

Oh, at the morning's early light,
For stillness breaks her dreamy chain.

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THE SABBATH AND THE SUNDAY. By Rev.
W. S. WESTBURN.
This volume is an earnest and able
presentation of the Sabbath question,

ANTIQUEY OF M. D.
BY PROF. TAYLOR LEWIS, D. D., LL.D.
It is only from a late period—
compulsively, a period, however,

THE SABBATH AND THE SUNDAY. In reply to
Ward on the Fourth Commandment
By G. C. TOWSE. Third Edition—Revised.

INDICATION OF THE TRUE SABBATH, in 2
parts. Part First, Narrative of Recent
Events. Part Second, Direct Arguments

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against this theoretically. "As by
theophany it would be perfect, being
capable of being adapted to almost
any conceivable state of things.

SWEET-SCENTED GUMS OF THE
BIBLICAL
BY ELLEN BERTHA BRADLEY.
As we gathered around the library
table after supper, a few nights ago,

THE REVIVAL: WE NEED.
BY THEOPHILE D. CUYLER, D. D.
The departure of the veteran Finney
to his rest and the return of

RUSKIN ON CONSCIENCE AND
TRAINING.
It has been a prevalent notion in
the minds of well-disposed persons

HELP YOUR MINISTER TO PREACH.
A good sermon does not consist
altogether in its composition.

MAKE SOME ONE HAPPY TO-DAY.
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perhaps, also from Abyssinia. At
the most, the evidence of a thing
more frankness and is much used
of our. They go to and fro, like

TOL AND REST.
"For so he glist his beloved sleep."
When she lay, weary and

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truth, while others are listless and
inattentive, and the minister is con-
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ready. It's a good rule. I believe
I'll try it, too.

And grandma, said Mabel, as
she told of this and some other things

TIT, TAT, TOE
Tit, tat, toe!
Three in a row!

THE LITTLE BOY WHO DARED.
"Ho! I you don't dare to cross the
river on that broken plank," said

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The Bible Society. CONDUCTED BY REV. L. A. PLATER. INTERNATIONAL LESSONS, 1875.

FOURTH QUARTER, REV. L. E. LIVERMORE. LESSON XXI.—WASHING THE DISCIPLES' FEET.

For Sabbath Day, October 9. JOHN 13: 1-10.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto his Father, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, the traitor, to betray him.

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and was going to God.

After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then saith he unto Simon Peter, Wash thy feet with me, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Lord, thou shalt never wash my feet; Jesus answered him, If I wash thee, thou shalt have peace with me; otherwise thou shalt have it not.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

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performed that service? Does Christ's example or instruction lead us to follow him exactly to observe this custom? What is the meaning? Matt. 23: 23-28.

Why did Jesus ask this question? (Because of our unthankfulness.)

What was Peter's spirit as seen in verse 9? Did he then apprehend the spiritual significance of this wonderful lesson? Would you be thus cleansed? Then learn and frequently offer the prayer of David, Ps. 124: 1-4.

NOTES AND COMMENTS. There are some points of apparent contradiction between the facts narrated in this lesson and the statements of the other Gospels, Matthew, Mark, and Luke. But they are apparent, not real. John does not attempt to give details, which are fully given by the others; hence, in supplementing their narratives, he frequently omits things they have stated, and notes things which they omitted.

1. The Feast of the Passover. This was the Jewish festival, which was celebrated in Jerusalem, and was the most important of the Jewish feasts. It was celebrated in the month of Nisan, and was the first of the three great feasts of the Jews.

2. Supper being ended. This translation expresses too much. The original means that they were eating. And that this is the meaning is clear from the fact that we find them still eating after the washing of the feet.

3. The devil having now put into the heart of Judas Iscariot, the traitor, to betray him. This was the first time that the devil is mentioned in the Bible as having put into the heart of a man to do evil.

4. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and was going to God. This was the first time that Jesus is mentioned as knowing that he was the Son of God.

5. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. This was the first time that Jesus is mentioned as washing the feet of his disciples.

6. Peter saith unto him, Lord, thou shalt never wash my feet; Jesus answered him, If I wash thee, thou shalt have peace with me; otherwise thou shalt have it not. This was the first time that Jesus is mentioned as washing the feet of his disciples.

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most profound depth of self-abasement.—Olausen.

11. v. 4. He washeth from the supper. This is a very beautiful and striking illustration of the greatest of all, their Lord and Master, who descended thus to serve! Not that the disciples should therefore be bound to that as a religious ceremony, but that they should imitate the spirit of the Master in one way, ennoble the character; but any needless act may result in a greater counterbalancing loss.

12. v. 7. What I do thou knowest not now. It was symbolic. Evidently, Peter had not yet caught the full significance of the Saviour's act. But very soon a dash of divine light revealed the Lord's sublimation. Here is also a grand lesson of faith. The Lord's ways are mysterious; but all his followers ought to trust him until the "hereafter," shall show his wisdom, power, and goodness.

13. v. 8. Thou shalt never wash my feet. Even yet Peter seems wanting in faith. He had such a sense of Christ's superior worth that he rashly rebelled against the Saviour's proposition. For the Lord's sake, he would not wash his feet. It was not until his typical character was fulfilled by the sacrifice of the Lamb of God, since which time the Lord's Supper, as instituted on the night of his betrayal, has taken its place among Christ's followers. His own. His disciples, for whom he had Christ calls his own.

14. v. 9. Happy they whom Christ calls his own. This translation expresses too much. The original means that they were eating. And that this is the meaning is clear from the fact that we find them still eating after the washing of the feet.

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your weaker brothers, and so fulfilling the law of Christ." I wish to say, that man signed the pledge days afterwards.—John B. Gaugh.

"DO THYSELF NO HARM." Human nature is selfish enough, but a conscientious person, seeking to overcome these selfish tendencies in himself, is likely to make some mistakes in supposing that whatever calls for self-denial, and is a duty, comes the cross of a Christian duty, or the crown of a Christian. Doubtless any act of sacrifice, in one way, ennoble the character; but any needless act may result in a greater counterbalancing loss.

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36. v. 32. Jesus saith unto him, He that is washed, his soul is clean; but ye are not clean. This was the first time that Jesus is mentioned as washing the feet of his disciples.

37. v. 33. And he saith unto him, Whomsoever I shall wash, he shall be clean; but he that is not washed, his part shall be with him that is not washed. This was the first time that Jesus is mentioned as washing the feet of his disciples.

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