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The Sabbath School.

INTERNATIONAL LESSON.

Quarter First. Lesson 7, Feb. 17, 1901.

THE LORD'S SUPPER—Matthew 26: 17-30

GOLDEN TEXT.—This do in remembrance of me.—LUKE 22: 19.

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.—Professor Gilbert.)

PREPARATIONS FOR THE PASSOVER MEAL.—Vs. 17-19. The first day... of unleavened bread. That is, of 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). The Passover was celebrated on the night of the full moon, the 15th of Nisan, beginning at sunset of the previous day.

On Thursday the disciples asked Jesus where they were to make the necessary preparations for keeping the feast. A room was needed and unleavened bread, bitter herbs, wine, and a paschal lamb, which must be slain in the temple between three and five o'clock and cooked in a private house.

ASSEMBLING IN THE UPPER ROOM.

Vs. 20. When... even was come. Jesus must have started late in the afternoon, and reached the upper room about sunset. In that large, upper room Jesus spent his last quiet hours with his disciples. It may have been in the home of Mary the mother of Mark. He sat down, as vs. 21 says, "as was his custom." They reclined on couches arranged on three sides of a low table, resting on the left arm, so that the right was free. Their feet were extended away from the table, and were not under it, as with us.

THE STRIFE TO BE FIRST.—LUKE 22: 24. This contention is recorded only in Luke. The strife probably began when the disciples were assembling in the upper room and about to take their places at the table. There arose a contention among the disciples as to who should be the greatest, probably with reference to the place of nearness to Jesus, with an outlook toward the highest places in the new kingdom which was soon to begin. Also, because no one was willing to take upon himself the duty of washing the travel-soiled feet of the company. But, except in Judas' case, we may be sure that the best of motives were mingled with the unworthy ones, and that they wanted to be near him whom they loved, and to be most useful in the work of the kingdom.

JESUS WASHES HIS DISCIPLES' FEET.—John 13: 1-20; Luke 22: 24-30. Just after all were seated. We have a very erroneous idea of the meaning of this action if we imagine that it was performed for an example to humanity. It was simply a humble service that ought to have been done by the disciples, but which they neglected to do. Washing the feet on entering a house was an act of respect to the company and of refreshment to the traveller. The disciples sat down to the meal without having their feet washed, the disciples should have done it for one another, since they had no servants to do it for them. Jesus gave them time to come to a better mind. Then he performed the service himself. No wonder that the conscience-stricken disciples were amazed.

A Lesson of Humble Service. The washing of the disciples' feet was saying in the language of action that the Son of man came not to be ministered unto, but to minister, and that the law of his kingdom was the law of helpfulness. We are to imitate not the form, but the spirit of Christ. To go through a ceremonial of washing each others' feet as on Thursday in Holy Week in Rome the Pope washes the feet of a few aged paupers, after due private preparation, is not to do as Christ did. Jesus did not institute a rite, but showed us the true spirit. He that does the humblest service in order to relieve the wants of others, or cleanse their souls from sin; he that forgets himself and seeks no honor, but only to serve and to help,—he does to them as Christ did to the disciples.

Transfigured Service. Love to God and love to men, transfigure the commonest service. Much that a mother does for her child, is very lowly service, that would be hard but for love.

THE PASSOVER, AND EVENTS CONNECTED WITH IT.—Vs. 20-25. The Passover was the great feast 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. (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 fore-shadowed the coming of their Redeemer.

And as they did eat, the passover. The Lord's supper was instituted later in the evening. He (Jesus) said, "... one of you shall betray me." The Saviour's heart was touched with the ingratitude of one for whom he had done so much, and who was even now pretending to be a friend by eating with him. Judas had already agreed to betray him for thirty pieces of silver, but this announcement gave Judas opportunity to repent. Jesus was not taken by surprise, but knew all that was before him. They were exceeding sorrowful, because their loved Master was to be betrayed, because one of their number should fall so low as to be a traitor. To say unto him. To Jesus, as well as to one another (Luke 22: 23). Is it better that question than "Is it he? He that dippeth his hand with me in the dish." This points out the treachery of the act. It is one who dips in the same dish with me, one who by this act pledges loyalty and protection even at the cost of life. Knives and forks and plates, for each guest were unknown. The food was piled, 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. The Son of man goeth as it is written of him, in such passages as Psa. 22 and Isa. 53. He must die if he would save the world. But woe, unto that man, etc. This is not a malediction, in the sense of a wish or a prayer for vengeance 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. He had so resisted every motive and influence that could make him better that there was no hope left for him.

Judas... said... is it I? He did not dare to keep silence, for that would have been suspicious. At this point he saw that Jesus knew of his treachery.

THE INSTITUTION OF THE LORD'S SUPPER.—Vs. 26-29. Of this we have four accounts. And as they were eating, toward the close of the Passover feast, Jesus took bread, the thin cake of unleavened bread, and blessed it, consecrated with prayers. Take, eat, make it a part of yourself. This is my body, represents my body, symbolizes 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," so that fresh, unfermented grape juice fulfils all the conditions of this observance, and is a perfect symbol than fermented wine. Gave thanks. Here is one of the wonders of Christ's love, that he would give thanks over the shedding of his own blood. Drink ye all of it, in order that all might participate in the blessing which is symbolized. This is my blood. A type or emblem of his blood, his life which he laid down as the atonement for sin. Of the new testament R. V., "covenant," which God was now confirming. The new covenant was that God would renew and save all who believed in Jesus. Which is shed for many. Multitudes are to be saved by Christ. For the remission of sins, including the forgiveness of sins, and the deliverance from the power of sin. 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 now. The Greek word expresses not a new kind of wine, with a new meaning no longer a memorial of death, but is 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.

THE CLOSING SCENE AND LAST WORDS OF JESUS.—Vs. 30-35; John 13: 17.—Matt. 26: 13-35, also in the other Gospels. Peter first, and the other disciples later, declared that they not deny him. They did not know what was coming, nor how they would feel. Jesus forewarned them. He told Peter that he would deny him three times before the crowing of the cock. This was to put Peter on his guard. Then if he fell, the pre-announcement would show him that Jesus understood him, and would not turn from him.

Farewell Discourse.—John 14, at the table, and 15 and 16, after they had risen from the table, and were about to depart. These words are full of promises, of comfort, and of instruction, and will 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.—John 17. In the upper room toward midnight. The gift of the things they needed. An example of true prayer—its contents and its power—to the end of time.

And when they had sung an hymn. Probably the usual Psalms (115-118) with which the Passover closed. They went out into the Mount of Olives, at the foot of which was the garden of Gethsemane.

THE SIGNIFICANCE OF THE LORD'S SUPPER.—1. The Lord's Supper is a sign of the new covenant of God with his people. When Jesus spoke of bread as his flesh and his body, or the fruit of the vine as his blood, he used terms that in his day were known in popular thought as representing the truth at the basis of the covenant, by which two became one in a merged common life. Bread stood for the flesh and wine for the blood.

2. The Lord's Supper keeps in remembrance the person and the life of Christ; what he was, what he did, what he said. It wakes him a living reality.

3. It is a memorial of a great deliverance, as was the Passover of the Jews. It stands for a greater deliverance than that of the Israelites from Egyptian bondage.

4. It teaches that Christ is the food of the soul. As our food makes our bodies what they are, and becomes in us bones, and flesh, and sinew, and blood; as our intellectual food makes our minds what they are, coarse or refined, barbaric or cultured, disciplined or wild and riotous, so our spiritual companionship makes our spirits what they are. But Jesus as the food of the soul is vastly more than this. "I live," says Paul, "and yet no longer I but Christ liveth in me."

5. It is a feast of triumph. It was as the sun triumphing over darkness. The Lord's Supper is a prophecy of Christ's second coming, of the triumph of his kingdom. Our last view of Christ in the Gospels is not of death, but of an ever-living Saviour who once was dead, but now lives for evermore. It shows that we do not worship a dead Christ but a living Christ, risen, leading the hosts of Christendom.

6. It is an invitation to all to come and be saved.

7. We ought to make the Lord's Supper the most helpful and important service of the church.

Tested His Strength.

Charley M. was at home from college, spending his summer vacation. The M's were people fairly well-to-do, and Charley was passing the forenoon very comfortably on the cool and shady veranda, says an exchange.

Down by the barn-yard fence, in a neglected place, a crop of strong, healthy weeds had sprung up and flourished under the summer sun. Left unmolested in the rush of work on the farm, they were fast becoming a blot on the otherwise orderly premises, and that morning Charley's father—the "old man"—saluted forth, and was now making a vigorous assault upon the patch.

Suddenly he left his work and came up into the yard. Taking a broomstick which happened to be leaning against the veranda, he laid it on the grass, then turned to Charley and said:

Get down here and see if you can pull me over that stick.

He held in his hand a small chain in each end of which was inserted a stout stick to serve as a handle. Then the tug began, and developed into quite a spirited contest. But at last Charley succeeded in dragging the old man across the line.

There, that'll do, he said, dropping his end of the chain. I guess you've got strength enough to pull them weeds down there by the barn.

I never said a word, said Charley, telling the story afterward, but before noon there weren't any weeds left standing.—Journal and Messenger.

Modern Pronunciations.

Old Mr. Adams went back into the paternal neighborhood, in order to meet such of his former acquaintances as had survived a pretty middling long series of years. He came home rather blue, and a little angry for such a sensible man.

Of course, I expected that I used to know was dead, he explained; that's all's understood. Still I thought there wouldn't be any difficulty, in such cases, in findin' their children and grandchildren, and lookin' through their plush photograph albums, and hearin' them tell how much they doted on those that were gone.

But when I inquired where the Dibbles lived, nobody knewed. Oh! somebody finally suggested, do you mean the Dibbells? And it seems I did.

Then, fore I could find the Gillette family, I had to inquire fur the Gillettes; an' the Mitchells

was the Mish-shells, an' ol' Middle-ard's folks called themselves the Mit-d-l-fords, an', in fact, about every third name that I ever knew in that locality hed some kind of a French attachment to the way they pronounced it.

Finally, I got desperate, an' went into the graveyard, whar the tomb-stones, at least, would talk square to me. But I hadn't been there ten minutes, communnin' with old memories, when up comes a feller with a shovel in his hand, an' limps up toger me, thinkin', perhaps, that I wanted to be buried or somethin'. It was old Sim Robinson, that's been thar fifty year, boy an' man. He advanced up to me, an' says, My name's Robinson; what may I call yours?

A-dams! I shouted; an' got out of the whole town as quick as I could.

How the Baby is Named.

Sometimes baby is a long time getting a name in an American family. All the children have a name for the baby of course. Then there are grandmas, and Uncle John, and Aunt Mary, besides papa and mamma, and all the rest, and the wonder is that a name is ever agreed upon at all.

The Chinese have a way of naming their boys twice. The Chinese boy has a new name given him by his father when he is twenty years old. As for the girls, they do not think it worth while to name them at all. "Number One," "Number Two," "Number Three," must answer for the girls.

The Japanese, it is said, change the name of a child four times. In northern Japan children are not named at all until they are five years' old, and then the father chooses the name.

A Hindu baby is named when it is twelve days old, by the mother. If the father does not like the name she chooses, he chooses one himself. Then two lamps are placed over the two names, and the one over which the lamp burns the most brightly is the one given to the baby.

The Mohammedans sometimes write five names on five slips of paper, and put them inside their Bible—the Koran. The first slip drawn out bears the name which is given to the child.

But no matter how baby is named, or what the name may be, the baby is the darling of the home—Picture Lesson Paper.

How to Prepare the Sunday-School Lesson.

1. Be in earnest.
2. Keep in the spirit of prayer.
3. Begin preparation early in the week.
4. Work along some plan.
5. Avoid ruts.
6. Adapt your preparation to your class.
7. Be on the lookout for illustrations.
8. Think out some appropriate and pertinent questions.
9. Use pencil and paper.
10. Expect results.
11. Do not get discouraged.

In giving the steps of lesson preparation, the following are the divisions, but they can only be hinted at here:

1. Read the lesson through several times.
1. Read the lesson again, verse by verse, with prayer for spiritual guidance.
3. Consider the context.
4. Make good use of the marginal references.
5. Study lesson helps.
6. Search out all geographical references on the map.
7. Post yourself on the meaning of the words and verses not easily understood.
8. Take time for meditation.
9. Review this work; pray for help, and go to your class with faith and enthusiasm.—Rev. Dwight E. Marvin.

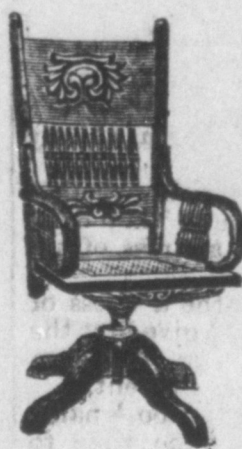
Attachment to Christ is the only secret of detachment from the world.—A. J. Gordon.

Great men are they who are that spiritual force.—R. W. Emerson.

Efforts are always successes. It is a greater thing to try without succeeding than to succeed without trying.

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