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Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK.

Second Quarter.

Lesson VII. May 19. Mark 11: 12-26.

THE LORDS SUPPER.

GOLDEN TEXT.

This do in remembrance of Me.—Luke 22: 19.

EXPLANATORY.

I. PREPARATION FOR THE PASSOVER. 12. And the first day of unleavened bread: the Passover Feast, lasting seven days in which no leaven was to be used.

SYMBOLISM OF THE UNLEAVENED BREAD. This specially symbolized three things: (1) The haste with which they fled from Egypt, not having time to wait for bread to rise (Ex. 12: 34, 39).

(2) Their sufferings in Egypt, hence called the bread of affliction (Deut. 16: 3), and hence all the afflictions of the bondage of sin. But (3) chiefly their purity as a consecrated nation, since fermentation is impure putrefaction, and leaven was thus a symbol of impurity.

13. And He sendeth forth two of His disciples: Peter and John, according to Luke (22: 8). And saith unto them: There can be no question that this direction was given them in superhuman foresight.

14. And I say to the Goodman of the house: or master of the house. Evidently not the man they followed. The Master saith. Literally, the Teacher. Where is the guest-chamber. Rev. Ver., my guest chamber: the one designed for my use.

15. And he will show you a large upper room. It is still common in Oriental houses to have the principal rooms in the second story. Furnished, i. e., with tables and couches, and the necessary dishes. Prepared already swept, and clean, and in order for the feast.

16. And in the evening he cometh: from Bethany, in the twilight when he would not be recognized by his enemies. 17. And as they sat: or rather reclined on couches, as was their custom. We know from the gospel narrative that John occupied the place on Jesus' right, at the end of the divans, as we may call it, at the head of the table.

18. And as they sat: or rather reclined on couches, as was their custom. We know from the gospel narrative that John occupied the place on Jesus' right, at the end of the divans, as we may call it, at the head of the table.

19. And when they had sung a hymn. It was customary to commence the Passover service with singing or chanting Psalms 113 and 114, and to conclude the services with the 115th to the 118th, in which not only the events of the exodus are commemorated, but there is a direct reference to the sorrows of the Messiah, and His resurrection from the dead.

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21. And they began to be sorrowful: because Jesus should be betrayed; because one of their number should fall so low as to be a traitor. To say unto him: To Jesus, as well as to one another (Luke 22: 23). One by one, is it I? All their want of nobility, all their failure in love, all the depth of their selfishness, all the weakness of their faith; all crowded upon their memories, and made their consciences afraid.

22. It is one of the twelve, that dipeth with me in the dish. This did not point out any particular person, but is a repetition of what is said in her. 18. All the disciples dipped their bread with their fingers in the common dish, knives and forks and plates being unknown.

23. The Son of man indeed goeth to His death, as it is written: and such passages as Ps 22 and Isa. 53. He must die if He would save the world. But woe to that man. Not a threatening, not an utterance of passion, but a sad statement of a terrible fact, thus giving Judas another opportunity and warning to repent.

Good were it for that man if he had never been born.

At this point Satan took possession of Judas, and he took the company of disciples to betray Jesus to the chief priests.

IV. THE INSTITUTION OF THE LORD'S SUPPER. 22. And as they did eat. Sometime during the feast. Jesus took bread. Took the loaf or thin cake of unleavened bread, which was before Him. Blessed. Invoked God's blessing upon it, as was the wise and pious custom. And brake it. Signifying Christ's body broken for us.

23. And He took the cup. Nowhere in the accounts of the Lord's Supper is the word "wine" used, but "cup," "fruit of the vine," in the masculine in My body: represents, expresses my body. We interpret it as we do His other sayings: The seed is the Word, the harvest is the end of the world, I am the door, I am the vine.

24. This is my blood. A type or emblem of His blood, His life (Lev. 17: 14), which he laid down for the atonement for sin. The grapes must be crushed and destroyed before the juice or "blood" could be used for the strengthening of the sick.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new with you in a new supper. In the Kingdom of God, the cup is perfected, when all should assemble to commemorate the triumph of Christ and His Kingdom, and partake of that which the fruit of the vine foretold and symbolized.

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A Side Glean

So few are the strokes of the inspired pen that go to make up the picture of Christ's childhood and youth that every one of them is especially precious. But after we have turned the page whose brief record is only that "the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him;" that he went home with his parents and "was subject unto them;" that "he increased in wisdom and stature and in favor with God and man;" then, as through a suddenly opened window, comes a little shaft of light that beautifully illumines the picture of the holy childhood.

When he went back to Nazareth, after a miracle-working visit to the Passover at Jerusalem, he went into the synagogue, "as his custom was."

Does there not flash before you once a vision of the sweet, white-robed child, a very child, and yet with a light in his eyes that must ever have been a little awful to see, walking through the little streets of Nazareth to his father's house Sabbath after Sabbath for all these thirty years?

Father—mother—do not fail to turn the restless little feet early towards the synagogue. Every Sabbath morning, as you go up with the great congregation where the Father has promised to meet with his children, take your children, reminding them as they run heedlessly at your side that they are following in his footsteps whose custom it was "to go to the house of prayer"—E. P. A. in American Messenger.

The young emperor of China was royally reckless with his money on the day of his marriage, as the following sample items will show: The mandarins at Peking were furnished with wines to the value of \$150,000; the parents of the bride received a gift of a million tael dollars, with a "cushaw" of silks and satins worth three-quarters of a million more. The mere bunting and floor coverings for the bride to walk on cost \$750,000, and the palace was decorated at an expense of \$3,500,000—so says the Sia Y's Be, a Canton paper. And yet thousands of the subjects of Kwong Sze are dying of starvation, and collections are being taken in civilized countries for their relief! It has been the custom for centuries for the ruling classes in China and other heathen countries to coin money out of the very life-blood of the people and to be indifferent to their sufferings. Our better way, our humane impulses, are due to the teachings of Christianity.—Zions Herald.

GOOD NEWS. KIRKPATRICK is still at the old stand, No. 7 KING STREET. Giving the people the full value of their money in CLOTHING. We keep all sizes and qualities of Men's and Boy's Clothing at lowest prices. St. John. We also make CLOTHING TO ORDER. Special discounts made to Clergymen. Please call and examine our large and varied stock.

Consumption Surely Cured. TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be your debtor if you will send me a copy of any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, 27 Yonge Street, Toronto, Ont.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested the wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to any who desire to receive it, by mail, a French, or English, with full directions for preparing and using. Send by mail by addressing with stamp, naming this paper, W. A. NOYES, 129 Power's Block, Rochester, N. Y., 42-1 c/w.

Advice to Mothers—Are you disturbed at night and broken up of your rest by a sick child suffering with the pain of Cutting Teeth? If so send at once for a bottle of "Winn's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Dysentery and Diarrhoea, Regulates the Stomach, and Bowels, cures Wind Colic, soothes the Gums, reduces Inflammation, and gives tone and energy to the system. It is the best remedy for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Dysentery and Diarrhoea, Regulates the Stomach, and Bowels, cures Wind Colic, soothes the Gums, reduces Inflammation, and gives tone and energy to the system. It is the best remedy for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. 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