

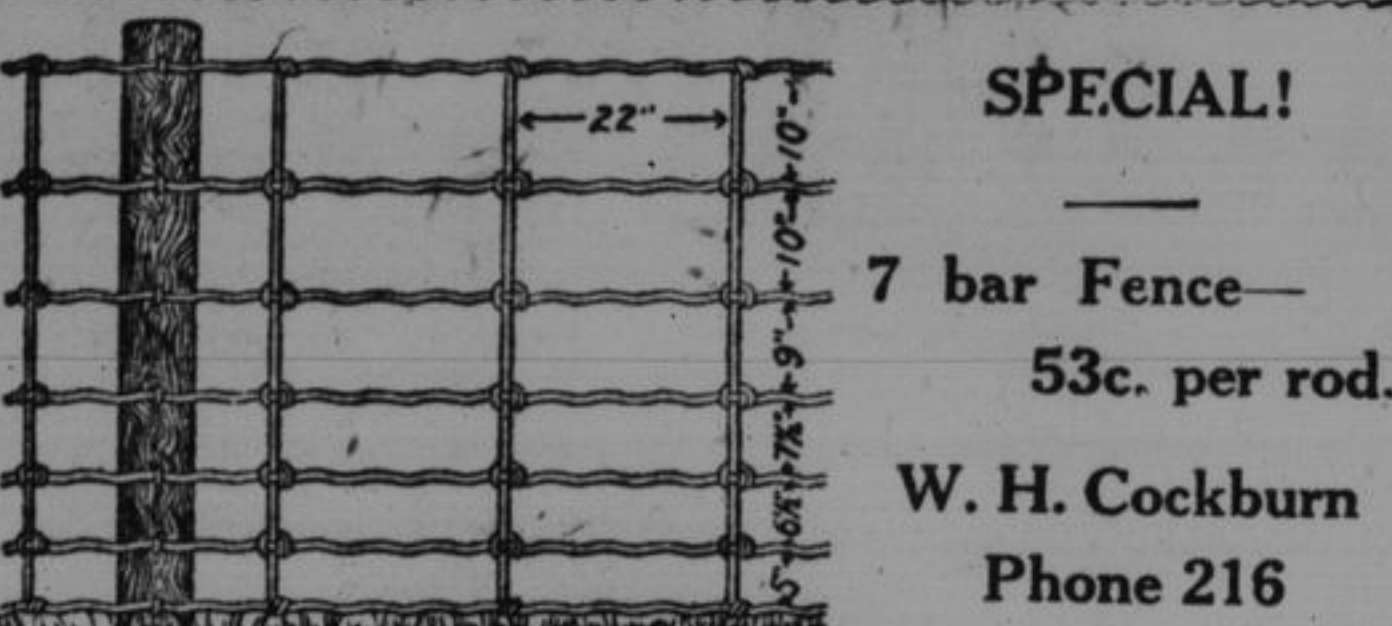
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THE TRAITOR AT THE TABLE

The International Sunday School Lesson for March 13th is: "The Lord's Supper."—Matt. 26: 20-30.
By William T. Ellis.

Soldier-service taught chaplains many things: not all of which the stay-at-home church is heeding. There is a consensus of opinion among religious observers of both the American and the British armies that the men, especially before action, sought the strength of the sacrament of the Lord's supper. Most ministers were amazed at the eagerness of the soldiers for communion. Many chaplains, who had scant opportunity for preaching provided often the sacrament for their flocks in khaki—and in France there were no questions asked as to which branch of the church of Christ a man belonged.

During the war one of the foremost of the Scottish clergy told me that the lessons learned in France would entirely revolutionize the attitude of the churches of Scotland toward the Lord's supper. Instead of annual or semi-annual communions, they would henceforth provide this "means of grace" more frequently. A fresh understanding had come of the meaning and value of this sacrament to the average man. The churches which offer frequent opportunity to Christians to partake of the Lord's supper, said my friend, have better understood the deep need of the human heart.

That Upper Room. This lesson, like the last, links up to a home. It was in the upper room of the house of some unnamed friend of Jesus in Jerusalem that the last supper was held. The room had been ceremonially prepared for the passover, according to the Jewish law. It was with the great desire of the soldiers about to go over the top that the Lord desired to keep this feast with His friends.

For centuries a great controversy has raged among the theologians over the significance of the sacrament; and views have been championed as different from each other as those of the Quakers, who contend that the communion is wholly spiritual, and so disregard the use of bread and wine, to the Catholics, who maintain the doctrine of "transubstantiation," which is that every time the bread and wine is administered by the priest it is actually and literally changed into the physical body and blood of the Saviour.

With these points we are not here concerned. Whatever else it was, we are sure that the last supper was a feast of fellowship and memory for a heart-hungry Man who craved the sympathy and remembrance of the comrades with whom He had accompanied over the flower-decked fields of Galilee, and on the lake and amid the cities and towns of Israel. It was in verity a "last supper" together of friends holding a precious, final reunion, beneath the shadow of a great separation.

All the intimacy of friendship was there. Jesus, the leader of the group, was pouring out His heart in self-revelation to those whose understanding and loyalty He coveted; and He was reaching forth for that sympathy which even the stoutest soul craves in its darkest hours. Let us not be so overwhelmed by the majesty and mystery of the Eucharist that we shall miss the present truth that the Divine Redeemer of the world prized the ties which knit His life to His human comrades. Christ craved closeness with His flesh-and-blood disciples, even as He does today. One even dares to wonder what memories the enthroned Christ cherishes to-day of that sacred upper room.

As the Story Stands. To recall the familiar story, in modern phrase, let us quote the Weymouth translation of the Lesson:

"When evening came, He was at the table with the twelve disciples, and the meal was proceeding, when Jesus said, "In solemn truth I tell that one of you will betray me."
"Intensely grieved, they began one after another to ask Him,
"Can it be I, Master?"
"The one who has dipped his fingers in the bowl with Me," He answered, "is the man who will betray Me. The Son of Man is indeed going as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It had been a happy thing for that man if he had never been born."
"Then Judas, the disciple who was betraying Him, asked,
"Can it be I, Rabbi?"
"It is you," He replied.
"During the meal Jesus took a Passover biscuit, blessed it and broke it. He then gave it to the disciple saying,
"Take this and eat it: it is My body."
"And He took the cup and gave thanks, and gave it to them saying,
"Drink from it, all of you; for this is My blood which is to be poured out for many for the remission of sins—the blood which ratifies the Covenant. I tell you that I will never again take the produce of the vine till that day when I shall drink the new wine with you in My Father's Kingdom."
"So they sang the hymn and went out to the Mount of Olives."

The Traitor at the Table. All people seem to have a knack of magnifying the hypocrite out of proportion to his real importance. We sometimes talk about sun-spots as if they really were the sun, and not merely ineffective blemishes upon it. An astronomer told me, the other day, that the chances of our earth's coming into collision with the newly-discovered and incredibly speeding star bodies were "as one to infinity"—yet some minds are dwelling on the one chance! We have always attached too great importance to the hypocrite in the church, even as to Judas in the picture of the Last Supper.

Judas was at the feast: but he was not the feast. The real meaning of the great night was not the presence of the traitor. Eliminate all allusion to the money-living renegade whose cowardly had broken down all the finer qualities of his manhood, and we still have one of the high hours of Christ's life, and one of His greatest bequests to the world. Although treason, and other baser passions, were present at the holy place, we prefer to dwell upon the love and loyalty that were also there, in far greater force. Judas was there, but eleven true friends were there, too.

Chiefly valuable to us, as we behold Judas, is the question which he forces us to ask ourselves, "Is it I?" Every Christian is a possible traitor to His Lord. The best of saints may fall into the offence of this worst of sinners. Everybody who deals frankly with his own soul knows that in him is the capacity to deny Christ, both by word and by deed. Daily we must ask ourselves, as the tug of things draws us away from close fellowship with "Him Whom having loved, we love," whether we are not disloyal to the Master who died for us and to whose glory our life is pledged. Pause with me for an instant, and ask the Judas question, "Lord, is it I?"



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The Situation

Shall the importation and the bringing of intoxicating liquors into the province be forbidden?

1. Nearly all the provinces of the Dominion have voted against the sale of intoxicating liquors for beverage purposes.
2. Five of the provinces have already applied through their legislatures for Dominion legislation prohibiting importation. Federal legislation was granted, subject to referendum.
3. Four provinces have already held such a referendum and carried prohibition of importation.
4. Ontario will vote on this question April 18.
5. Absolute control of the distribution of liquor within the province will rest with the people, if the majority vote "Yes" on April 18.

Vote and Vote, "Yes"

Close the door of Ontario to the traffic in "imported booze"

Ontario Referendum Committee

Before

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Mr. and Mrs. A. M. McLean, Pembroke, have left on a three month holiday to be spent in California.

Persimmons are edible only after being frosted. In France most Protestants are Calvinists.

ECZEMA

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