

(Matt. 26), but also by comparing the incidental remark about Christ's commencing by taking and blessing the cup (Luke 22, 17) with the rabbinical rubrics for the ceremonies to be observed at the paschal supper. Buxtorff, indeed, supposes that the supper mentioned in John 13 was the passover supper. (*Justit. S. S. Coene*.) The controversy is a very, very old one. The blessing of the cup is still the first act of Jewish festivity. Both Lightfoot and Kidder defend the views I take of the subject. (*Horæ Hebraicæ*, etc., p. 235; *Kidder's Demonstration*, Part III, p. 59, etc.)—*J. S. Hanauer, Jerusalem*.

Every thing in the case requires this to be regarded as the regular Jewish passover. No other would have been thought of but for the expression in John 18, 28 (where on the next morning the priests are said not to have yet "eaten the passover"); but this evidently refers, not to the proper paschal meal (which always took place after sundown, when they would in any case have been free from pollution contracted in the earlier part of the same day, Lev. 15, 5, etc.), but to the public festival of passover-day following. Num. 28, 16-25.—*Prof. James Strong*.

**16. What is the meaning of "my blood of the new testament," ver. 28.**

"The new testament" means "the new covenant." The significance of the term as here used will appear by comparing the text (Matt. 26, 28) with Jer. 31, 31, and following verses with Heb. 9 and 10 and Exod. 24, 9. The terms of the old Mosaic covenant, after having been published, were confirmed by blood-sprinkling, those of the new covenant by Christ's blood-shedding, of which the cup of blessing was henceforth to be memorial.—*J. E. Hanauer, Jerusalem*.

**17. What is the meaning of verse 29?**

The Lord's Supper has a prophetic as well as a commemorative meaning. These words give prophetic anticipation of the great marriage supper of the Lamb, when we shall, in the deepest spiritual sense, and in full fruition, celebrate the holy sacrament of the Lord in the kingdom of his glory.—*Prof. W. F. Thirkield, Atlanta, Ga.*

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Begin by calling attention to the sacrament of the Lord's Supper as now celebrated, and show that in this lesson we have the story of its institution. . . . The relation of the passover and the Lord's Supper; what each commemorates, and how one grew out of the other. . . . The time, place, circumstances, and order of events in this institution. . . . The bread, what it represents, and how. . . . The cup, its meaning and suggestions. . . . Teachings concerning Christ: 1.) Head of the Church. 2.) Foreknowledge. 3.) Self-surrender. . . . Concerning the Church: 1.) Its unity. 2.) Its fellowship. 3.) Its perpetuity. 4.) Its final triumph. . . . Privileges of friends of Jesus, as shown in this lesson: 1.) To remember their Lord. 2.) To commune with their Lord. 3.) To obtain life from their Lord. 4.) To look for a meeting with their Lord. . . . The mountain of the Holy Cross, in the Sierra Nevada, has two valleys which cross each other at such an angle that fifty miles away their intersection is seen as a gigantic cross. So the cross of Christ is the most prominent object in the Bible.

**References.** FREEMAN. Ver. 17: Passover guests, 714. Ver. 19: Preparing for the passover, 715. Ver. 20: Reclining at meals, 712; Passover ceremonies in Christ's time, 716. Ver. 23: Mode of eating, 746.

### CATECHISM QUESTIONS.

**26. What do the Scriptures teach you concerning God?**  
That God is an eternal Spirit, infinite and unchangeable in his nature and attributes; who alone exists of himself. John iv. 24. God is a Spirit.

Isaiah xli. 9. I am God, and there is no one else; I am God, and there is none like me.

### Blackboard.

BY J. B. PHIPPS, ESQ.



This is a symbolic design, which should be placed on the board before the school assemblies. The outline of the cross is made with brown chalk; the grapes should be made with blue or purple, and the top of them just touched with white; the leaf with green. The words, "In remembrance," may be drawn with white chalk; the sentence on the cross with red, and also the drops from bunch of grapes. The other words may be in white or blue. At the bottom of the board may be written also, if desired, these words:

"LET SOME DROPPINGS FALL ON ME."

### Primary and Intermediate.

**LESSON THOUGHT.** *Christ our Passover.* To be taught: 1.) What the feast of the passover was. 2.) How Jesus established another feast. 3.) How Christ may become our Passover.

1. Tell that at a certain time in the year the Jews held a feast which they called the passover. Each man took a lamb in the temple, and killed it as a sacrifice. The priest burned its fat on the altar, and the man took the rest of the lamb home with him. There it was roasted, and he and his family ate it in the night. If the children do not know the old story, tell it vividly. Ask children to remember how the lamb was slain, and how the angel of death only passed over those houses upon which he could see the blood of the lamb.

2. Jesus and his disciples were going to keep this feast together. They were like a family, as Jesus and his true disciples are now. But they had no home. Jesus sent them to a man in Jerusalem, who let them have a room in his house where they could eat the supper. Jesus knew that he would soon die on the cross. He told the disciples that as the lamb had been sacrificed, so he should soon be sacrificed for the sins of the people. The disciples did not know what he meant. Then Jesus took bread and blessed it, and gave it to the disciples to eat. He said, "This is my body." He meant that his body would soon be broken as the bread was broken for them. And then he said of the wine,

"This is my blood of the new testament, which is shed for many." (Matt. 26, 28.)



blood for us, our hearts, need it, O, our hearts. "I cannot . . . Any one will must feel this."

Philoxenos, Messiah, is upon passover, holy city, and see the He can look white tents of the moon heights! But Philoxenos are messengers a message for day would I roof.

"He shall Hebrew. M With his chamber. I couches for that the feast bread, the Philoxenos King who cover the holy purple for the the guest room You can tell not to be of easy. But O the crown ar

A. D. 30.]  
Matt. 26, 30.]



unto death: 30 And he prayed, and this cup pass as thou wilt, 40 And he