



LESSON IX.—MAY 29.

The Last Supper.

Matt. xxvi., 17-30. Memory vs. 26-28.

Golden Text.

'As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.' I. Cor. xi., 26.

Christian Endeavor Topic.

M. Matt. xxvi., 1-30.—The Lord's Supper.
T. Mark xiv., 12-26.—Mark's account of it.
W. Luke xxii., 7-30.—According to Luke.
T. John xiii., 1-30.—As witnessed by the Beloved Disciple.
F. I. Cor. xi., 23-34. — As received by Paul from Christ.
S. Matt. xxvi., 31-56.—Jesus in Gethsemane.
S. Matt. xxvi., 57-75.—At the High Priest's palace.

Lesson Story.

The time of the Passover feast had come and the disciples asked our Lord where they should prepare the humble meal. Jesus told them to go to a certain man in Jerusalem and tell him that the Master and his disciples would keep the passover at his house. This the disciples did and prepared the feast in the room shown to them by the goodman of the house. When the evening was come, Jesus sat down to supper with the twelve disciples, and as they began to eat he told them sorrowfully that one of them should betray him. Each in the deepest sorrow and humility asked, 'Lord, is it I?'

Now, in that country it was a symbol of covenanted friendship to have but one dish into which each person dipped his bread and ate. Jesus loved Judas, even though he knew the awful treachery in his heart. Probably Judas was dipping his bread into the dish at the moment Jesus answered, 'He that dipperth his hand with me in the dish, the same shall betray me. The Son of Man goeth as it is written of him: but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.'

Then, Judas, fearing to attract attention by his guilty silence, asked, 'Rabbi, is it I?' Jesus answered, 'Thou hast said.' The traitor probably left the house then as his name is not mentioned again in this scene.

Then, as they were eating, Jesus took bread, and blessed it, and breaking, gave it to the disciples, saying, 'Take, eat; this is my body.' He took the cup of fresh grape juice and gave thanks to God, then giving the cup to his disciples he said, 'Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.'

And when they had sung a hymn of solemn joy and praise to God, they went out unto the Mount of Olives, he went out to all the agony of Gethsemane, to all the bitterness of Judas's betrayal and Peter's denial and his followers' desertion. To all these he went out in the holy peace and calm of God after singing a hymn to his Father.

Lesson Hymn.

This is the hour of banquet and of song,
This is the heavenly table spread for me;
Here let me feast, and, feasting, still prolong
The brief, bright hour of fellowship with Thee.

Here, O my Lord, I see Thee face to face,
Here would I touch and handle things unseen,
Here grasp with firmer hand the eternal grace,
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God,
Here drink with Thee the royal Wine of Heaven;
Here would I lay aside each earthly load;
Here taste afresh the calm of sin forgiven.

Too soon we rise; the symbols disappear;
The Feast, though not the Love, is past and gone;
The bread and wine remove; but 'Thou art here,
Nearer than ever; still my Shield and Sun.

Feast after feast thus comes, and passes by;
Yet, passing, points to the glad Feast above,
Giving sweet foretaste of the festal joy,
The Lamb's great Bridal Feast of bliss and love.

—H. Bonar.

Lesson Hints.

Read the other accounts of the institution of the Lord's Supper, (Mark. xiv., 12-26 : Luke xxii., 7-38: John xiii., 1-38.)

Read also the account of the first Passover (Ex. xii., 3-30.)

'Where wilt thou'—the feast was appointed to be eaten in Jerusalem, and for that week those who had spare rooms gave them freely to the pilgrims who came up to Jerusalem for the feast. This room had already been prepared by the goodman, who was probably a secret disciple.

'My time is at hand'—the time of his betrayal and death.

'Is it I?'—each one distrusted himself but not his neighbor, so we must learn that true charity which sees our own mistakes and shortcomings before our neighbors.

'As it is written of him'—(Dan. ix., 26: Isa. liii., 2-10.)

'This is my body'—this is a symbol of my body, as this bread is broken for you to eat, so has my body been broken for you, feed your souls upon me for I am the bread of life.

'The cup'—the pure, fresh grape juice, the blood of the vine was a fitting emblem of the life of the "true vine." To use fermented wine in the celebration of the Lord's Supper is to degrade that feast by unhalloved emblems. Christ could not bless that drink which brings such misery and ruin to mankind.

'This is my blood'—this pure juice of the vine is a type of my life blood, which is shed for you and for all the world, a fountain in which all sins may be washed away.

'The new testament'—the old testament or covenant provided for atonement of sins by the blood of beasts, fresh sacrifices having to be made daily, and many times a day, to atone for the many sins. The new covenant between God and humanity was sealed by the blood of Christ, 'as of a lamb without blemish,' and one great everlasting atonement was made by him then, so that whosoever believeth on him shall be forgiven and saved from sin.

Primary Lesson.

We are learning to-day about the New Testament, the covenant which our Lord Jesus made between us and himself with his own blood. We learn how the 'Lord's Supper,' or 'Holy Communion,' which Christians celebrate together in Church is a type and reminder of this blessed Covenant. Our Lord Jesus said, 'I am the Bread of Life,' (John vi., 35.) So the bread is a type or picture of his body, which was broken for us when Jesus hung upon the cruel cross.

The wine, when it is pure and unfermented grape-juice, is a type of the blood of Jesus Christ which was shed for us. It reminds us that our hearts must be washed in the blood of Jesus, for nothing else can cleanse them from sin.

If we spent our whole lives in doing kind acts we could never atone for the sins we have done. Every moment of disobedience to God is a sin. But if we truly repent and confess our sins to God, he quickly forgives us for Jesus' sake.

In the Old Testament between God and man, a lamb or a goat or a bull had to be sacrificed to God by a priest whenever a man sinned. In the New Testament, our Lord Jesus is both the priest and the 'Lamb of God' that taketh away the sins of the world.' No man can come between us and our Saviour, we must trust in Jesus alone for forgiveness and salvation.

Suggested Hymns.

'There is a fountain,' 'What can wash away my sin?' 'Not all the blood of beasts,' 'Blessed be the Fountain of Blood,' 'My God, and is Thy Table spread?' 'Beneath the Cross of Jesus.'

Practical Points.

May 29.—Matt. xxvi., 17-30.

A. H. CAMERON.

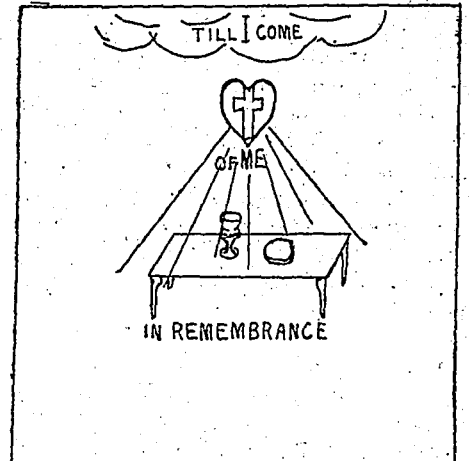
Before beginning any enterprise it is well to ask direction from our Heavenly Father. Verse 17.

The answer our Father often gives his children may try their faith, but loving, loyal hearts will stand the test. Verses 18 and 19.

God's 'verilys' are either sad facts or precious promises. Verses 20, 21: Matt. x., 42

The Lesson Illustrated.

This is symbolized already by him who had the power of so seizing upon the heart of an illustration that it cannot be improved upon, but is forever stamped with his ownership. The illustration then pictures to us the communion table, with the cup of wine and the round, flat Eastern bread. The Christ



symbol sends down rays of light, illuminating the symbols of his glory. The words read upward from the lowest line. 'In remembrance of ME,' 'Till I come.' So that we remember the death but not the dead. He who was dead but is alive for ever more and of whose present love the emblems of a life completely given up for us are the glad tokens.

Home Readings.

May 29. — Christian growth. — Ps. xcii., 7-15: Eph. iv., 11-16.

Class Independence.

Many a school is torn by discussion arising from the feeling of class superiority and class independence. The teacher that wishes to govern his class to suit his own wishes, and who plans entertainments and meetings and schemes of benevolence that clash or interfere with the plans of the superintendent and the other teachers, is usually the teacher of an adult class. Very few superintendents would refuse sanction to the plans of these adult classes. But the trouble is that the sanction is not sought. It is very hard sometimes for the aggressive, emphatic teacher to yield gracefully and gently to the will of the majority. Envy and strife and hasty speech are always to be deplored, for where envying and strife is, there is confusion and every evil work. Let us pray that the Master who cast devils out of so many poor afflicted dwellers in Judea may cast these demons of unrighteousness out of our meetings, out of our hearts, and out of our lives. Let us not forget that 'the servant of the Lord must not strive.'—Geo. Schwit-zer.

Lasting Work.

'He that winneth souls is wise.' It is a wise thing to win a soul, because the soul alone, of all created things, is destined to abide. Work wrought on every other fabric beside will perish at the last conflagration; the heavens will melt with fervent heat, the earth and all the works thereof shall be burned up, the rocks on which men have engraved their names will become liquid, bronzes, gold, silver with their epitaphs will dissolve, the soul alone will outlive the pyramids, the Sphinx, the rocks, the earth, the sun and the stars; and therefore, if we desire to do work which will last, it is a wise thing to do it for the soul. Win a soul for God, and you have set in motion impulses which will vibrate when Time is a memory, a bubble on the ocean of eternity.—Rev. F. B. Meyer.