

Didst fill at the streamlet for me but now;
This crust is My body broken for thee;
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungry neighbor and Me."

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IX.—THE LORD'S SUPPER.—MAY 29.

(Matt. xxvi: 17-30.)

GOLDEN TEXT—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Cor. xi. 26.

TIME AND PLACE.—Thursday evening, April 6, A.D. Jerusalem, in an upper room.

LESSON OUTLINE.—I. The Preparation. II. The Betrayer and His Warning. III. The Supper Instituted.

INTRODUCTION.—Wednesday and Thursday were spent by Jesus and His disciples in Bethany, where, doubtless, the disciples were further instructed in the things of the Kingdom. Towards evening two of His disciples, Peter and John, were sent to make preparation for the Passover Feast, as recorded in the first part of the lesson.

VERSE BY VERSE.—17. "The first day."—The feast began on Friday, but as the Jewish day began at sunset, the feast began on Thursday night, and the Passover was eaten on that night. "Unleavened bread."—So called because no leavened bread, that is, bread having in it yeast or leaven, could be used. "The passover."—It was also called the Passover because it commemorated the deliverance of Israel from the destroying angel when the first-born of the Egyptians were slain.

18. "The city."—Jerusalem. "To such a man."—Probably a friend of Jesus. "My time is at hand."—The time when He was to complete His work by His death on the cross.

19. "Made ready."—By procuring the paschal lamb and the unleavened bread, etc.

20. "Even was come."—After the sun had set. "Sat down."—The Passover originally was eaten standing but the custom had been modified.

21. "Betray."—By delivering Him to His enemies.

23. "He answered."—This answer was made privately to John. (See John xiii. 21-26).

24. "It is written."—Ps. xxii; Isaiah liii.

25. "Thou hast said."—Meaning, thou hast spoken the truth.

26. "As they were eating."—At the close the Passover feast. "Took bread."—The bread that they had been using. "Blessed it."—Set it apart for this purpose with prayer. "My body."—Not His real body, but a symbol of that body.

27. "The cup."—Of wine, such as was used in the Passover feast. "Drink ye all of it."—All were to partake of it.

28. "The New Testament."—The Revised Version reads, *New Covenant*. The old Mosaic Covenant, of which the Passover was one of the seals, was replaced by this New Covenant, of which the Lord's Supper was one of the seals.

30. "When they had sung an hymn."—Probably Psalms cxv. cxviii., with which the Passover services usually closed. "Into the Mount of Olives."—To the Garden of Gethsemane, which was at the foot of the mount.

CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. S. MACTAVISH, B.D., DESERONTO.

DAILY READINGS.

First Day—"Rooted in Christ."—Col. ii. 1-7.

Second Day—"Growth by the Word."—1 Pet. ii. 1-10.

Third Day—"Growth in Faith."—2 Thess. i. 1-12.

Fourth Day—"Growth in Grace."—2 Pet. iii. 11-18.

Fifth Day—"Hindrances."—Mark iv. 14-20.

Sixth Day—"Fruits of Righteousness."—Phil. i. 1-11.

PRAYER MEETING TOPIC, May 29.—CHRISTIAN GROWTH.—Ps. xcii. 7-15; Eph. iv. 11-16. Ques. 23.

CHRISTIAN GROWTH.

The late Charles H. Spurgeon said that there was once in London a club of small men, whose qualifications for membership lay in their not exceeding five feet in height. These dwarfs held, or

pretended to hold the opinion that they were nearer the perfection of manhood than others; for they argued that as a primeval man was far more gigantic than the present race, the way of progress was to grow less and less, and that the human race, as it perfected itself, would become as diminutive as themselves. Such a club of Christians might be established in most cities, and without any difficulty might attain to an enormously numerous membership; for the notion is common that dwarfish Christianity is after all the standard, and many even imagine that nobler Christians are enthusiastic, fanatical and hot-blooded, while they themselves are cool because they are wise, and indifferent because they are intelligent. But the standard of the Bible is high and the idea underlying it is that Christians should grow in grace, in knowledge, in holiness, and that they are to die unto sin and live unto righteous ness.

I. How does the soul grow?

"How does the soul grow? Not all in a minute.
Now it may lose ground, and now it may win it,
Now it resolves and again the will faileth;
Now it rejoiceth, and now it bewaileth;
Now its hopes fructify, then they are blighted.
Now it walks sunnily, now grapes are brought.
Fed by discouragements, taught by disaster,
So it goes forward, now slower, now faster,
Till, all the pain past, and failure made whole,
It is full grown and the Lord rules the soul."

II. Along what lines are Christians expected to grow? In all things. They are to cultivate everything that tends to keep them on a pure, clean and lofty plane; everything that tends to make their lives useful, beautiful and winsome.

Few, if any, are growing in all the Christian graces. Some grow in gentleness, but not in honor; some grow in honor, but not in sympathetic tenderness; some grow more tender, but do not develop self-control; some can control themselves well, but are lacking in liberality; some are liberal but they are not meek; some are meek, but they are not patient; some are developing patience but are not becoming more charitable in their judgment of others. A well-balanced character is a rarity. Even great men—men whom the world admires, have had their weaknesses. They were not free from one-sided development.

Usually men are quite willing to cultivate that which is easy, and they shrink back from that which involves self-denial; for example, honesty and liberality are both graces to be cultivated. The man who is naturally honest and honorable, and whose instincts teach him to scorn a mean action, would most cheerfully cultivate honesty. But the same man might find that much self-denial was involved in being liberal, and therefore, he rather shrinks back from cultivating liberality. Most men are inclined to be a little partial to their own faults and weaknesses, and therefore cling to them with too much affection. But the Christian who would grow, must prune down excrecences even though the act involves pain and self-denial.

The Apostle teaches further that Christians are to grow in Christ (Eph. iv. 15). What does he mean by this? For one thing they are to take Christ as their ideal. They are to study His character until they understand the aims He had in view, the methods He pursued, and the motives which prompted Him to act; and then they must seek to keep in mind the same aims, to pursue similar methods and to be actuated by the same great and unselfish motives.

The expression "in Christ" implies also that Christians should seek to realize their oneness with Him. In the Epistle to the Ephesians, how frequently the reader meets with the expressions "in Christ," or "in Him." Paul rings the changes upon them, for he desires to remind Christians that they are one with Christ; that it is by virtue of their union with Him that they are what they are, and that if they were not thus united to Him there would be no more manifestation of life in them than in a graft which had become separated from the tree in which it had been growing.

III. Why should Christians grow in all things into Christ? Their own happiness depends upon it. One of the most unhappy of all creatures is the man who has just enough religion to keep him respectable. His conscience is a little too sensitive to permit him to do wrong without reproving him; and yet he does not enter into the joy of the one who, taking Christ as his ideal, and realizing his oneness with Him, is growing every day in likeness to the Lord.

The glory of Christ demands that His people grow in all Christian graces. One of the great ends for which they were redeemed was that they might glorify Christ the Head. But if they, as members of His body, are weak or deformed, do they not in a measure bring dishonor upon the whole frame, the Head included; whereas if they are adorned with Christian gifts and graces will Christ not be magnified before the world and admired in all of them that believe.