

unleavened cakes, broke them, pronounced a solemn thanksgiving, took a piece of the bread dipped it in the sauce and ate it, and, along with it, a piece of the paschal lamb, and of the bitter herbs. Each disciple followed His example.

It was, "as they were eating" the Passover, that Jesus instituted the Lord's Supper. Lifting a piece of bread, deliberately and significantly, and holding it in His hand He uttered the thanksgiving. The disciples noticed the significant way in which He blessed and broke the bread. By act and word He transformed the Passover into a feast of His own. He gave the broken bread to them and said: "Take eat, this is my body, which is given for you." Then the time for the third cup of the Passover having arrived, He took the cup, and, in a similar manner, gave thanks, and gave to them, saying, "This is my blood of the new covenant."

It will thus be seen that the Passover and Lord's Supper are closely related, and that the latter, for the Christian Church, takes the place of the former. Christ is our Passover. He is the Lamb, without blemish, slain for our redemption,—“the Lamb of God who taketh away the sins of the world.” He is the Lamb whose blood, sprinkled on the lintel and doorposts of our hearts, secures our safety. He is the Lamb “whose flesh is meat indeed and whose blood is drink indeed.”

The Lord's Supper was instituted at the close of the Passover Feast and woven into its celebration to show:

1. That Christ our Passover is sacrificed for us.
2. That the Passover' sacrifice is to cease.
3. That the Lord's Supper was to take its place in the New Testament Church.
4. That as the Passover looked forward to the sacrifice of Christ, so the Lord's Supper is to look back to it.
5. That as the one pointed back to a great