

closer to one another? All but Judas show that tendency; he for some reason acts as if he wanted to get away from the others. Those uneasy eyes are roving still. They are often turned toward the door. Perhaps he would like to get out of the room.

How tired the Master looks; as if he had been on a long journey! Ah, it is the journey before him, not one behind him, that burdens him—the walk to Gethsemane and the cross!

Judas is still rolling his eyes about, uneasily looking at the door, when Jesus suddenly declares, "Verily, I say unto you, one of you which catcheth with me shall betray me!"

What a start Judas gives, you say?

No, he only drops his eyes, holds his breath, and keeps very still. The rest are jabbering away, "Is it I?" "Is it I?"

"It is one that dipeth with me in the dish," Jesus says.

That one is Judas!

He soon goes out, yes, out into the passover night, through the streets that are stilling in the evening shadows. He goes to sell his Lord! The bag soon is heavier.

But O, tender scene in that upper room! Jesus is instituting the last supper. He blesses the bread, he breaks it, he distributes it. It is his body, he says.

He lifts the cup, he gives thanks, he passes it. It is his blood, he says. No more will he drink it until he drinks it new in the kingdom of God.

And hark, they are singing!

The strong, rich, tender notes of the passover hymn we catch even here.

Did Jesus sing?

Nigh unto death, did he sing?

The stately passover hymn is over. And then they slowly, soberly pass through that door by which the betrayer left, and they begin their memorable walk toward Olivet.

O, white passover moon, rising higher and higher, veil thy face and refuse to look upon Gethsemane! Shadows of the night, blacken! Storm clouds, gather! The murderer of the Saviour will soon tramp along this very path through the valley! Calvary is not far away!

### Orientalisms of the Lesson.

*Verse 12.* The feasts and offerings in which none but unleavened bread was to be used were numerous. Leaven was forbidden in all offerings to the Lord by fire. During the week of "unleavened bread" of the passover, persons were liable to be put to death with whom any fragment of leaven or leavened bread was found. The whole land was to be free from leaven. The Jews searched the houses with extreme care to find the least particle that could be suspected of being

leaven. Every dark corner was examined with a candle to find any hidden fallen crumbs. The leaven most common in the East is dough kept till it becomes sour; so if all the leaven in the land were destroyed one day, it could be substituted in twenty-four hours. Sour dough was not, however, the only leaven; some was made from drugs of wine, and some, the Talmud intimates, was made of bookmaker's paste. But it all has corruption as its essential quality. In early times, Rabbi Grossman says, it was made from fine white bran, kneaded with must, or from meal of plants, as fitch and vetch, or from barley mixed with water allowed to stand till it became sour. Leaven was a symbol of sin and impurity; the evil inclinations of men are spoken of by several Talmudists as "the dough of the leaven." "To make leaven," in Jewish literature, signifies to go bad. The New Testament uses the familiar maxim, "A little leaven leaveneth the whole lump," to express the thought that one sin corrupts the whole man. Other nations besides Hebrews have shared this abhorrence of leaven as corrupting holy things. The Roman priest in the temple of Jupiter was forbidden to touch leaven. "When they killed the passover" it is probable that the ceremony observed was quite similar to that of the small company of Samaritans residing now at Nablous, Palestine, the only persons living in all the world to-day who make a sacrifice of the passover lamb, it long having fallen into disuse by the Jews. They follow their own famous copy of the Pentateuch in the rites on Mount Gerizim.

*Verse 13.* It has been remarked that the women carried all the water, and yet Jesus said they would find "a man bearing a pitcher of water," and the suggestion is made that this being unusual would mark the preconcerted sign. This loses some of its force, however, from the fact that the man of the house was required to fetch the water for the passover feast.

*Verse 14.* The distinction between "guest chamber" and "large upper room" is well known. The former was the place where beasts were unloaded, shoes loosened, dusty garments removed, and staff laid aside; a hall or hostelry. The same word is used as is rendered "inn" at Bethlehem. More than one company often ate in the same hall. This hall opened into inner courts. The "upper chamber" was probably on the second floor, or perhaps the towerlike structure on the flat house roof, of average dining-room size, fifteen feet square, "furnished" with pillow-beds round the table, except at the ends, for all must eat the passover reclining.

### By Way of Illustration.

*Verses 12-16.* There is a verse in Phil. 4. 19 which I call the Christian's banknote. Indeed, I