

could never forget them, and they filled his last hours with peace and comfort. But the most touching expression of this sublime truth is when the wine cup is passed from lip to lip at the communion table. If not a communicant, stay and witness this silent scene, which has never ceased to be repeated, since Christ first instituted it in the upper

room in the city of Jerusalem.

*Until that day*, v. 29. The Lord's Supper has a forward as well as a backward look. Not memory alone, but expectation has its place here. We turn our eyes from the crucified, to the returning and triumphant, Christ, and rejoice in the prospect of sharing His glory.

The Forward  
Look

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

Ascertain how many of the scholars have read the Lesson, by asking some of them to give the substance of it, or to name the topics with which it deals. The three topics are so obvious that all the scholars should be able to recognize them as soon as they are mentioned.

The first topic is the preparation of the Passover. Try the experiment of asking one of the scholars to read the first verse of the lesson, and to explain its meaning, as if he were the teacher of a class, or to point out the words and expressions which need to be explained. In this way such questions as these will be brought up; What is meant by the "day of unleavened bread"? What was the Passover? How was it celebrated? You should not fail to make yourself familiar with the rite as observed in our Lord's time. If you use a Bible with helps, you will find there what you need. Any good commentary, or any of the lives of our Lord will also furnish you with the information you require. It will next be easy for you to elicit by questions, that the man whose name is not given was doubtless an adherent of our Lord, and that our Lord had arranged that he should have a room ready for His use.

The second part of the lesson is the announcement of the traitor. Bring the scene before the class: the meal and its sacred associations; the ties which bound the twelve to Jesus; the horror with which the declaration would be received. Observe that no one of the disciples, not even Peter, questions the statement. Notice, too, that none asks, "Is it he?" but that all disavow the

intention by asking, "It is not I, surely not?" Why did the disciples reply in this way? Were they distrustful of their own loyalty? The scholars will feel the terrible gravity of the declaration, "It had been good for that man if he had not been born," but you should ask them what such language means. Does it not apply to others beside Judas? Let the scholars read the parallel narrative in John's gospel, and then question them as to the words which may have been spoken to Judas. Could the eleven have understood that Judas was the traitor?

Now comes the institution of the Lord's Supper, as we call it. Ask the scholars to describe the manner in which they have seen the Supper dispensed. Inquire, next, what is the meaning of the words, "This is My body." A little questioning will make it plain that "is" stands here for "represents": the broken bread is the image or sign of the body of Jesus. So, too, the wine in the cup, represents the blood of our Lord. Call attention to the description of the blood as "blood of the new covenant." Where do we read of blood in connection with a covenant? Why is the blood of Jesus that of a new covenant? What is signified by the words "shed for many unto remission of sins"? State plainly that the whole New Testament teaches that our sins are forgiven, because Jesus died to obtain this gift for us. The remission of sins is bestowed on us through His death. Embrace the opportunity to speak simply and directly of the death of Jesus as the ground of our pardon.

Do you understand v. 29? How are our scholars likely to regard it? Perhaps it is best treated as an assurance that Jesus' death was not to lead to a final separation between Him and them. They shall meet