soon wander off to destruction for want of the constant watch of the Shepherd. We need Him every hour. We still need Him not only as the divine atoner for our sins, but as the cleanser of our souls. As well suppose that our faces would remain clean for life from a single washing, as to imagine that our souls require but a single cleansing to keep them forever pure. We live in a dirty world. Evil contacts impart their stain, and every sin we commit leaves its ugly spot. There is not a Christian alive who does not need to pray every day "create in me a clean heart." And He who girded His napkin about Him to wash His disciples' feet is always beside us to wash away the defilements which our walk through a wicked world brings upon us. The man who claims to have reached such a perfect state of sanctification that he commits no sin is a light headed self deceiver. The holiest man on earth is he who most importunately prays every day, "Wash me, Saviour, or I die!"

We need Jesus also as our daily nourisher. Yesterday's dinner does not satisfy to-day's bodily hunger. Our souls, in like manner, require constant feeding to make them strong. Why should we lust after the wretched husks of this world, when Jesus offers to feed us every hour with the bread of life? He giveth us bread to eat that the world knows not of. There are apples of delight in His spiritual orchard which "make the lips to sing." Many an obscure Christian in an attic or the humblest abode of poverty, or on a lonely bed of suffering, may have constant visits from Him who brings to them royal dainties. Holy Rutherford of Scotland, when he was in exile for Christ's cause, used to describe his place of banishment as one of Christ's banqueting-houses. He says: "I get every day sweet tastings of my Lord's comforts; but the cause of that is not that our steward Christ Jesus is a niggard provider, but because our stomachs are weak and our souls are narrow; but the great feast is coming when our hearts shall be enlarged to take in the fulness of the marriage supper of the Lamb." He who provides the daily bread for our souls pronounces a blessing not only on the food, but on those who hunger for it, and loves to hear us say, "Lord, evermore give unto us this bread."

I have no space to tell in how many ways our Master becomes our servant. He is a Physician coming at our call to mend broken bones and to heal all manner of diseases. He is a Friend helping our infirmities. He is a Guide piloting us through dark and difficult places, and giving us His arm to lean on; and when we feel faint He takes us up as a father takes up a tired boy and carries him home. When the adversary assails us, He covers our head in the day of battle. When we halt to dig a grave for any of our loved ones, we find Him sitting beside that tomb to give us consolation. When the final hour comes, and the last of earthly friends has really left us to go out into the unseen world alone, then doth our faithful Jesus draw up close to us, and whispers, "I will never leave you or forsake you; I have prepared a place for you, and where I am, there ye shall be also." So doth Christ stand by us from the start to the finish—leaving no needs unsupplied and no service unperformed. Dr. Bonar has happily said: "It is as our servant that Jesus becomes our Saviour. In saving, He serves; and in serving He saves us."

But while our divine Master has declared that the humblest post of service is the highest post of honor, it is astonishing that some professed Christians "feel above" undertaking some sorts of labor as beneath their deserts or their dignity. Parents sometimes oppose the entrance of a gifted and intellectual son into the ministry as a place "beneath his talents"! As if saving the soul of a beggar were beneath the genius of a Paul. Some are unwilling to teach in a mission-school, or to be tract-distributors, or do any kind of missionary work. A prayer meeting or a temperance meeting, or the bedside of some forlorn creature in a by-street, is to these silk-stocking Christians rather an "ungenteel" place. They forget that their Lord was once a carpenter and then a missionary and a colporteur, a washer of feet and a healer of beggars and the companion of publicans and fishermen. The towel with which He wiped a disciple's foot outshone the purple which wrapped Cæsar's limbs.

It is time that our churches gave the highest honor to those who sacrifice the most and work the hardest. When Theodore Frelinghuysen left his Bible-class to go to Washington, he said "My place in this Sunday-school is higher than the seat they have given me in the United States Senate chamber." Grand old Dr. Muhlenberg was once met in St. Luke's Hospital with a tray of dishes which he was carrying from a sick-room down to the kitchen. "Doctor, you must not do that; call for a servant." The veteran's quick reply was, "What am I but a waiter here in the Lord's hotel?" That is the spirit which our churches need in this self-indulgent age. Those who feel above hard tasks and humble work in this world may be stopped at the gate of heaven by the notice, "Here they *serve* God day and night in His temple"; and whosoever was ashamed of Christ, of him will Christ be ashamed in the presence of His Father and the angels!—*Evangelist.*

Catholics in the United States.

The latest *Census Bulletin*, giving the statistics of churches in this country, is devoted to the Roman Catholic church and all other Catholic bodies historically related to it which are represented in the United States, viz, the Greek Catholic church (Uniates), which acknowledges the sovereignty of the pope, the Russian Orthodox church, the Greek Orthodox church, the Armenian church, the Old Catholic church and the Reformed or Converted Catholic church. The history of the Roman Catholic church in this country dates back to the mission of Spanish priests in Florida and the Mississippi Valley in 1512. The first Catholic see erected was that of Baltimore, in 1789, which was constituted an archdiocese in 1808. There are now 13 provinces, the metropolitan sees being those of Baltimore, Oregon, St. Louis, New Orleans, Cincinnati, New York, San Francisco, Santa Fe, Philadelphia, Milwaukee, Boston, Chicago and St. Paul, which were created in the order named. Connected with these provinces are 66 dioceses, 5 vicariates apostolic and 1 prefecture apostolic.

The published statistics of the Roman Catholic church always include all the baptized persons of the population, instead of communicants. In order to have the statistics of all the religious organizations on a common basis, the census gives the number of communicants, and as it is the custom of the Catholic church to receive persons to their first communion between the ages of nine and eleven, baptized persons below the age of nine are not included in these statistics. The marked disproportion between the seating capacity of the churches reported and the number of communicants is explained by the fact that in populous places the Catholic churches have three and four, and sometimes six or seven services each Sunday, which are attended by different audiences.

The total number of communicants is 6,250,045, who are attached to 10,221 organizations (churches, chapels, and stations), making an average of 611 communicants to each organization. Of the 10,221 organizations 1,469, or about 14.5 per cent, worship in halls, schoolhouses or private houses, which, exclusive of private houses, represent a seating capacity of 69,159, while the 8,765 edifices owned by the church have a seating capacity of 3,366,633; making a total of 3,435,792 for the whole church, which is somewhat more than half the number of communicants. The total value of church property, including edifices, the ground on which they stand, furniture, bells, etc., is $118,381,516. The average value of each edifice is, therefore, about $13,500. The metropolitan see of New York, with its 472,806 communicants, has church property valued at nearly $9,000,000; that of Chicago comes second, with property worth $6,457,061, and that of Boston third, with a total of $6,379,078. In the distribution of communicants the archdiocese of New York comes first, with 472,806; Boston second, with 419,660; Chicago third, with 326,640. In the tabulation by States the following facts appear: There are 959 organizations, with 1,153,130 communicants in the State of New York (seven dioceses), and the value of church property is $23,969,478; in the State of Massachusetts (two dioceses) there are 614,027 communicants, belonging to 381 organizations, with church property valued at $9,946,819; in the State of Pennsylvania (five dioceses), 551,577 communicants, 654 organizations and $10,068,770 of church property; in the State of Illinois (four dioceses), 473,324 communicants, 688 organizations and church property valued at $9,946,819; in the State of Ohio (three dioceses), 336,114 communicants, 586 organizations, and $7,395,640 for church property. In these five States there are 3,128,772 communicants, or little more than one-half of the total for the whole church, and there is church property of the value of $63,005,710, which is considerably more than half of the total valuation.—*Journal.*

The Best Recipe for Rest.

There is nothing which will give a chance for rest to overtired nerves so surely as a simple religious faith in the overruling, wise and tender providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we cannot help that we often do the most of our spending. A simple faith in God which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that He cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things that are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—*Anna C. Brackett, in Christian Inquirer.*

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Chronic Dyspeptics.
"Dyspepticure" differs wholly from all other remedies; is taken but once a day—at bedtime. The wonderful relief from its use
Astonishes
Chronic Dyspeptics.

Sabbath Scho

BIBLE LESSO

FOURTH QUARTE

(Condensed from Felonbet's

Lesson III. Oct. 18. Joh

WASHING THE DISCIPL

GOLDEN TEXT.

"Let this mind be in you also in Christ Jesus."—Phil.

EXPLANATORY.

I. THE ASSEMBLING OF T FOR THEIR LAST PASSOVER Jesus having spent Wednesd in retirement at Bethany in for the awful day of crucifix morning sent two of His disc city to prepare for the celeb Passover. It was to be the farewell words to His disci early evening of Thursday disciples went to Jerusalem, the upper room where the to be held.

II. THE STRIFE AS TO WH GREATEST.—Luke 22: 24-30. understand the full meanin sagacious we turn to Lu about the contention among probably as they were asce upper room before sitting table. It was apparently should be greatest, and who be least, and was a very on the eve of the most solem their lives.

III. THE PASSOVER M Ver. 1. "Now before the passover." That is, immed just as He was about to s His disciples to the Pascha is to be construed with "H at the close of the verse. knew that His hour was co full consciousness of the agony and passion. "Out unto the Father." He was only that it was His hour o that this hour was the gate nal glory with His Father from beyond whose back e dreadful hour. "Having which were in the world (a thousand ways), He loved t two Greek words for *love* Je word indicating the *discrim* tion; the love of *choice* unto the end." The end and in accomplishment; loved them till death brok life of love; He loved them finished its purpose in the tion; loved them despite and contentions, that by brood and perfect the new

IV. JESUS GIVES HIS DU JECT LESSON IN HUMILITY A "And supper being ended nal is simply, *and supper b* ing in progress, *during s* Ver. Jesus, by waiting t fully begun, gave the d opportunity to repent lower instead of the bett to wash one another's fe would also give time for feelings to quiet down, them to be better prepare son He would teach them having now (already) put etc. Satan excites tho and purposes in such a w conscious of nothing but ing, feeling, and willing, this or that to come fro its moral character. The suggested evil to our m impair our responsibili thought, feeling, purpos and freely our own.

3. "Jesus knowing," e ledge is summed up in t (1) "That the Father things into His hands." pressing no presentim power, but an act alre "That He was come fr words expressing not Hi which would have re form of expression, but the presence of God as t (3) That "He went (was as one who has executo sion. The three claus themselves with His wo love.

THE SUPPER SCENE. think of a modern table this scene is presented famous pictures, but low, Eastern table, surro sides by couches or cus which each guest recli left side, and leaning with his head nearest t feet stretching back to Each guest occupies a pillow. Thus it was ea feet one after another.

4. "He riseth from s per table, at some pa ceremonial. "Laid asi His outer mantle, a cl impede His action, le which was the ordinar vant. "Girded Him tunic was girded about towel, used partly in partly to wipe the feet on the ordinary habit servant's work.

5. "He poureth wa In this feet-washing put into the basin; th ed over the feet, an under to keep the w on the floor. "And b used because He was for a time by the Peter) to wash the di sandals were ineffectu and heat of an Easter the feet on entering a both of respect to th refreshment to the t ciples sat down to washing their feet, aft walk. The feet-was been done by one of things necessary for i disciples are still undertake to do it. Himself to perform vant.

V. AN ESPECIAL LE "Then cometh He to his turn to be wa Thou wash my feet ought to fall, not on The collocation of th and explosive: *Thou* 7. "Jesus answer Peter to accept and