

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IV.—THE LORD'S SUPPER.—APRIL 28.

Mark. xiv. 12-26.

GOLDEN TEXT.—"This do in remembrance of Me."—Luke xii. 19.

CENTRAL TRUTH.—Communion with Christ.

ANALYSIS—**FINDING** the Guest-chamber, 12-16.
FORETELLING the Betrayal, 17-21.
FOUNDING the Sacrament, 22-26.

TIME AND PLACE.—Thursday evening, April 6, A.D., 30. Evening of the 14th of Nisan. (Exod. xii. 6.) This last day of Christ's life occupies nearly one fourth of John's record of Christ's entire life, and about one-ninth of each of the other Gospels.

Note the following order of events in connection with the Passover Supper:

1. Preparation for the Passover (Mark xiv. 12-17, and comp. Mark xi. 1-16) from Bethany
 2. Jesus and "the twelve" go from Bethany to the upper room in Jerusalem. (Mark xiv. 17.)
 3. Strife for seats of honor. (John xiii. 2-20; Luke xxii. 24-30.)
 4. Jesus washes the disciples feet. (John xiii. 1-20.)
 5. The Passover begun. (Luke xxii. 14-18.)
 6. Jesus declares his betrayer. (John xiii. 21-26.)
 7. Jesus institutes His supper. (Luke xxii. 14-20.)
 8. Jesus foretells their denials. (John xiii. 36-38.)
 9. Jesus comforts His disciples and promises the Comforter. (John xiv. 1-31.)
 10. Jesus declares Himself the true Vine. (John xv. 1-27, at the place, probably of the fourth cup.)
 11. Jesus foretells the persecution of His Church, and again promises the Holy Spirit (John xvi. 1-33, the place of the fifth cup), and offers His High Priestly prayer. (John xvii. 1-26.)
 12. The, sang a hymn, and went to the Mount of Olives, to Gethsemane. (Luke xxii. 29; Matt. xxvi. 30; Mark xiv. 32.)
- First Bethany, then a chamber in Jerusalem. The Passover was appointed to be killed at the altar and eaten in Jerusalem. The Nation, at Passover, represented one family, united by one Sacrifice.

HARMONY.—Matt xxiv, Luke xxii, John xiii.

INTRODUCTORY.—After Christ's discourse on the Mount of Olives, partly recorded in last lesson, He went to Bethany. The Sanhedrin then took council as to how they might lay hold on Him, but decided it would be dangerous and unwise to make any attempt during the Feast, owing to the multitudes of people present. Following on this council, Judas bargained with the priests to sell his Master for the thirty pieces of silver. The events succeeding are noted briefly above.

FINDING THE GUEST-CHAMBER, v. 12-16.—We have in this first division of our lesson an incident which evidences the omniscience of Christ in much the same way as did the finding of the colt in the first lesson of the quarter. The commonplace methods by which the Master brings about his purposes, are richly suggestive to us of the sacredness and importance of the humblest duties and phases of our daily life when consecrated to His glory. The Feast of the Passover for which this preparation was being made, commemorated the deliverance of Israel through the Lamb from the angel of death. Its time of observance is the fairest of the year in Palestine; the fields are green with fresh verdure, and gemmed with innumerable flowers; the barley heads are bowed in anticipation of the sickle, and the paschal moon full orbed floods the evening landscape with silver light. Jerusalem during the sacred period is thronged with a multitude of devout Jews.

For the preparation of this last supper the Master chose those favored two in whom He seems to have reposed so much of His confidence. Peter and John (Luke xxi. 8.) Taking their Lord at His word the two went on to Jerusalem, and meeting a man bearing a pitcher of water accosted him in the manner they had been told; and they found all as He had said unto them. Here is a lesson we need to learn. How often when the Master gives specific injunctions, we alter some little detail to suit our own conception of what is probable or best, and things go wrong, the result is not what we hoped for, and we are disappointed and discouraged.

FORETELLING THE BETRAYAL, v. 17-21.—The sun was already sinking behind the hills that surround Jerusalem on the west, when Christ and His disciples descended the sloping pathway that led down the Mount of Olives, and across the valley to the holy city. The shadows of night must have darkened in by the time the little company had gathered in that upper room. A long table extended down its centre, at either end and along the side stretched lounges on which the twelve reclined, the Master in the midst, and John the loved disciple with head pillowed on His shoulder. On the table was the roasted passover lamb, the bitter herbs, and several cups containing a mixture of wine and water. Suddenly as they sat eating the Master broke the silence with those awful words of prophetic import, "One of you which eateth with me shall betray me." A tremor of horror must have thrilled through the little group, as with startled glance they questioned in quivering tones, "Is it I?" One alone questioned not. His face did not pale nor his hand tremble as with cool deliberation, hardened by long purposed crime, he went on with his meal. In answer to the sad but anxious enquiry of the others, and of John in particular, Christ replied, "He it is to whom I shall give a sop when I have dipped it," and dipping the bread in

some sauce on the table handed it to Judas. Then it was the betrayer spoke. With a coolness diabolical, he asked as he took the bread "Lord, is it I?" and the awful answer came, "Thou hast said. That thou doest, do quickly." (Matt. xxvi. 23-25, Jno. xiii. 26-30.) And Judas left the room to accomplish his purpose unhindered.

FOUNDING THE SACRAMENT, v. 22-26.—I think Judas left the upper room, in all probability, before the Master instituted that sweet memorial of His dying love that to this day is the most holy experience of every Christian. The last gathering over, that wonderful prayer of Jno. xvii. uttered, they sang an hymn and went out. What an out going. One had already gone forth to betray Him, another now went forth to deny Him, and all to forsake Him. He Himself went forth to die. He knew the coming dawn would bring a day of bitterest humiliation and agony; yet, having sung an hymn, He went voluntarily forth to meet it. Reader, it was love for you that moved His weary feet towards Gethsemane, it was love for you that caused Him to sweat great drops of blood, it was love for you that pierced those gentle hands and crowned that head all thoughtful of the good of others, with a wreath of thornes. What say you? Are you worth it? Forsake your selfishness, abandon all He hates, and show to-day your gratitude by full and free surrender to His will.

CHRISTIAN ENDEAVOR.

Communion with Christ.

First Day—With humility—Luke xviii: 9-14.

Second Day—With love—Mark xi: 20-26.

Third Day—With faith—Jas. v: 13-20.

Fourth Day—With earnestness—Luke xi: 5-13.

Fifth Day—With regularity—Ps. lv: 16-22.

Sixth Day—With others—Matt. xviii: 15-20.

Seventh Day—COMMUNION WITH CHRIST—John xiv: 18-23.

PRAYER MEETING TOPIC, April 28.—"COMMUNION WITH CHRIST," John xiv: 18-23. Prayer is a closing of the eyes on things seen, and opening them on things unseen. It is penitence vocal, faith making its profession, and love kindling into a flame. It is a heart brought to the altar, a flower opening to the benignant eye of heaven. It is a putting off the shoes at Horeb. It is a walk to Emmaus. It is to be present in the upper chamber, to sit quietly by the Saviour's side, lean the head on his bosom, and feel the beating of Immanuel's heart.—A. C. THOMSON, D.D.

Dwell much in the inner chamber, with the door shut,—shut in from men, shut up with God. It is there the Father waits you, it is there Jesus will teach you to pray. To be alone in secret with the Father,—this be your highest joy. To be assured the Father will openly reward the secret prayer, so that it cannot remain unblest,—this be your strength day by day. And to know that the Father knows that you need what you ask,—this be your liberty to bring every need, in the assurance that God will supply it according to His riches in glory in Christ Jesus. Many Christians cannot understand what is meant by the much prayer they sometimes hear spoken of; they can form no conception, nor do they feel the need of spending hours with God. But what the Master says, the experience of His people has confirmed; men of strong faith are men of much prayer.—REV. ANDREW MURRAY in "With Christ in the School of Prayer."

Prepare for Boston '95.

The coming Christian Endeavor Convention to be held in Boston, Mass., July 10-15, is arousing great enthusiasm not only in Boston and the United States, but throughout the civilized world. Already delegates are arranging to come to Boston from Australia, and prominent clergymen of Europe, who have been invited to address the Convention, have accepted, so that the Convention this year will be more International than any preceding Convention. There is talk of our English and Irish cousins chartering a steamer to come to Boston. An outline of the programme is as follows:—

Wednesday Morning—Trustees and officers of United Society meet at Hotel Brunswick for conference.

Wednesday Evening—Convention opens in fifteen or twenty of the largest churches.

Thursday Morning—First session in Mechanics' Building and two tents. Addresses of welcome. Secretary Baer's annual report. Presentation of State banners.

Thursday Afternoon—Denominational rallies in various churches.

Thursday Evening—Mechanics Building and two tents. Annual address of President Clark.

Friday Morning—Sessions in Mechanics Building and two tents. Friday Afternoon—Committee conferences. State, territorial, and provincial union conference. Officers, and district secretaries conferences. Junior conferences.

Friday Evening—Sessions in Mechanics Building and two tents.

Saturday Morning—Sessions in Mechanics Building and two tents. Adjourn at 11.30 to march in a body to Boston Common, where Governor Greenhalge will give an address on good citizenship.

Saturday Afternoon—Junior rallies.

Saturday Evening—State receptions.

Monday Morning—Sessions in Mechanics Building and two tents.

Monday Afternoon—Pilgrimages to historical spots, where lecturers will address the delegates.

Monday Evening—Convention sermons. Consecration meetings.