

half-past three in the afternoon, and the prayer connected with it was made at that hour, Acts 3:1; 10:3, 30. At the Passover three blasts of the silver trumpets, immediately after the evening sacrifice was concluded, gave the signal for the slaughter of the lambs, which had to be finished be-

tween three and five o'clock. The roasting and other preparations proceeded from the killing until sunset. A second threefold blast of the trumpets announced the appearance of the first three stars, which marked the opening of the fifteenth of Nisan, and as soon as possible after this the feast began.

APPLICATION

My time is at hand, v. 18. Although events may seem to be the result of accident, or although we may be able to unravel the chains of causes that lead up to them, they are none the less of God's ordaining. Our studies during the last two Quarters have led us through many stirring scenes in Christ's life. He has been in perils by sea and in perils among His own countrymen; but never did He show alarm, for His time was not yet come. Now He calmly prepares for the end, for He knows that His hour is near. Nothing so gives life such a sense of security, or such unbending strength, as the knowledge that our times are in God's hands, and that "we are immortal till our work is done."

As Jesus had appointed, v. 19. True discipleship involves implicit obedience. If Jesus has required a certain service of us, it is vain to question, criticise, or protest; rather ought we to be zealous to observe each minute particular of His demands. His tenderest request is, "This do is remembrance of Me." Have you done it? Neither good intentions, nor timid procrastination, nor criticisms of others' conduct can atone for your neglect.

Is it I? v. 22. A betrayer in the "upper room" is a matter for alarm as well as surprise. May it be possible for one to be many years identified with the Christian church, to be even prominent in its work, and yet to be at heart a traitor to its Lord? Alas, it was so with Judas, and, sad to relate, it has sometimes been so with those holding positions of honor in the church since his day. No church can afford to boast over another; and self-complacent respectability is the last attitude for a disciple of Christ. The true,

humble-minded Christian, conscious of his many defects, too vividly mindful of the many occasions on which he has proved disloyal to his Master, asks tremblingly, "Lord is it I?"

This is my body, v. 26. The literal flesh of the Lord Jesus could profit us little, even though it were multiplied as miraculously as the five loaves and the two fishes. But the life that was in Christ, and which He gives to

the believer, is the most priceless blessing we can receive. It is this divine life that is so forcefully symbolized by the broken bread. The symbol makes the possession more intensely real. The sacrament is not to be preferred before the sermon, as though we saw our Friend in the one and not in the other. We need them both. Spurgeon says: "I see Him in no other way in the Supper than in the sermon; but sometimes when my eye is weak with weeping, or dim with dust, that double mirror of the bread and wine suits me best."

My blood . . . shed . . . for the remission of sins, v. 28. No idea has been so potent to bring peace or to transform a sinful life as the truth expressed by the sacramental wine. Dr. Valpy, whose dictionary was on our father's bookshelves, converted late in life, gave it simple but effective expression in these lines:

"In peace let me resign my breath
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Lord Roden, struck with the lines, affixed them to the walls of his study, where they were the means of converting the careless but gallant General Taylor, who had served at Waterloo. Another officer in later days who fought in the Crimea, saw the lines and

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