

## Sunday School Lesson

**JESUS INSTITUTES THE LORD'S SUPPER**  
(Lesson for March 18)  
Golden Text—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Cor. 11:26.

**THE LESSON AS A WHOLE**  
Approach to the Lesson  
There is no greater symbol of the unity of the saints than the Lord's Supper. Paul speaks of it as a communion of the body and blood of Christ (1 Cor. 10:16), and makes our partaking of it that one bread the basis of our oneness (v. 17). Sadly enough, what ought to have bound the saints together in a great realization of unity has been made a stone of stumbling and a rock of offense, over which the Church has been tragically divided.

becomes present in the elements, along with the physical elements of bread and wine. There are many varieties of the doctrines of the 'Real Presence', too numerous to mention here. All of these differences can be boiled down to two categories which we might call the sacramental and the evangelical. Sacramental views believe that grace is actually bestowed through the ordinance itself, whereas evangelical views insist that spiritual benefit is received solely in answer to faith, and that the most the ordinance can do is to assist faith to reach out and receive the blessing. Admittedly, it is sometimes difficult to discern where the sacramental ends and the evangelical begins or vice versa. One of the blessings of the Communion service to me is the remembrance that this feast is being partaken of by God's people all over the world, and by that I have a sense of belonging—I to them and they to me, and all to Christ. Many of them may differ from me in their understanding of the ordinance, but if their eyes and my eyes are looking off to Jesus, by this great feast we are bound together at His feet. In these days of much division we should try to cultivate this sense of oneness symbolized by the Table of the Lord.

Verse by Verse  
Luke 22:7—"Then came the day of unleavened bread." The day when all leaven was purged from the house in preparation for the Passover. The lamb was killed in the afternoon of the 14th of Nisan, which would be early April.

Verse 8—"And he sent Peter and John . . . prepare us the passover." Since the preparation would take some time, this would be in the forenoon of Nisan 14. Passover began at sundown of that day.  
Verse 9—"Where wilt thou that we prepare?" Jesus had no "quarters" in the city. The nights were being spent in the Mount of Olives (21:37). Hence the disciples did not know where to go to make preparation.  
Verse 10—" . . . there shall a man meet you, bearing a pitcher of water." Some attribute the sign to the omniscience of Jesus, but there is no need to ascribe miracle where it is not stated. Jesus may have pre-arranged the sign with the

## Sunderland Seed Fair On St. Patrick's Day

The glorious seventeenth is the date set for the Seventeenth Annual Ontario County Seed Fair to be held in the Township Hall, Sunderland. This seed fair is held each year under the auspices of the Ontario County Soil & Crop Improvement Association.

Exhibits will be set up in the Sunderland Hall before 10 a.m. Judges, Mr. W. T. Brennan, Canada Department of Agriculture, Toronto, and Mr. Ken Falls, Crops Branch, Toronto, will complete their judging by noon.

A splendid program has been arranged for the afternoon. The highlight of the meeting will be an address by Dr. Clare Rennie, Animal Husbandry Department, O.A.C., Guelph. Following Dr. Rennie's talk, there will be a panel discussion on the topic, "Reducing Cost of Production with High Quality Roughage."

The afternoon meeting will be brought to a close by a Hog Grading and Cutting Demonstration put on by Mr. Allen, Production Services, Canada Department of Agriculture, and Mr. Simpson, the First Co-operative Packers, Barrie.

A splendid entry for the Seed Fair has been received by H. L. Fair, Agricultural Representative, Uxbridge, who is Secretary for the show.

Everything points now to a splendid Seed Show and afternoon programme at the Ontario County Seed Fair in the Sunderland Hall, on Saturday, Mar. 17th. All farmers are invited to attend.

owner of the house. Men did not generally carry pitchers of water. That was a woman's task.  
Verse 11—" . . . The Master saith . . . Where is the guest-chamber?" Tradition points to the Moslem shrine, the Tomb of David, as the site of the house with the upper room, and associates it with the home of John Mark (Acts 12:12).  
Verse 12—"And he shall shew you a large upper room furnished." H. V. Morton suggests that the "large upper room" may really have been the roof covered over with a canopy or temporary shelter.  
Verse 13—"And they went, and found as he had said unto them; and they made ready the passover." The sign, the wel-

## Ont. County Tax Rate Slightly Up

The Ontario County mill rate will be two-tenths of one mill higher than last year's rate. At a meeting of the County Council in Whitby, the Fairview Lodge rate, the general rate and the county road rate for 1956 were struck to bring a total levy this year of 11.8 mills. Last year the county rate was 11.6 mills.

Eliminating the common cold by calling it a virus is one of the least important of the minor accomplishments of medical science.

The three Rs and TV don't mix.

come, the room were all as Jesus had indicated. Little did Peter and John realize the tremendous significance of their preparations that day.

Verse 14—" . . . sat down, and the twelve apostles with him." The hour would be sundown. The sitting was rather reclining. Most of the artists' representations are wrong. Notice that the Twelve were present, including Judas.

Verse 15—"With desire I have desired to eat this passover with you before I suffer." Here is a true Hebraism in Luke, the most Greek of all our Gospels. "With desire I have desired" is neither English nor Greek, but Hebrew (or Aramaic). Strange it should be the Greek doctor, Luke, who should preserve for us this passionate statement of our Lord!

Verse 16—"I will not any more eat thereof, until it be fulfilled in the kingdom of God." Our Lord anticipates a feast of fulfillment—the Messianic banquet, at His coming again.  
Verse 17—"And he took the cup . . . divide it among yourselves." This is not the cup of the Lord's Supper (see v. 20), but the cup of the Passover, which He invited His disciples to share among themselves.  
Verse 18—"And he took bread and gave thanks. . . This is my body which is given for you; this do in remembrance of me." Here begins the institution of the new ordinance. The Jewish Passover now gives place to the church's memorial feast.  
Verse 19—"This cup is the new testament in my blood." In this the covenant is sealed, as the Scottish paraphrase has it. The "cup after supper" was turned into the covenantal cup of the Gospel.  
Verse 20—" . . . the hand of him that betrayeth me is with me on the table." The reference is, of course, to Judas, who reclined near enough to Jesus to have their hands in close proximity at the table.  
Verse 21—" . . . the Son of man goeth, as it was determined; but who unto that man. . ." The decree of God is no justification of the evil deed, nor does it offer escape from the dire results.  
Verse 22—"And they began to enquire among themselves . . ." In that hour, none felt himself safe from such a sin! See Mark 14:19.

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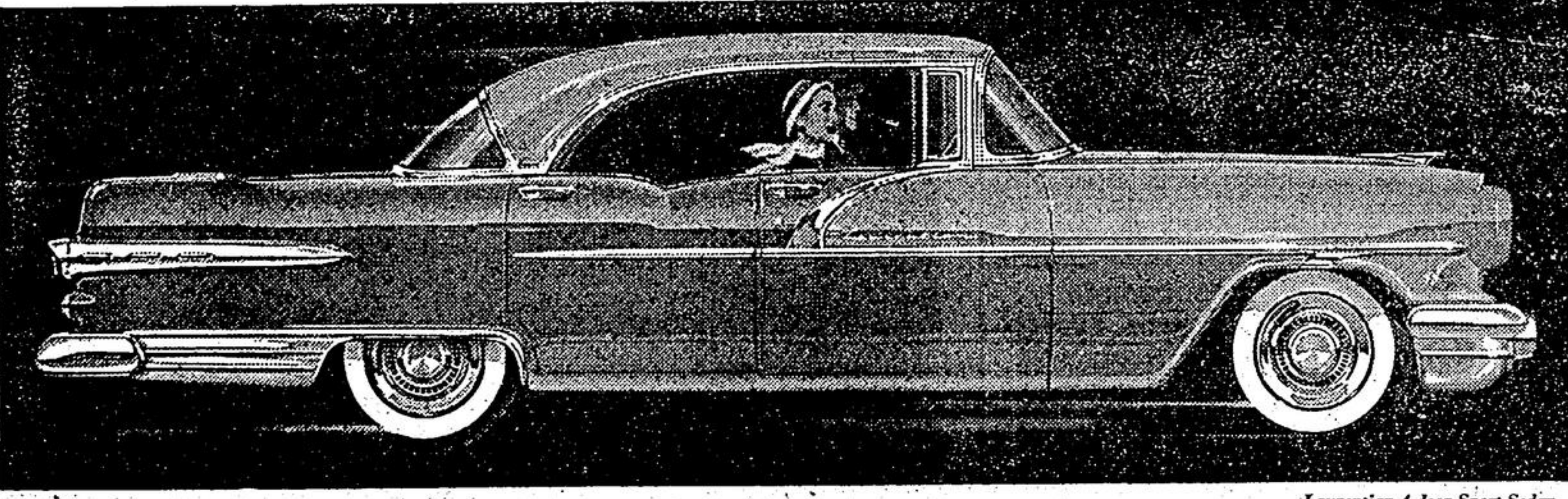
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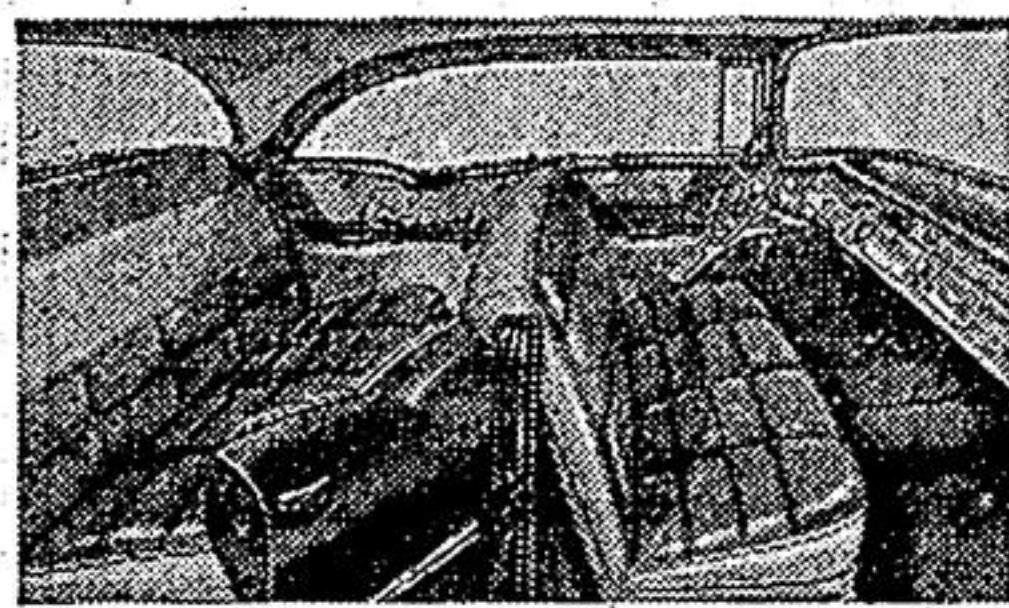
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