

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1904.

APRIL TO JUNE.

Lesson IX.—May 29.—The Passover.—Matt. 26: 17-30.

GOLDEN TEXT.

For even Christ our passover is sacrificed for us.—I Cor. 5: 7.

EXPLANATORY.

EVENTS AT THE LAST PASSOVER.—Vs. 17-25. I. PREPARATIONS FOR THE PASSOVER.—Vs. 17-19. Given in more detail in Mark 14: 12-16; Luke 22: 7-13. 17. THE FIRST DAY . . . OF UNLEAVENED BREAD. That is, on the Passover festival, during which only unleavened bread was used. The first great day of the Passover, which lasted a week, began at sunset on the evening after the 14th (Thursday, in A. D. 30,) which by the Jewish reckoning was the beginning of the 15th (Friday, April 7,) when the regular Passover supper was eaten. THE DISCIPLES CAME TO JESUS, some time on Thursday, SAYING, . . . WHERE WILT THOU THAT WE PREPARE FOR THEE TO EAT THE PASSOVER? A room was needed, with tables surrounded by couches. Then there must be obtained unleavened bread, bitter herbs, wine, and a paschal lamb, which must be slain in the temple between 3 and 5 o'clock and cooked in a private house.

18. 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. The reason why he was designated thus, rather than by name, "was probably to prevent Judas from knowing the place in time to betray our Lord at the Passover meal." Without doubt the man was a disciple. "It may have been in the home of Mary, the mother of Mark. . . . Then it is not improbable that the outpouring of the Holy Spirit at Pentecost was in the same room (Acts 1: 13). . . . We know that it was in the house of Mary that many gathered to pray for the release of Peter from prison, and this may well have been in the same upper room, (Acts 12: 12)."

19. THE DISCIPLES DID AS JESUS HAD APPOINTED THEM. They found "a large upper room furnished and ready," where they made all necessary preparations, and then returned to Bethany.

II. JESUS AND HIS DISCIPLES ASSEMBLE IN THE UPPER ROOM.—Vs. 20. WHEN . . . EVEN WAS COME. Jesus must have started late in the afternoon, and reached the upper

A FOOT RACE.

Minister vs. Boy.

"Facts are facts and stubborn things indeed" says a Michigan clergyman who had a memorable food experience.

"The fact is when a man gets all out of sorts physically because of a derangement of the stomach so that his heart action is bad is very nervous owing to physical organs impaired and nothing he can eat of an ordinary kind will properly assimilate, it is time to call a halt. Such was my case two years ago last March when I commenced using Grape-Nuts according to directions and have continued their use up to the present time with the result I am in better health physically and mentally than I have been for many years, having passed my 63rd year.

"To demonstrate this fact I proposed a foot-race with my 11-year old boy who was very fleet on foot and he being bare-foot imagined he could outrun his father but I was besetting him until a slip of my foot on a muddy place caused me to stumble and I found myself rolling in the mud in the road. I soon found my footing again undamaged and had to join in a good, hearty laugh with my wife and daughter.

"Why should I not recommend Grape-Nuts to my friends when the food has done so much for me for I am confident that had it not been for the help this excellent food supplied I would today have been past recovery. Instead of growing old now I feel younger than I have for years with more mental strength as well as physical and can preach better sermons than ever before." Name given by Postum Co., Battle Creek Mich.

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room about sunset, which would at season be a little after six. HE SAT DO. Rather, was reclining. They reclined couches arranged on three sides of a table, resting on the left arm so that the right was free. Their feet were extended away from the table instead of under it as with us.

III. THE STRIFE AS TO WHO WAS GREATEST.—Recorded only in Luke 22: 24-30, but implied also in John 13. The strife probably began when the disciples were assembling in the upper room, and 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. Without doubt the highest motives were mingled in large proportion with the selfish ones.

IV. JESUS WASHES THE DISCIPLES' FEET.—John 13: 1-20. Jesus wisely waited till all were seated, and time had been given for the excitement to be quieted, and the disciples to come to a better frame of mind. Then by a symbolic action he taught them a lesson, which has been needed all down the ages. He performed the menial but needful service of washing their travel-stained feet, a service which they should have performed for one another instead of contending for the highest honors. The disciples sat down to the meal without having their feet washed after a hot and dusty walk. The Oriental bowl and pitcher make it difficult for one to wash his own feet, so that the disciples should have done it for one another, since they had no servants to do it for them. 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, and by not seeking honor and place for one's self.

V. THE PASSOVER MEAL.—Vs. 21-25. The Passover. The Passover was the great festival of the Jewish year. (1) It was the anniversary of the birth of the Jewish nation. (2) It marked the divine favor and protection in preserving their first-born from destruction. The destroying angel passed over the houses on which the blood was sprinkled, or as some take it, the Jehovah angel passed over and stood over the door, and shut out the destroying angel. (3) It commemorated their salvation from the bondage of Egypt, and their separation to a holy life. (4) The sacrifice acknowledged their sin and need of atonement, (5) which they must apply to themselves by faith. (6) The absence of leaven denoted their putting away sin. (7) The bitter herbs were a token of their repentance. (8) The whole foreshadowed the coming of the Redeemer.

VI. ANNOUNCEMENT OF THE BETRAYAL.—Vs. 21. AS THEY DID EAT (were eating) sometime during the meal; probably, as Elser suggests, at a late stage. HE SAID, being troubled in spirit (John) ONE OF YOU SHALL BETRAY ME.

22. THEY WERE EXCEEDING SORROWFUL, that such a thing could happen to their teacher, that one of their number could have fallen so low. All their want of nobility, all their failure in love, all the depth of their selfishness, all the weakness of their faith, all crowded upon their memories, and made their consciences afraid. None of them seen safe from anything. They BEGAN EVERY ONE OF THEM TO SAY UNTO HIM, and to one another (Luke), LORD IS IT I? Better that question than "Is it he?" The Greek form "implies a negative answer, yet not too sure."

23. HE THAT DIPPETH HIS HAND WITH ME IN THE DISH. Knives and forks and plates for each guest were unknown. The food was piled on 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. Professors or Bruce, in the Expositor's Greek Testament, thinks there were three groups, and a separate dish for each group.

24. THE SON OF MAN GOETH AS IT IS WRITTEN OF HIM, in such passages as Ps. 22 and Isa. 53. He must die if he would save the world. His death was not the result of accident, nor controlled by demons, but "he was delivered up by the determinate counsel and foreknowledge of God" (Acts 2: 23). BUT WHO UNTO THAT MAN, etc. This is not a malediction, in the sense of a wish or a prayer that this vengeance may follow the traitor, but a solemn announcement of the divine judgment. GOOD FOR THAT MAN IF HE HAD NOT BEEN BORN. Such a life was not worth living. This was the last warning to Judas, who still could repent, and not be the one for whom it was better that he had not been born.

25. THEN JUDAS . . . SAID, MASTER, IS IT I? The same words the others had used. He probably said this to avoid suspicion. Silence would have proclaimed him a traitor. JESUS SAID UNTO HIM, THOU HAST SAID. That is yes, it is you, as you say.

THE INSTITUTION OF THE LORD'S SUPPER.—Vs. 26-30. 26. AND AS THEY WERE EATING, toward the close of the Passover feast, JESUS

TOOK BREAD, the thin cake of unleavened bread, AND BLESSED IT, "invoked blessings," "consecrated with solemn prayers." TAKE, EAT, make it a part of yourselves. THIS IS MY BODY, represents my body, symbolizes my body, does for your bodies just what my spiritual life does for your souls. "Any insistence on the literal meaning is contrary to linguistic laws and usages." No one imagines that Christ was a literal door, or vine, or lamb, or shepherd, or path, though Jesus says he is each of these. The literal eating of Christ's body would be of no value whatever.

27. 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," so that fresh, unfermented grape juice fulfils all the conditions of this observance, and is even a more perfect symbol than fermented wine. GAVE THANKS. From the Greek word "eucharistos," thus translated comes "the eucharist," i. e., the thanksgiving, as the name of the Lord's Supper. Here is one of the wonders of Christ's love, that he could give thanks over the shedding of his own blood. How much more should we give thanks for his unspeakable gift. DRINK YE ALL OF IT, in order that all might participate in the blessings which it symbolized.

28. THIS IS MY BLOOD. A type or emblem of his blood—his life (Lev. 17: 14,) which he laid down as the atonement for sin. OF THE NEW TESTAMENT. R. V., "covenant," which God was now confirming to man. The new covenant was that God would renew and save all who believed in Jesus. It is the new promise to men, the new Gospel dispensation, in which God has used his perfect wisdom in seeking to save the world from sin. WHICH IS SHED FOR MANY. Multitudes, not merely a few, are to be saved by Christ. FOR THE REMISSION OF SINS, including the forgiveness of sin, and the deliverance from the power of sin.

29. 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 THE FRUIT OF THE VINE. This was to be his last meal with his disciples before he died. DRINK IT NEW. The Greek word expresses not fresh, newly made wine, but a new kind of wine, with a new meaning, no longer a memorial of death, but as part of the glorified festival of the Marriage of the Lamb, and of his final triumph over evil. IN MY FATHER'S KINGDOM, in the kingdom of God completed, perfected. "It points to the victory of the church, not to its conflicts; and the continued celebration of the Lord's Supper is an expression of assured victory on the part of his militant church."

THE CLOSING HYMN. 30. AND WHEN THEY HAD SUNG AN HYMN. Probably the usual psalm (118) with which the Passover closed, and which was very fitting to this occasion. "There is no reason to doubt that Jesus and his company followed the custom; and Jesus, as the celebrant, would not only sing, but lead in the singing." THEY WENT OUT INTO THE MOUNT OF OLIVES, at the foot of which was the garden of Gethsemane.

THE BLACKEST SIN OF ALL.

A young man, being in deep distress of mind, applied to Dr. Goodwin for advice and consolation.

After he had laid before him the long, black catalogue of sins that troubled his conscience, the doctor reminded him that there was one blacker still which he had not named.

"What can that be, sir?" he despondingly asked.

"The sin," the doctor replied, "I refer to is that of refusing to believe in Christ as a Saviour."

The simple word banished his guilty fears. He soon found peace of mind, and became a happy and decided Christian. Happy are they who, like him, solve their doubts and lose their burden at the Cross.

Teacher—"What do you know of Mesopotamia?" Tommy (dubiously at first, but becoming more confident as he proceeds)—"Mesopotamia is—is an animal that inhabits the rivers of Africa. You shoot 'em with big double-barrelled rifles."—Chicago 'Tribune'.

Mother—"Johnny! On your way home from school, stop at the store and get me a stick of candy and a bar of soap." Father—"What do you want of a stick of candy?" Mother—"That's so he'll remember the soap."—New York 'Weekly'.

The commission appointed to inquire into the dog fish pest report in favor of giving a bounty on each dog fish caught. They say two and a half cents each would be the proper amount, and ask that the bounty be given at once. If the bounty does not meet the difficulty, then the government cruizers should be manned with fishing gear and tugs secured for this purpose, and the pest exterminated. A sufficient bounty should be given for the delivery of the fish, which could be used for a number of purposes.



To be a successful wife, to retain the love and admiration of her husband should be a woman's constant study. If she would be all that she may, she must guard well against the signs of ill health. Mrs. Brown tells her story for the benefit of all wives and mothers.

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