

The Christian Messenger.

Bible Lessons for 1880.

THIRD QUARTER.

Lesson XIII.—SEPTEMBER 26.

THE LORD'S SUPPER.

DAILY HOME READINGS.

- M. Matthew on the Supper, Matt. xxvi. 17-30.
T. Mark on the Supper, Mark xiv. 12-26.
W. Luke on the Supper, Luke xxvii. 7-20.
T. Paul on the Supper, 1 Cor. x. 14-22.
F. Paul on the Supper, 1 Cor. xi. 17-34.
S. The Supper at Pentecost, Acts ii. 37-42.
S. Jesus in the Supper-Room, John xiii. 1-17.

RESTRICTION OF THE LORD'S SUPPER.—

- 1. Where is the Lord's Supper presented as a memorial or a reminder of Christ? (Luke xxii. 19.)
2. Where as a proclamation of the fact that he did die? (1 Cor. xi. 26.)
3. Where does it express the fact that Christ is spiritual food and drink to believers? (1 Cor. x. 16, Compare John vi. 51, 54; Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 19, 20.)
4. Where does it express fellowship among those who partake? (1 Cor. x. 17.) [Dr. Charles Hodge says in his commentary, "Literally rendered, this verse reads: Since it is one bread, we the many are one body; for we are all partakers of one bread."]
5. What were the particulars of fellowship among those addressed in this text? They were:
(1.) Christians; 1 Cor. i. 2, 4, etc.
(2.) Baptized Christians; 1 Cor. i. 13-16.
(3.) Associated Christians; 1 Cor. i. 2; 2 Cor. i. 1. [Compare 1 Cor. iv. 17; vii. 17; xi. 16; xiv. 33.]
(4.) Orderly Christians; 1 Cor. v. 11-13. [Compare 1 Cor. v. 1-3, 7; Rom. xvi. 17; 2 Thess. iii. 6, 14, 15; 1 Tim. vi. 3-5; 2 John x.]
6. Do any facts in the institution of the Supper modify this restriction? (See Home Readings.)
7. Do any facts in the subsequent observance of the Supper modify it? (See Acts ii. 42; xx. 7; 1 Cor. x. 16-21; xi. 17-34.)
8. If these restrictions are not modified by the Scriptures, who has authority to modify them?
9. What then is one's duty on the so-called "communion question"?

HOW TO TEACH THE LESSON.—

The Lord's Supper is one of the "all things" of Matt. xxviii. 20; and is therefore to be taught, by Christ's positive command. After the resurrection of Christ, the apostles taught it, as well as Baptism, wherever they went. See Acts ii. 42, 46; xx. 7. Paul received a special revelation upon this subject, to communicate to the churches (1 Cor. xi. 23.)

The Lord's Supper is an ordinance for the church, in which the church, assembled together, sets forth by the symbols of bread and the "fruit of the vine" (Matt. xxvi. 29), the death of Christ (1 Cor. xi. 26.) By eating the bread and drinking the cup the great truth is shown, of life to the participants through Christ's death. It is a church ordinance. There is no authority for its private observance. 1 Cor. xi. 18, 20, 22, 33, 34.

Its frequency is not definitely settled. The Lord "says, as often as ye," etc. (1 Cor. xi. 26.) The Jerusalem church at first observed it daily (Acts ii. 46); the church at Ephesus, weekly (Acts xx. 7). Evidently the early churches celebrated it often.

Like baptism, it is not for the world at large. Like baptism, it is only for a specified class of persons. 2 Thess. iii. 6, shows us that the Lord's Supper is to be withdrawn even from some who are "brethren"—that is, that it has limitations even among professed Christians. The question of church privileges to an unbaptized believer is not discussed in Scripture, for every believer was at once baptized. See the order in Christ's commission to be found in (Matt. xxviii. 19, 20); also in the practice of the apostles (Acts ii. 41, 46; viii. 12; x. 47, 48; xxii. 16). The symbolism of the two ordinances requires the precedence of baptism.

EXPLANATORY NOTES.—1. Luke xxii. 19.—The meaning is, rather, that the Lord's Supper is to be observed for the purpose of making Christ remembered, than that it is to be observed for the purpose of showing that Christ is remembered. In what relation to us he is thus to be called into recollection, is shown by the words: "This is my body, which is given for you." We must remember Christ as a vicarious sufferer unto death on our behalf. Paul, in—

2. 1 Corinthians xi. 26,—gives additional words uttered by Christ at the same time, namely: "For as often as ye eat this bread, and drink this cup, ye do show [perhaps "show ye," imperative, instead of indicative], the Lord's death till he come." The purpose of the Lord's Supper, here given, is exactly the same as that given in the foregoing text. This is made clear by the conjunction "for" at the beginning of the present verse. "This do to bring me to remembrance as dying for you; for this exhibits, this proclaims, my death."

3. 1 Corinthians x. 16.—"The cup of blessing" is the "fruit of the vine," used in communion. It is noteworthy, by the way, that the word "wine" is nowhere, in Scripture, employed in connection with the Lord's Supper. This, Paul says, is the partaking—that is, the means of the partaking—of the blood of Christ. We, at the Lord's Supper, then partake of Christ's body and blood.

John vi. 51, 54.—These verses show plainly that, in some sense, Christ's body and blood are food and drink to his disciples. Verse 63, same chapter, explains in what sense, namely, the spiritual. Connect this with 1 Cor. x. 16, and you find that this spiritual partaking of Christ, as nurture of the soul's life, occurs at the Lord's Supper. By no means exclusively, by no means even pre-eminently, at the Lord's Supper. Paul was teaching the Corinthian Christians that to share the sacrificial feasts of their heathen neighbors, was idolatry. He argues that, as to partake of the Lord's Supper was to partake of Christ, so, to partake of food devoted to idols, was to partake of demons; that is, to enter into fellowship with them. The partaking would, in both cases, be a spiritual partaking.

4. 1 Corinthians x. 17.—What the exact meaning is here, is much disputed. Perhaps it is this: Since we all alike, at the Lord's Supper, take our share from the one bread, we thus become one bread—bread transformed, and assimilated into one body. Eating the same bread, we form our bodies of the same structure—in a word, we become the same body. Communion, conceived of thus as an act on the part of the many of becoming one body, is a most lively emblem of mutual fellowship.

5. 1. Corinthians v. 11-13.—In this passage, Paul is giving directions to the Corinthian Christians, to govern their conduct with reference to social intercourse. He bids them abstain from exchanges of hospitality with brother Christians, so called, that are guilty of certain specified offences. With such persons, they are not to "keep company"—"no, not to eat." The primary reference is not to the Lord's Supper, but to the intercourse of private life. Much more, however, if ordinary intercourse was to be shunned, would the fellowship of the Lord's Supper need to be discontinued. Suspension of social intercourse would be a matter of individual responsibility. Separation from church fellowship would depend on joint church action. 2 Thess. iii. 6, 14, 15. These verses also seem, primarily, to refer to the conduct of private intercourse.

Just what amount of disorderly conduct should work the member's exclusion from the Lord's Supper, is a question of grave moment, not always easy to decide. The point of importance here, however, is, that the church has this serious responsibility imposed upon her. She must decide.

It is important to hold right views of the Lord's Supper.

Its chief purpose is to constitute a reminder of Jesus, as a vicarious sufferer unto death for the redeemed.

Mutual Christian fellowship is signified in observing the ordinance.

Admonish as a brother, a Christian whom you see walking disorderly.

So conduct yourself, as to observing the Lord's Supper, that your influence

will tell in favor of getting Christ obeyed in his ordinances.

Dot not invite another to do what you could not conscientiously do yourself.

For the Teacher of the Primary Class.

Baptism is a sign that we believe that our sins are washed away. The Lord's Supper is to remind us constantly how our sins are washed away. It is a Memory Supper, kept in remembrance of the Saviour's death.

The first Passover Supper was kept for many years afterwards, it pointed backward to that time when the Israelites were saved by the blood of the lamb, sprinkled on the door-post. But it also pointed forward to the time when the Lord would provide a Lamb, to be slain, not for the Israelites only, but for the sins of the world.

Tell the story of the last Passover Supper which Jesus ate with his disciples. He, the one true Lamb of God, had come, and was about to die for the sins of the world. Then there would be no more need of the Passover Supper; for its work would be done when He to whom it pointed had died, and there would be no more slain lambs. Jesus gave a new Memory Supper, kept in a different way, because it was in remembrance of another, and far more important thing.

Give an account of the manner in which Jesus instituted this Supper. The broken bread was to make us think of the body of Jesus, broken for us; and the poured-out wine, of his blood, poured out for us.

As the Passover Supper pointed both backward and forward, so the Lord's Supper points both ways—back, to his death; forward, "till he come," in his glory, to take those who love him to the Marriage Supper of the Lamb.

Those who keep the Lord's command to "Do this"; must show by their conduct that they are earnestly trying to serve their Saviour, whose body was broken, and blood poured out; and they must have first been baptized, as a sign of the washing away of their sins.—Abridged from the Baptist Teacher.

Boys' Department.

Bible Enigma.

No. 90.

A WORD PICTURE.

A company of about one hundred men are assembled around a steaming and abundant, but humble repast. The plentiful meal would seem, from their lean and hungry looks, to be a seasonable and welcome supply; but strange! it is almost untouched, and those who were partaking look on each other in terror and dismay. One only, a venerable man in sacred garb, preserves a serene composure.

A scene in the Bible; where is it found?

CURIOS QUESTIONS.

No. 91.



We give our young readers this pleasant picture that they may carefully examine it, and discover a few things which by a hasty glance they might pass over. Try then and find out

- 1. Something that horses wear; 2. what happens after good-bye; 3. a welcome arrival; 4. edges of precipices; 5. the indigestible part of an oyster; 6. an acceptable missive; 7. three-fourths of what; 8. parts of a glove; 9. place for meals; 10. a gentleman's country residence; 11. what a fat man does after a run for the ferry-boat; 12. part of a horse's harness; 13. three orbs

with fringed curtains; 14. two spring flowers; 15. important timbers in a ship; 16. part of the hull of a ship; 17. an essential part of a watch; 18. produce of a field of wheat.

Answer to Bible Enigma.

No. 89.

MENTAL PICTURE FROM SCRIPTURE.

The Lord as captain of the host, and Joshua, before Jericho. Joshua v. 13-15.

ANSWERS TO CURIOS QUESTIONS.

No. 91.

1. Lady's-slipper; 2. larkspur; 3. tiger lily; 4. sweet pea; 5. morning glory; 6. pink; 7. violet; 8. marigold; 9. sun flower; 10. tulips; 11. rosemary; 12. monkshood.

No. 92.

1. Arch, arc. 2. Care, car. 3. Crown, crow. 4. Dent, den.

The Monkeys and the Baby.

The following is a story which the writer represents herself as relating to her children, and is taken from a volume called "Childhood in India."

"When I was on my way to India, we put in for a few days at the Cape of Good Hope, and there I heard of the occurrence I am going to tell you of.

"In a village some distance from Cape Town lived a poor man and his wife. They had a neat little cottage and garden, in which they planted all sorts of vegetables to sell in the town. Near the cottage was a forest, in which numbers of birds and animals of all kinds lived, and especially numbers of monkeys.

"The woman's name was Else, and she had a baby, a nice fat little thing, a few months old, of which she was very fond; and she washed and dressed this baby every day, and carried it about in her arms in the garden in the cool of the evening.

"One morning, when baby had gone to sleep, she laid him down in his little bed, and took a basket on her head, and started off to town to buy some things at the shops.

"I shall be back," she thought to herself, "by the time he wakes, and then we can go into the garden and sit under the trees."

"So off she went and bought the tea and sugar and rice that she needed, packed them in her basket, and returned to her cottage. She put the basket down and went up to the baby's bed. No child was there! She thought he must have rolled off the bed, and looked under it; but no child was there. She rushed about the house calling 'Baby! baby!' No little voice answered her. She ran into the garden, crying and calling out for her baby; but all was silent; and, at last, the poor woman in despair sat down on the ground, rocking herself backward and forward, and weeping violently.

"After some time her husband, Klaas, came in, and was much surprised to see his wife in such great trouble.

"What is the matter?" he said; "where's the child?"

"He's gone!—my baby's gone! What shall I do! What shall I do? Oh, my baby! Oh, my darling!" sobbed out poor Else.

"Gone!" said Klaas; "he can't be gone! What do you mean?"

"So poor Else told him how she had left baby asleep in his bed, and went to the town, and how, when she came back, the child was nowhere to be seen.

"Then he began to look about, and call baby all over the house and garden, but could find nothing of him. And then the two poor parents both cried for their dear little baby; the house seemed so dull and sad to them. The morning came, but no news or sign of the child. Poor Else said to Klaas:

"I shall put away all baby's things—the towel I dried him with, the little tub and sponge for his bath, his frock and cap, are no use now, and so she went to find and put these things away. She came back directly to her husband.

"Klaas," she said, "they are gone too—the tub and sponge, the towel and frock—all are gone! Who can have taken them? First the baby, and then the things; who can it be?"

"They could not imagine. At last, poor Klaas took up his axe and started off to the forest to cut wood. As he entered the forest, the monkeys as usual, began chattering at him, and jumping from branch to branch, but he took no notice of them. He was think-

ing only of his dear little baby, gone, he could not tell how or where.

"On the right of his path was a hill, and in the side of the hill a cave, half hidden by the tall grass and leaves that grew there, but which all the men who went into the forest knew to be used by the monkeys as a shelter for them in cold or wet weather, and also as a place where they could store up the coconuts and other fruits they live upon.

"Now, as he came near, he caught sight of something which made him look again. A little bathing-tub! A strange thing to see out in a forest. He looked again. A monkey, a large one, was sitting outside this cave, and on her lap was poor Else's little baby! She had the sponge in her hand, and was carefully washing the little face, now and again leaving off her operations to kiss the baby and stroke its face with her hands.

"Klaas stood some time watching, but he dared not go at once and take the baby. The wood was full of monkeys, and if he had made them angry, they would all have attacked him together, and, if they had not killed him, would not have suffered him to get the child.

"So, after looking for a long time, he went on to his work, and then hastened home to tell his wife what he had seen.

"The next morning, Klaas and two other men set off, each carrying a heavy stick and a gun. When they came to the place where Klaas had seen his child, they stood still and looked on. The monkey stood with the baby in her arms, and two other monkeys were seen coming up from a stream near, with a tubful of water carried between them. The towels, sponge—all were ready. The three men went on, and as the monkeys saw them approaching, they became very angry, and began chattering in an angry manner.

"Klaas spoke: 'This is my child,' he said; 'I don't want to beat you, or shoot you; but I have a gun, and if you do not give me the baby I must take it from you.' And he lifted up his gun and pointed it at the monkey who held his child.

"At first she pressed it tight in her arms, and kissed it again and again; then looked at him angry and savage, as if she would not give up her prize. But, at last, when she saw the men were determined, and did not mind her anger, she saw she must yield. She kissed the little thing repeatedly, stroked its face with her fingers, and then, gently laying it in the grass, ran quickly up the hillside, and sprang into the branches of a great tree.

"The men lost no time in taking the baby and his tub, and getting out of the wood, for monkeys, when excited and angry, are very dangerous."—Sunday Magazine.

Girls in the Garden.

If there is any one thing more beautiful than another, in a garden of flowers, that thing is a beautiful girl, with a sun-bonnet on her head so wide and capacious that you have got to get right square before her, and pretty near her, to see the glowing cheeks that are sure to be there, if she is at all accustomed to garden walks and works. Physically, there can be nothing better for daughters, and, indeed, for many wives, than to take sole charge of a small flower-garden. The benefits derived from early rising, stirring the soil, snuffing the pure morning air, are freshness and glow of cheek and brightness of the eye, cheerfulness of temper, vigor of mind, and purity of heart; consequently she must be more cheerful and lovely as a daughter, more dignified and womanly as a sister, and more attractive and confiding as a wife. If you have not the door-yard ground, then get a dozen pots and plant the seeds of flowers to your taste. The care and attention required to rear and train the growing plant occupies the mind, to the exclusion, oftentimes, of senseless novel-reading—a senseless waste of time. You listless, pale-faced, fragile thing of a girl, throw off your mock delicacy; put on gloves, if you will, but work in the flower-garden till your cheeks vie in color with the blush of the rose you cultivate.—Flora.

The grace that saves a man will save another through him. If it does not, it is a kind that will not be likely to save either.