

The Christian Messenger.

Bible Lesson for 1878.

SUNDAY, December 1st, 1878.—The Lord's Supper.—Luke xxii. 10-20.

COMMIT TO MEMORY: Verses 17-20.

GOLDEN TEXT.—"As oft as ye do eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. xi. 26.

DAILY READINGS.—Monday, Luke xxii. 1-38. Tuesday, Matthew xxvi. 17-35. Wednesday, Mark xiv. 1-31. Thursday, John xiii. Friday, 1 Cor. xi. 17-33. Saturday, Acts xxvii. 42-47. Sunday, Revelation xix. 4-10.

LESSON OUTLINE.—I. Passover prepared. Vss. 10-13. II. Passover eaten. Vss. 14-18. III. Lord's Supper instituted. Vss. 19, 20.

QUESTIONS.—When and why was the Passover originally instituted? Ex. xii. Of what was the Passover typical? 1 Cor. v. 7.

I. Vss. 10-13.—What two disciples prepared the Passover? Vs. 8. What preparation had they to make?

II. Vss. 14-18.—When was the lamb that was eaten selected? When killed? Ex. xii. 3-6. What is meant by "with desire I have desired"? What by "before I suffer"? Why did he take the cup of the Passover first? What is meant by "the fruit of the vine"? What by "until the kingdom of God shall come"? Rev. xix. 9.

III. Vss. 19, 20.—Did our Saviour mean that the bread he blessed and brake was his body, or that it represented it? Compare Matt. xiii. 37; Gen. xii. 26; John xv. 5. What is meant by "cup after supper"? Ans. After the Passover meal. How was the new testament, like the old, ratified with blood? Ex. xxiv. 5-8; 1 Peter i. 18, 19. As often as we partake of the Lord's Supper, what do we show forth? 1 Cor. xi. 26, 27. How long is this ordinance to be observed? Ans. "Till he come." By whom? Ans. By baptized believers. Acts ii. 41, 42.

ORDER OF TRANSACTIONS DURING THE PASCHAL SUPPER.—This order appears to have been as follows: The taking of the places at table (verse 14); the contention for pre-eminence (24-30); our Lord's expression of desire, and the first cup of wine (15-18); the washing of the disciples' feet, and reproof to them (John xiii. 1-20); the pointing out of the traitor (verses 21-23); the foretelling of Peter's denial (31-38); and the institution of the Lord's Supper (19, 20). Old things were passing away, and all things becoming new. The bread and wine had been memorials of a deliverance from Egypt. Exodus xii. They were now and ever after to be partaken of in remembrance of the Saviour of the world. The Passover had been annual. No command was given as to the frequency of the Lord's Supper. It seems to have been observed daily, in Acts ii. 46; weekly, in Acts xx. 7. No rule is prescribed save one: "This do ye, as oft as drink it, in remembrance of me."

EXPOSITION.—1. The parallel passages are Matt. xxvii. 17-29; Mark xiv. 12-24; 1 Cor. xi. 23-25. See also John xiii.

2. On the origin, the import, and the law of the Passover, see Ex. xii, xiii, xxiii. 14-19; xxxiv. 18-26; Lev. xxiii. 4-14; Num. ix. 14; xxviii. 16-25; Deut. xvi. 1-8.

3. The sacred Paschal Supper of the evening of the 14th of Nisan, and the following festival of a week, are each called the Passover. Companies celebrating this supper, were to be such in size that one, and only one lamb, should suffice for each. Besides the lamb, which was, of course, the chief article, there were the unleavened bread, in token of hasty deliverance; the bitter herbs, with a prepared sauce, in memory of the bondage-feast; and the wine, in token of the joy of redemption realized.

1. The following is given as the mode of celebrating the Supper: "When the party was arranged, the first cup of wine was filled, and a blessing was asked by the head of the family on the feast, as well as a special one on the cup. The bitter herbs were then placed on the table, and a portion of them eaten, either with or without the sauce. The unleavened bread was handed round next, and afterwards the lamb was placed on the table, in front of the head of the family. Before the lamb was eaten, the second cup of wine was filled, and the son, in accordance with Ex. xii. 26, asked the father the meaning of the feast. This question answered, the

lamb was carved and eaten. The third cup was poured out and drunk, and soon after, the fourth. The second part of the Hallel (Ps. cxv-cxviii) was then sung, [the first part (Ps. cxiii, cxiv) being previously sung in the Temple, during the slaughter of the lamb]. The meal being ended, it was unlawful for anything to be introduced in the way of dessert."

5. The Lord's Supper was instituted in connection with the Passover, but was not its mere adoption and adaptation to new conditions. Both centre in the sacrifice of Christ for the redemption of his people; and hence the closeness of their relationship, and the fitness of their conjunction, in the institution of the Lord's Supper. But each has its own nature, laws, and ends.

6. That Christ ate the Passover at the regular time, that is, on the evening of the 14th of Nisan, and not on the previous evening, seems clear enough from the first three Evangelists; while in John, those references which seem to make for the 13th, can be quite as well made to refer to the 14th.

7. The most natural inference from John xiii. 30 is, that Judas withdrew just before the Saviour passed to the institution of his Supper.

Verse 10.—And he said unto them.—In answer to their question in verse 9. Entered into the city. Into Jerusalem, from the Mount of Olives, where he had been spending his nights. xxi. 37. There shall a man meet you, bearing a pitcher of water. This man was a servant, and is to be distinguished from the good-man, or master, of the house, in vs. 11. See Deut. xxix. 11.

Verse 11.—The goodman of the house.—Not the servant. The Master [Teacher] saith unto thee, etc. Jesus and this man were, perhaps, acquainted with each other, and had made previous arrangement. Or, possibly, Christ's divine knowledge of the man and his situation, explains his course. The Jews in Jerusalem were wont to show such hospitality to their visiting brethren at this feast.

Verse 12.—And he shall show you, etc.—See Acts i. 13. The word translated "furnished," means literally spread, or strewn, that is, with mattresses on which to recline at the table. See Mark xiv. 15. There make ready. With articles needed for the meal.

Verse 13.—The exact fulfilment of prophecy, and exact obedience—teaching us to believe and obey.

Verse 14.—When the hour was come.—For eating the Passover. The lamb was killed near sunset, "between the evenings" (Ex. xii. 6, marginal reading), and after that was thoroughly roasted (Ex. xii. 8), so that the meal would be at a somewhat later hour of the evening. He sat down. As the Head of this family; acting the part of father. The twelve apostles with him. Including Judas. Vs. 21. Representing, or, in a very true sense, constituting the Christian Church. See John xvii. 20, and the context.

Verse 15.—With desire I have desired.—A Hebrew idiom, meaning, I have greatly desired. To eat this passover, etc. This, according to the common view, was the fourth Passover of his public ministry. The object of special interest, because of its immediate connection with his own death, by which he forever became our Passover.

Verse 16.—I will not, etc.—Given as a reason for his great desire for that Passover, and justifying the above comments on vs. 15. In Christ's death, the Passover has its fulfilment as ground of holy fellowship.

Verse 17.—The cup, etc.—One of the four cups mentioned above.

Verse 18.—Corresponding to vs. 16, and to be explained in the same way.

Verse 19.—And he took bread.—Here he passes to the institution of the new ordinance of the Supper for his Church. The bread used was the unleavened bread of the Passover. Gave thanks. To God, who gave his Son to become the Bread of Eternal Life to us, lost sinners. This is the doctrine of grace. It shows dying love, that Jesus could now give thanks for this bread; which could be this bread only through his sacrificial death. Brake. He himself "lay down his life." "No man took it from him." Gave unto them. He is not only God's gift to us, but as truly his own gift. This is [in symbol] my body, which is given for you. Matthew and Mark omit the clause, "which is given for you"; and

in 1 Cor., Paul has "broken" instead of "given." Christ was not to see corruption, but to be raised, and so to have and to give eternal life. His body thus became bread. This do in remembrance of me. By "looking unto Jesus" we are saved, and by the Lord's Supper we are aided in looking into the face of the crucified, risen Lord Jesus, so as to be transformed into the same image.

Verse 20.—After supper.—After the bread was eaten, or, possibly, as a close of the Paschal Supper, within which the Lord's Supper was instituted. This cup is the new testament [covenant] in my blood. The cup here, as often, means the contents of the cup; that is, the wine. It was the new covenant, as being the symbol of the actual accomplishment of that one perfect sacrifice, of which Jewish sacrifices were a shadow and prophecy. It was thus fit to be an ordinance for the New Era, the time of "the new covenant," and was to be perpetual; while the Paschal Supper was now to cease. In my blood. Blood represents, not simply life, but life surrendered; and blood, as wine for drinking, represents the life surrendered—as having become the source of life in those who drink. Which is shed for you. For all God's people; all believers, as represented by the Apostles.

THE LORD'S SUPPER.—(1.) Providential preparation.—The Lord sends us to prepare the way before him, but he foresees everything for us, and himself prepares the way for us, while we seem to be preparing the way for him. It is beautiful to see how everything fits; how seemingly accidentally, but really providentially, we stumble on the right man and the right place, just at the right time. Very striking is that expression—"And they went, and found as he had said unto them." Did ever Christ's disciples find it otherwise?

(2.) The yearning of love.—"With desire have I desired to eat this passover with you before I suffer." The Passover was a memorial of God's great deliverance in Egypt; it was symbolic of the still greater deliverance to be accomplished in Christ's redemption. The central thing in the Passover was the slain lamb. Now appears the true "Lamb of God, that taketh away the sin of the world." Here we cross the boundary line between the Old Dispensation and the New.

(3.) The symbolism of the Supper.—The bread is a dead thing—the grain must give up its life, before it can minister to our life. Life from the dead, is the teaching of universal nature. The bread must be broken—so was Christ's body. The bread must be eaten, or it profiteth nothing—so Christ must be received by a personal and appropriating faith. The like is true of the wine, which is the life-blood, crushed out of the heart of the grape.

(4.) The Communion Question among Christians.—Baptism symbolizes the beginning of the Christian life, and hence is performed but once. The Lord's Supper symbolizes the sustenance of the life thus begun, and hence is continually repeated. There must be life, before it can be nourished. Hence, Baptism naturally and properly precedes the Supper. Scripturally, also, it precedes.—Abridged from the Baptist Teacher.

SUNDAY, December 8th, 1878.—Luke xxiii. 3e-4e.

GOLDEN TEXT.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ.—Gal. vi. 14.

For the Primary Class Teacher.

The Lord's Supper.—Jesus has given us a cup to remember him by; it is not china, or silver, though I think you can tell what it is that I mean, if I show you a cup which I have here.

Jesus says to us by a supper, "Remember me." What do we call this supper? "The Lord's Supper," because Jesus was the Lord. I want to talk a little about another memory supper, one which Jesus himself often kept. Read now about the Passover Supper, questioning on it afterwards, to be certain that the children understand its meaning, and how it pointed backward to that day of deliverance, and forward to the Saviour who was to come.

The Lesson Story may be used to tell of the preparations for that last Passover Supper, which Jesus was to keep. Try to tell the story so vividly that the chil-

dren can imagine they see the long table, the Lord and his disciples reclining on the dinner couch. The supper eaten, Jesus begins to talk. He knows, though the disciples did not, that this is the last time he will eat with them on earth; that before another night his body will be broken, and his blood poured out.

It is like a ring from Christ's finger, or a bracelet from his arm, or like a picture from his bosom, given to us with these words, "As oft as you look on this, Remember Me."

Ask who are to eat of the Lord's Supper, for it is important that they should be clear on that subject. It is only those who know that their sins have been washed in that poured out blood, and who have been baptized as a sign that they believe this.

Booths' Department.

The First Red Leaf.

BY MRS. CLARA DOTY BATES.

How like a blossom on a bough,
In haste to put its scarlet on,
The first red leaf swings in the sun.

Not yet has the magician, Frost,
With sunset colors in his brush,
Made emerald woods and uplands blush.

But there upon that topmost bough,
The little vivid, kindling thing
Flies without progress, without wing.

So will it float until some breeze
Leaves it, with wanton touch, alas!
Wrested and helpless on the grass,

To scorch in sun, be drenched with rain,
Its days of tinted glory brief,
No blossom—but a withered leaf!

Vagrant as thistle-feathers blown
At the scant mercy of the air,
Shelterless, homeless, anywhere—

The very breath that dallying strove
To flaunt its banner-color out,
Readiest to buffet it about!

Yet, see, how on the breezy bow,
In haste to have its scarlet on,
It flames and flutters in the sun.

Reward of Truth-telling.

On reading an article in the Sunday Magazine entitled "The Reward of Honesty," I re-called a bona fide incident of a "Reward of Truth-telling," which may not prove unworthy of insertion in some future number of your journal.

The incident relates to a young man who was in the employ of a large commission firm in New York city during the late civil war.

The firm sent the young man to negotiate with a certain party for a large lot of damaged beans. The beans were purchased, delivered, and spread out upon the upper floor of the building occupied by the firm.

Men were employed to turn them over and over, to sprinkle them with a solution of soda, so as to improve their appearance and render them more saleable. A large lot of the first quality of beans was then purchased; some of the good beans were first put into the barrels, then the barrels were nearly filled with the poor ones; after this the good ones again put on the top, and the barrels headed up for sale.

The employer marked the barrels, "Beans—A 1." The clerk, seeing this, said:

"Do you think, sir, that it is right to mark those beans 'A 1.'"

The employer retorted sharply:

"Are you the head of this firm?"

The clerk said no more. The barrelling and heading went on. When all was ready, the beans (many hundreds of barrels) were put on the market for sale. Specimens of the best quality were shown in the office to buyers.

At length a shrewd purchaser came in (no man so sharp in business but he will often meet his equal), examined the samples in the office, inquired the price, and then wished to see the stock in bulk. The clerk was ordered to go with the buyer to the upper loft and show him the stock.

An open barrel was shown apparently of the same quality as the sample. The buyer then said to the clerk:

"Young man, the samples of beans shown me are of the first quality, and it is impossible to purchase such beans anywhere in the market for the price at which you offer them; there is something wrong here. Tell me, are these

beans the same quality throughout the entire barrel as they appear on the top?"

The clerk now found himself in a strange position. He thought:

"Shall I lie for my employer, as he undoubtedly means I shall, or shall I tell the truth, come what will?"

He decided for the truth, and said:

"No, sir, they are not."

"Then," said the customer, "I do not want them," and he left.

The clerk entered the office. The employer said to him:

"Did you sell that man those beans?"

He said, "No, sir."

"Why not?"

"Well, sir, the man asked me if those beans were of the same quality through the entire barrel as they appeared on the top. I told him they were not. He then said, 'I do not want them,' and left."

"Go to the cashier," said the employer "and get your wages; we want you no longer."

He received his pay and left the office, rejoicing that he had not lied for ostensibly benefiting the sordid avariciousness of a deceiving and unprincipled employer.

Three weeks after this the firm sent after the young clerk, entreated him to come back again into their employ, and offered him three hundred dollars salary more per year than they had before given him.

And thus was his truthfulness rewarded.

The firm knew and felt that the man was right, although they had apparently lost largely by his honesty. They wished to have him again in their employ, because they knew they could trust him, and never suffer through fraud or deception. They knew that their financial interests would be safe in his custody. They respected, they honored that young man.

And thus we learn from this authentic narrative the power of truth, how it puts to blush those who despise it; while it gives moral power, elevation, and refinement to those who practice it.—Sunday Magazine.

Starting for Heaven.

Bunyan started his Pilgrim. He made him go. He did not permit him to sit still and wait for an angel to come from the upper world and carry him along; nor spend years in thinking about it.

I suppose you need not be told that if you would get to heaven, you must begin to go thither. You must take the first step, and then the next, and then the next, and plod every inch of the way. The first step should be taken; and now; and the next should follow in the same manner. Every step is a beginning and an end. Each one reaches to the threshold of the other.

Begin this journey with the strength you have now. Do not think you will be lifted to the skies by some celestial agency. You will not. Begin in some way to be a Christian; no matter how you may blunder. Better blunder in the beginning than at last discover that your life has been a blunder all the way through.

Do you say, "It needs to be thought about?" I agree with you. But please remember that all of you have had years, and some of you a long life-time in which to think of it. Besides, this saying that you want to think about it is frequently an excuse to banish it from your minds. I am sure, if you did think seriously, you would desire to "flee from the wrath to come," and manifest it by asking the old question, "What must I do to be saved?"—Plain Lectures on the Pilgrim's Progress, by Robert Nourse.

A parent who claimed the right to educate his own children sent the following communication to one of the School Board: "Gentlemen—I am at a loss to know why the school board officer is so desirous to have my child educated. It is my only wish to make them cholars. There is plenty of street Arabes to look after without annoying me so much. Yours, and so forth, 'The Gentleman School Board.'"

To keep door hinges from creaking, rub them with soap.

A mother's purity refines the child's heart and manners.