

The Sunday-School.

SECOND QUARTER,
LESSON VIII.—May 22.

THE PASSOVER.

Matthew 26: 17-30.

THE LESSON includes the whole story of the Passover and the Lord's Supper, as recorded in the three Gospels, with a brief outline of the preceding events of this last week before the crucifixion.

GOLDEN TEXT.—*For even Christ our Passover is sacrificed for us.* 1 Cor. 5:

HISTORICAL SETTING.—*Time.* Thursday afternoon and evening, April 6, A. D. 30. *Place.*—An upper room in Jerusalem. (Possibly the home of Mary the mother of Mark, and where the Holy Spirit was poured out on Pentecost.—Prof. Gilbert).

Place in the Life of Christ.—The evening before the crucifixion, the institution of the Lord's Supper, the perpetual memorial service of his church.

THE LAST DAYS OF JESUS' PUBLIC LIFE.

Soon after our last lesson Jesus completed his Perea ministry.

Friday, March 31.—Jesus and his disciples arrived at Bethany.

Saturday, April 1.—The supper at Bethany and the anointing by Mary.

Sunday, April 2.—The triumphal entry.

Monday, April 3.—Cleansing the temple.

Tuesday, April 4.—The last day of Jesus' public teaching. Parables, discussions with the rulers, final warnings. No day in Jesus' ministry was so full of his recorded sayings and labors (Matt. 21: 20-26; 16. Mark 11: 20-14; 11; Luke 20: 1-22; 6; John 12: 20-50). Nearly eleven chapters.

Wednesday, April 5.—Jesus in retirement at Bethany.

Thursday, April 6.—The events connected with the Lord's Supper, which occupy about seven chapters of the Gospels.

THE LAST PASSOVER.—Vs. 17-25.

PREPARATIONS.—Vs. 17-19. Given in more detail in Mark 14: 12-16; Luke 22: 7-13. *The first day . . . of unleavened bread.* The first great day of the Passover, which lasted a week, began at sunset. *The disciples came to Jesus, saying, . . . Where wilt thou that we prepare for thee to eat the passover?* A room was needed, with tables. Then there must be unleavened bread, bitter herbs, etc. And he said to Peter and John, as representatives of all, *Go into the city to such a man.* They were to recognize him by his carrying a pitcher of water. Without doubt the man was a disciple. *The disciples did as Jesus had appointed them.* They found "a large upper room furnished and ready," where they made necessary preparations *When . . . even was come.* Jesus reached the room about sunset. He sat down. Rather, was reclining.

THE STRIFE AS TO WHO WAS THE GREATEST.—Recorded only in Luke 22: 24-30. The strife probably began when the disciples were about to take their places at the table, and was occasioned by the question as to who should occupy the places of honor nearest Jesus, with a thought of the highest places in the new kingdom; and also by the fact that no one was willing to take upon himself

the servile duty of washing the travel-soiled feet of the company.

JESUS WASHES THE DISCIPLES FEET.—John 13: 1-20. Jesus waited till all were seated, and the disciples had come to a better frame of mind. Then he taught them a lesson which has been needed all down the ages. He performed the menial but needful service of washing their feet, a service which they should have performed for one another. This act is imitated, not by performing the same act when it is not needed, but by having Christ's spirit manifested in seeking to do the humblest service for others.

THE PASSOVER MEAL.—Vs. 21-25. The Passover was the great festival of the Jewish year. It was the anniversary of the birth of the Jewish nation. It marked the divine favor and protection in preserving their first-born from destruction. It commemorated their salvation from the bondage of Egypt, and their separation to a holy life. The sacrifice acknowledged their sin and need of atonement. The absence of leaven denoted their putting away sin. The bitter herbs were a token of their repentance. The whole foreshadowed the coming of their Redeemer.

ANNOUNCEMENT OF THE BETRAYAL.—*As they did eat* (were eating) some time during the meal. *He said,* being troubled in spirit, *one of you shall betray me.* Judas had agreed to betray him for 30 pieces of silver; but this announcement gave Judas opportunity to repent. The announcement showed the disciples that Jesus was not taken by surprise. It was part of the great plan of redemption, foretold ages before. *They were exceeding sorrowful,* that such a thing could happen to their Lord, that one of their number could have fallen so low. *They began every one of them to say unto him,* and to one another, *Lord is it I? Better that question than "Is it he?" He that dippeth his hand with me in the dish.* The food was in a great circular dish, over it was poured the broth, and the guests with their fingers-dipped a piece of meat or of barley cake into the broth, and thus ate it. According to John, after this Peter asked John to learn more definitely who the traitor was, and Jesus pointed him out to these two by dipping a sop and giving it to Judas Iscariot. *The Son of man goeth as it is written of him.* He must die if he would save the world. *But woe unto that man,* etc. "This is not a malediction, but a solemn announcement of the divine judgement. *Good for that man if he had not been born.* Such a life was not worth living. *Then Judas . . . said, Master, is it I?* As the others had, probably to avoid suspicion. Jesus said unto him, *Thou hast said.* Judas then left the disciples as if on some special duty.

THE INSTITUTION OF THE LORD'S SUPPER.—Vs. 26-30. *And as they were eating,* toward the close of the Passover fast, Jesus took bread, the thin cake of unleavened bread, and blessed it, invoked blessings. *Take, eat,* make it a part of yourselves. *This is my body,* represents my body. *And he took the cup.* Nowhere in the accounts of the Lord's Supper is the word "wine" used, but "cup," "fruit of the vine," fresh, unfermented grape juice. *Gave thanks.*

Here is one of the wonders of Christ's love, that he could give thanks over the shedding of his own blood. *Drink ye all of it,* that all might participate in the blessings symbolized. *This is my blood.* An emblem of his blood—his life which he laid down as the atonement for sin. *Of the New Testament.* The covenant which God was now confirming to man that God would save all who believed in Jesus. *Which is shed for many.* Multitudes are to be saved by Christ. *For the remission of sins,* the forgiveness of sin, and deliverance from the power of sin. Jesus asked them to do this in remembrance of him, implying that it was to be a perpetual memorial. *I will not drink henceforth of this fruit of the vine.* This was to be his last meal with his disciples before he died. *Drink it new.* With a new meaning, no longer a memorial of death, but of his final triumph over evil. *In my Father's kingdom,* in the kingdom of God completed.

The Farewell Discourse.—Here belong the farewell discourses of Jesus recorded by John, chap. 14, "at the table," and chaps. 15 and 16, "after they had risen from the table, and were about to depart." These words are full of promises, comfort, and instruction, and will ever be read with more interest and helpfulness when we remember the circumstances in which they were spoken. Union with Christ. The Holy Spirit as his successor. The gift of power and wisdom. All the light they needed. The assurance of victory.

The Parting Prayer.—In the upper room toward midnight (John 17). The gift of the things they needed. An example of true prayer to the end of time.

The Closing Hymn.—And when they had sung an hymn. Probably the usual Psalm (118) with which the Passover closed. *They went out into the Mount of Olives,* at the foot of which was the garden of Gethsemane.

THE HEART OF THE LESSON.

The Lord's Supper is a sign of the new covenant of God with his people. It represents the oneness of each disciple with Jesus. The Lord's Supper holds up to view the infinite love of God in sending his only begotten Son. It keeps in remembrance the person and life of Christ; what he was, what he did, what he said. It makes him a living reality. It is a memorial of a great deliverance, as was the Passover of the Jews. It is a feast of fellowship, of brotherhood, of intimate communion with one another. It is a feast of triumph. The Lord's Supper is a prophecy of Christ's second coming. It contains a hope and a promise of victory and heaven. It shows that we do not worship a dead Christ, but a living Christ, risen, sitting on the right hand of God. It is an invitation to all to come and be saved. It is the church holding up the banner of redemption that all the world may see.

THE STORY OF ONE BIBLE.

While the following incident had no connection with the organized Home Department work, it splendidly illustrates what the Home Department is constantly doing.

Some months ago, a woman whose days were spent in a factory united with the church. One of the Sunday school visitors employed by the church, learning that she was without a Bible, gave her a cheap copy. The recipient, unable to read herself, asked her husband to read to her. He was not a Christian, and was not in sympathy with his wife's

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pale and your blood is thin. Your doctor says you are threatened with a nervous breakdown. He orders this grand old family medicine.

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new life, but for love of his wife he read to her a chapter each day. As he read, the listener prayed for his salvation. It was not long till her prayers were answered. The Holy Spirit convicted the husband of sin, and now he has taken his place by the side of his wife as a member of the church.

But that is not the end of this tale of a Bible. A physician, a frequent caller in the home, learned of the Christian profession of his patient, and made sport of her belief. She talked with him earnestly. Her words were used by the Spirit. Very soon the scoffer asked the loan of his patient's Bible. He spent hours pouring over its pages. Then he fell on his knees. When he returned the volume, he said he had become a Christian.—*The Rev. John T. Faris.*

It Needs no Testimonial.—It is a guarantee in itself. If testimonials were required they could be furnished in thousands from all sorts and conditions of men in widely different places. Many medicines are put forth every year which have but an ephemeral existence and then are heard of no more. Dr. Thomas' Electric Oil has grown in reputation every day since it first made its appearance.

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.—*Phillips Brooks*

We Must Go from heated rooms to the cold outer air, and the change sets us coughing. Curing winter colds is not hard if you take Allen's Lung Balsam. A neglected cold is troublesome and dangerous.

Our practice is the only sure evidence, even to ourselves, that we are genuinely Christians.—*William James.*

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with a copper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.