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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson VII.—May 19.
THE LORD'S SUPPER.—Mark 14:
12-26.

GOLDEN TEXT.—*This do in remem-
brance of me.*—Luke 22: 19.

PREPARATION FOR THE PASSOVER.

—Vers. 12-16. *And the first day
of unleavened bread:* the Passover
feast, lasting 7 days in which no
leaven was to be used. Unleavened
Bread. This specially symbolized
three things: (1) The haste with
which they fled from Egypt, not
having time to wait for bread to rise.
(2) Their sufferings in Egypt, hence
called the bread of affliction, and
hence all the afflictions of the bond-
age of sin. But (3) chiefly their
purity as a consecrated nation, since
fermentation is incipient putrefac-
tion, and leaven was thus a symbol
of impurity. *When they killed the
passover:* the lamb for the Passover
feast. *Where wilt thou that we go
and prepare,* etc. A chamber was
needed; and the materials of a
simple but satisfying repast were re-
quired. The paschal lamb itself
had to be purchased, and then it had
to be slain in the temple "between
the evenings;" that is, between the
ninth and eleventh hours of the day,
or between three and five o'clock in
the afternoon. After being slain in
the sacred place, it had to be taken
to a private dwelling to be cooked.
*And he sendeth forth two of his dis-
ciples:* Peter and John. *And saith
unto them, Go ye into the city:* Jeru-
salem. *And there shall meet you a
man bearing a pitcher of water.* A
very unusual sight in the East,
where water was drawn by women;
hence it was a definite sign that they
had found the right person. *And
... say ye to the goodman of the
house:* or, master of the house. He
was probably a disciple, but secretly,
like many others, "for fear of the
Jews." *The Master saith, Where is
the guestchamber.* The one designed
for my use. *Where I shall eat the
Passover.* This message seems
stranger to us than it would to the
man even if he had little knowledge
of Jesus. During the Passover
week hospitality was recognized as
a universal duty in Jerusalem; pil-
grims and strangers were received,
and rooms were allotted to them for
the celebration of the feast. Whether
Christ had previously ar-
ranged with him for the use of a
room, or whether the instruction to
Peter and John was founded wholly
on supernatural knowledge of the
welcome which would be accorded
to him, we have no means of know-
ing. *And he will shew you a large
upper room, furnished:* i. e., with
tables, couches and necessary dishes.
Prepared: swept and clean, and in
order for the feast. Even at the
present day, the very humblest
Jewish family generally has at the
Passover time "the walls of the
house white-washed, the floor scrub-
bed, the furniture cleaned, and all
things made to put on a new ap-
pearance." *And they made ready
the passover.* The two disciples
would probably wait for their
Master's arrival with the other ten.

THE CELEBRATION OF THE PASS-
OVER.—Vers. 17, 18. *And in the
evening he cometh:* from Bethany.
And as they sat: reclined on couches,
as was their custom.

EVENTS AT THE PASSOVER.—Vers.
18-21. The Strife. We must now
return to the time when the dis-
ciples were assembling in the upper
room and about to take their places
at the table. Even in this most
solemn hour there arose a strife as
to who should be the greatest, prob-
ably with reference to the places of
honor at the table.

Jesus washes their Feet. When
they had taken their places at the
table, Jesus gave them a lesson
which burned its truth upon their
souls. He took the lowest place,
and performed the menial service
which their pride had refused. Their
feet must have been covered
with dust from their walk. To
wash their feet was the work of
slaves; and since no one had offered
to perform the office, Jesus himself,
rose from his place at the meal to
do the menial service. No wonder
the conscience-smitten disciples were
amazed, and that Peter could not
endure that Jesus should wash his
feet. The Traitor announced. *And
as they sat and did eat, Jesus said:*
The Saviour's heart was touched
with the ingratitude of one for whom
he had done so much. *One of you
which eateth with me:* an intimate
friend. *Shall betray me:* Judas had
already agreed to betray him for 30
pieces of silver. The announcement
showed the disciples that Jesus was
not taken by surprise, but knew all
that was before him. *And they be-
gan to be sorrowful:* because Jesus
should 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.
One by one, Is it I? *And another
said, Is it I?* Better that question
than "Is it he?" Better self-con-
demning watchfulness than censorious
pride. Even Judas asked the
same question, but only lest his
silence should betray him, and Jesus
replied to him, "Thou hast said."
*It is one of the twelve, that dippeh
with me in the dish.* This did not
point out any particular person.
In response to the whispered ques-
tion of John, he points out the
traitor to him by an act which would
attract no notice from the others.
The Son of man indeed goeth (to his
death), *as it is written:* in such pas-
sages as Ps. 22 and Isa. 53. He
must die if he would save the world.
But woe to that man. Not a threat-
ening, but a sad statement of a ter-
rible fact. *Good were it for that
man if he had never been born.*
Such a life was not worth the living.
It could not with truth be said of
one, it had been good for that man
if he had not been born, if the tem-
porary punishment of his sin was to
be followed by his final redemption.

THE INSTITUTION OF THE LORD'S
SUPPER.—Vers. 22-26. *And as
they did eat:* Sometime during the
feast. *Jesus took bread. Took the
loaf or thin cake of unleavened
bread.* The bread points to Jesus
as the food of the soul. *Blessed.*
Invoked God's blessing upon it, as
was the pious custom. *And brake
it.* Signifying Christ's body broken
for us. *Take, eat; this is my body.*
Luke adds, *which is given for you;*
Paul, *which is broken for you;* and
both add, *this do in remembrance
of me:* signifying that Jesus is himself
the spiritual bread to them. *This
is my body:* represents my body.
We interpret it as we do his other
sayings: The seed is the word, the
harvest is the end of the world, I
am the door, I am the vine.

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.
Given thanks. 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 that mar-
vellous gift of his love, by which
eternal life, and everlasting com-
munion with God become ours.
And they all drank of it: for all
would participate in the atoning
sacrifice it 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:* or covenant. The
new covenant was that God would
renew and save all who believed in
Jesus. It is the new promise to
men, the Gospel dispensation, in
which God has used his perfect wis-
dom in seeking to save the world
from sin. *Which is shed for many.*
This blood of the New Testament
was for every soul that comes to
him. *Verily I say unto you, I will
drink no more of the fruit of the
vine.* He would have no more
social meals with them. This was
his last. *Until that day that I
drink it new:* not new wine, but "a
new kind of wine, at a new supper."
In the kingdom of God: completed
and perfected, when all should as-
semble to commemorate the triumph
of Christ. It is a prophecy of his
final triumph. The general thought
appears to be, "I have done with
Passover wine; I have done with
symbols. Hitherto has been the
old, symbolic, preparatory; but from
this hour, when the Son of man is
glorified, the new begins."

The Significance of the Lord's
Supper. The celebration of this
supper brings to remembrance the
leading truths of the Gospel of
Jesus Christ. (1) It holds up to
our view the love of God, who gave
his only begotten Son. (2) It re-
minds us that salvation, like the
bread and fruit of the vine, is the
gift of God. (3) It brings to re-
membrance the life of Christ, all he
was, and did, and said. (4) As the
Passover to the Jews, so this supper
helps us to realize the grievous
bondage of sin from which Christ
has redeemed us. (5) It holds up
before our eyes the atonement, the
sacrifice for sin, the body of Christ
broken and his blood shed for us.
(6) It teaches that Christ is the food
of the soul. (7) We must partake
by faith, or it would be of no avail.
(8) We are taught to distribute to
one another the spiritual blessings
God gives us. (9) By this meal our
daily bread is sanctified. (10) We
realize the most intimate communion
with God in Christ. (11) Com-
munion with one another. (12) It
is a feast of joy. (13) It is a
prophecy of Christ's second coming,
of the perfect triumph of his king-
dom; for we are to celebrate it till
he comes. (14) It is holding up be-
fore the world the cross of Christ;

not a selfish gathering of a few
saints, but a proclamation of the
Saviour for all.

Closing Scenes. After the insti-
tution of the Lord's Supper, there
occurred that wonderfully touching
interview with the eleven disciples,
and the closing prayer, recorded by
John (13: 31 to 17: 26). It is well
to read these chapters at this point.
The importance attached to the
closing events is shown by the fact
that the evangelists devote one-sixth
of all their narratives to the account
of these twenty-four hours. *And
when they had sung a hymn.* It
was customary to commence the
Passover service with singing or
chanting Psalms 113 and 114, and
to conclude the services with the
115th to the 118th, in which not
only the events of the exodus are
commemorated, but there is a direct
reference to the sorrows of the
Messiah, and his resurrection from
the dead. *They went out into the
mount of Olives.* This may have
been for solitude simply, or also in
part for safety. He went directly
to the Garden of Gethsemane.

PRACTICAL HINTS.

The institutions and ceremonies
of the Old Testament help us to un-
derstand the truths of the New
Testament.

Each of our hearts should be a
guest-chamber for the Lord.

It is a great privilege to have
Jesus make his home in our homes,
and to make use of our property,
our time, our talents.

Christ is honored and respected
by careful observance of the institu-
tions of religion.

A man may become terribly wick-
ed under the highest privileges, the
strongest light, the best teaching,
the most perfect example.

As the existence of a pure soul is
itself a proof and a prediction of
heaven, so such a soul seems to
prove and predict a hell.

As the Passover celebrates the
birthday of the Jewish nation, so
does the Lord's Supper the birthday
of each Christian soul.

The simplest and most common
things of daily life are employed to
teach us of Christ, so that all may
understand, so that everything shall
remind us of him, and the whole
daily life may be sanctified and
transfigured.

The Lord's Supper, coming down
to us through the ages, is irrefrag-
able proof of the life and death of
Christ.

The symbols that remind us of
Christ's death contain in them also
a hope and promise of victory and
heaven.

AT SECOND HAND.

A Man's Passion for Books and a Boy's
Passion of Barter.

"There used to be one man," said the
second-hand man to a Lewiston (Me.)
Journal reporter, "who came down to see
me very often. He hasn't been around for
a month, and I think must have moved
away. He was a queer chap, and no mis-
take about it. He worked in the Auburn
shoe factories, and, I've heard said, made
good wages. But he had a liking for old
books, and about every week he visited my
library out there in the corner in search of
something new that was old. His great
hobby was books pertaining to agriculture.
If he could get hold of any of those Board
of Agriculture reports he was just happy.
To me they are dry reading, but with him
they were food of keen relish. I guess he's
moved off now, but he must have a mighty
collection of old books with him. He has
bought enough in my store to supply all the
farmers in the State with agricultural sta-
tistics."

At this point in the conversation a small
boy came in. He had in his hand a pair of
skates. He wanted to trade them for a
sled. "Do you know that every boy is a
born trader?" asked the man of stories,
after the boy had gone out. "Yes, sir, by
the time a boy is five years old he begins to
trade and dicker and swap. It's general,
and I never saw a boy who wasn't so in-
clined. They'll dicker anything. I have a
chance to see something of it. Before ice
and snow came they were all crazy for
marbles, and they'd swap any thing for
them. Later it was skates they wanted,
and now the skating has gone they're trying
to swap their skates for sleds. So it goes.
Every thing in its season. It's fun to watch
them maneuver. Some of them are pretty
bright fellows and make some sharp
trades."

Nothing Too Good for Him.

Editor (to gentleman just arrived)—
"Don't want any poetry." Gentleman—
"No?" Editor—"Nor prose." Gentleman—
"No?" Editor—"Nor blank verse." Gen-
tleman—"How would a two-dollar bill suit
you for a year's subscription in advance?"
Editor—"Why, my dear sir, why didn't you
say so at first? (To office boy) James, give
this gentleman a couple of chairs and the
floor to spit on."

Blessed Be the Tie.

"You are charged with bigamy," re-
marked the judge, impressively, while the
prisoner glanced over his shoulder at three
stern-visaged women. "Now," continued the
court, "I intend to give you the severest
penalty the law allows."

Here the prisoner covered his face with
his hands and wept.

"I shall sentence you to the State prison
for twenty years. What are you grin-
ning at?"

"I thought," smiled the prisoner through
his tears, "you was a-going to turn me
loose!"—N. Y. Ledger.

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