



LESSON VII.—FEBRUARY 17.

The Lord's Supper.

Matthew xxvi., 17-30. Memory verses, 26-28. Read Luke xxii., 7-30; John xiii., 1 to xvi., 33. Compare I. Cor. xi., 20-27.

Golden Text.

'This do in remembrance of me.'—Luke xxii., 19.

The Bible Lesson.

20. Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been

born. Then Judas, which betrayed him, answered and said, Master is it I? He said unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

Lesson Hymn.

'This is My body, which is given for you; Do this,' He said, and brake, 'remembering Me.'

O Lamb of God, our Paschal offering true, To us the Bread of Life each moment be.

'This is My blood, for sin's remission shed,' He spake, and passed the cup of blessing round.

So let us drink, and on life's fulness fed, With heavenly joy each quickening pulse shall bound.

'The hour has come!' with us in peace sit down;

Thine own beloved, O love us to the end; Serve us our banquet, ere the night's dark frown.

Veil from our sight the presence of our Friend.

Girded with love, still wash Thy servants' feet,

While they, submissive, wonder and adore

Bathed in Thy blood, our spirits every whit

Are clean: yet cleanse our goings more and more.

Some will betray Thee—'Master, is it I?'

Leaning upon Thy love, we ask in fear—Ourselves, mistrusting, earnestly we cry.

To Thee, the strong, for strength, when sin is near.

But round us fall the evening shadows dim, A saddened awe pervades our darkening sense;

In solemn choir we sing the parting hymn, And hear Thy voice, 'Arise, let us go hence.'

—C. L. Ford.

Suggestions.

The Passover feast was the most important of the great Jewish festivals, commemorating as it did the salvation of the children of Israel from the bondage of Egypt, and foretoking that Sacrifice whose acceptance would mean the salvation of the whole world from the bondage of sin. On the first day of the feast two of the disciples were directed, by our Lord to go to Jerusalem and there they would see a man carrying a jug of water, he would show them a large upper room furnished and prepared, here they should make ready the supper. (Mark xiv., 12-16.) In the evening our Lord went with all the disciples to the room which had been prepared, dusty and tired they sat down, each expecting one of the others to pour water over their dusty feet as was the custom before meals. But the disciples were all too proud to wait on each other, so, after waiting a little while, Jesus himself arose and took the place of servant to his proud followers, thus showing the dignity of service and the foolish vanity of the pride that hinders service.

As they were eating, Jesus warned his disciples that one of them was about to betray him, one of those who was even then dipping his bread into the central dish from which they all ate. With fear and trembling they each asked, 'Is it I?' and when Judas asked the question, our Lord solemnly answered, 'Thou hast said,' yet Judas did not repent, but with a heart full of hatred went out to complete his plans for the betrayal of Jesus. Then, as they were finishing the meal, Jesus took bread, and breaking it gave to each disciple a part, saying, Take, eat; this is my body. And he took the cup containing the pure fresh juice of grapes and said, This is my blood of the new testament, which is shed for many for the remission of sins, drink ye all of it. Many scholars have thought that by these words our Lord meant that the bread and wine used were actually turned into flesh and blood by these words; yet when our Lord says, I am the door, they do not set themselves to worshipping wooden doors, which would seem just as sensible. God is a Spirit: and they that worship him must worship him in spirit and in truth. (John iv., 24.) Spiritual truths are spiritually discerned. (I. Cor. ii., 14.)

Our Lord gave thanks as he passed the cup, which represented his blood so freely shed for all, from the Greek word meaning to give thanks comes the word Eucharist, which is used as a title of the Lord's Supper. This feast is also called the Holy Communion, for here the children of God may have fellowship and communion with Christ and with each other in Christ. Jesus wants us to talk to him and to listen to him and to think about him in just as real and personal a way as if we were in that little company of disciples around the table on that memorable night of the last supper. He is the Bread of Life, we must feed on him in our hearts by faith.

Questions.

How did the disciples know where to prepare the Passover supper? How did they learn that it was much nobler to serve than to be served? Was Judas warned and given a chance to repent? Why did he not repent? How did our Lord represent the breaking of his body and the shedding of his blood? For whom is his blood shed? How can we feed upon his life?

C. E. Topic.

Sun., Feb. 17.—Topic—Confessing Christ. Matt. x., 32-39.

Junior C. E. Topic.

KEEPING FROM BAD COMPANY.

Mon., Feb. 11.—Wrong against right.—Rom. vii., 21.

Tues., Feb. 12.—Evil is catching.—II. Kings xiii., 1, 2.

Wed., Feb. 13.—Companions show character.—Dan. i., 17-20.

Thu., Feb. 14.—Companions affect our future.—I. Kings xii., 12-14, xvi., 20.

Fri., Feb. 15.—Good friends are helpful.—Acts. xii., 5.

Sat., Feb. 16.—The kind of friends to choose.—Prov. xiii., 20; Phil. iv., 8.

Sun., Feb. 17.—Topic—Why should we

avoid evil companions?—Ps. i., 1-6; I. Cor. xv., 33.

Free Church Catechism.

20. Q.—What must we do in order to be saved?

A.—We must repent of our sin and believe on the Lord Jesus Christ.

21. Q.—What is it to repent?

A.—He who truly repents of his sin not only confesses it with shame and sorrow, but above all he turns from it to God with sincere desire to be forgiven and steadfast purpose to sin no more.

22. Q.—What is it to believe on the Lord Jesus Christ?

A.—It means that we rely on him as our Teacher, Saviour and Lord, putting our whole trust in the grace of God through him.

Personal Effort for Conversion of Scholars.

(By the Rev. J. B. Kanaga, A.M.)

A superintendent in Pennsylvania called a meeting of the officers and teachers to consider the need of more earnest personal work for the conversion of the scholars. It was a deeply spiritual meeting in which every teacher was brought face to face with the real object of all their effort. Soon after on Sabbath morning the following appeal was put into the hand of each teacher by the superintendent:

'Dear Teacher and Co-Worker:—In accordance with prevailing and expressed sentiment at our teachers' meeting held a few weeks ago, that if we want our scholars saved we must do more personal work, I have concluded to ask you to put forth an extra effort from to-day until a week from next Wednesday evening, when we expect to hold another teachers' meeting. At that meeting we want a report of the personal work done in your class and with what success; also the discouragements. We want to talk matters over together; we want to suggest and learn from each other. May I not ask you to make your class the subject of your daily prayers? Also to pray for me. But I do not ask you to do it for my sake, but for the sake of Jesus, who not only took up his cross, but died upon it for you and me. "Let him know that he which converted the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins."—James v., 20.

'Yours in the work,

'The Superintendent.'

I do not believe that any teacher could receive such messages from the superintendent and attend such meeting of the officers and teachers without profit and awakening a desire to see all their scholars brought to Christ and built up in him. Such methods should be employed everywhere as a legitimate, proper and timely means to the end of all the varied activities of this great institution. When once all the officers and teachers and preachers are aroused to extra efforts to bring every unsaved scholar to Christ and into the sheltering fold of the Church, and such excellent methods more frequently and generally used, we shall witness a new era in Sunday-school work.—'Evangelical Teacher.'

Temperance Sunday.

At this time, when the secular papers are giving increased attention to the discussion of the liquor question, the church and the Sunday school would take no backward step. The average round of church and Sunday school work, with its excessive social features and functions, does not specifically fortify the young people against the drink evil. The church needs the temperance lesson for its own purely selfish protection, to say nothing about anything else. It cannot perpetuate itself without securing young people. It cannot get even a majority of the boys and girls in the Sunday schools, if it leaves them unfortified against drink. What is more it cannot hold them if it permits them to grow up uninterested in the temperance question.—'True Reform.'

As many men, so many minds. 'World Wide' reflects the thought of both hemispheres.