

ant to save all who believe in Jesus. *Shed for many*; for all who accept the offer of salvation. (See Mark 10 : 45.) *For the remission of sins*; the putting away of sin, including pardon and cleansing. (Compare Jer. 31 : 31-34.) *I say unto you*, etc. Jesus' next feast with his disciples would be in heaven. The Jews pictured the blessedness of heaven under the figure of a glad feast.

V. 30. *Sung an hymn*; the second part of "Hallel" (Psalms 115 to 118) with which the Passover ritual closed. The first part (Psalms 113, 114) was sung at the beginning of the Feast, before the passing round of the first cup (compare Luke 22 : 17). *Mount of Olives*; to the Garden of Gethsemane (see v. 36). The Mount of Olives was the range of hills east of Jerusalem, separated from the Temple mountain by the Kidron Valley. "The chief interest of the mountain . . is its connection with the closing days of our Lord's life. Over it he rode on his triumphal entry to Jerusalem; and wept over the city as it came into view (Luke 19 : 41); and during the days when he lodged in Bethany and visited Jerusalem he must necessarily have passed over it daily, Luke 21 : 37. The fig tree which he cursed (Matt. 21 : 19) was most probably on the mountain slopes . . on the side of the mountain was Gethsemane, where took place the first scene of the final tragedy."

II. Paul Explaining the Supper, 1 Cor. 11 : 23-26.

Dr. Marcus Dods thus describes the "agapæ" or love feasts, which soon became a marked feature of the early church: "On a fixed day, generally the first day of the week, the Christians assembled, each bringing what he could as a contribution to the feast: fish, poultry, joints of meat, cheese, milk, honey, fruit, wine and bread. In some places the proceedings began by partaking of the consecrated bread and wine; but in other places physical appetite was first appeased by partaking of the meal provided, and after that the bread and wine were handed around. The Christian love feast was liable to many corruptions. The wealthy took the best seats, kept hold of their own delicacies, and, without waiting for any common distribution, each looked after himself, and went on with his own supper, regardless of the fact that

others at the table had none," vs. 20, 21. Paul seeks to correct these disorders by setting forth the true nature and meaning of the Lord's Supper.

Vs. 23, 24. *I received of the Lord* (Rev. Ver.). Paul contrasts the source of that Supper of which he had taught the Corinthians with the source of that supper which they had allowed to be the scene of division and excess: the one came from selfishness, the other "from the Lord." He had "received" the holy ordinance as a deposit or trust. *Delivered unto you*; in his teaching. "I" stands over against "you,"—I the imparter, you the receivers of these solemn facts. *The Lord Jesus*; at once the master and the Saviour of his people. *Night . . betrayed*. Here the fidelity of Jesus to the covenant (v. 28, Rev. Ver.) is brought out, and also the pathos of the scene recalled: "behind the holy Saviour lurks the traitor." *Took bread*; one of the flat and brittle unleavened cakes of the Passover. *Given thanks*; the blessing with which the meal began. *This is my body*; stands for my body. *For you*. Rev. Ver. omits "broken." Christ's body is "for" us, that is, for our advantage. This was the purpose of his taking a human body. *In remembrance of me*. The Lord's Supper is a memorial feast.

Vs. 25, 26. *In like manner . . the cup* (Rev. Ver.); that is, passing the cup as he had passed the bread. *The new covenant* (Rev. Ver.). See Jer. 31 : 31-34. The covenant is new, in that it secured complete forgiveness and renewal of nature. *In my blood*; as the ground on which God grants and man accepts the covenant. As the cup passed from the Lord's hand to the hand of each disciple, it represented a covenant or agreement, in which he gave and they accepted a complete salvation. *As oft*, etc.; never losing sight of the fact that it commemorates Christ's death and dying love. *Proclaim the Lord's death* (Rev. Ver.). The Lord's Supper is an acted preaching. *Till he come*; when the feast that quickens remembrance will be out of place.

Light from the East

EARLY CHRISTIAN WORSHIP—The first Christians lived in a mood of joyous expectancy, Acts 2 : 46. The resurrection appear-