

uties of their office. It cannot be expected that the General Assembly will undertake the actual work of training, but much might be accomplished in the way of supplying proper guidance to such as desire to qualify for the choir-master's office. Let a syllabus be published of such studies as are considered desirable, to include, ability to read music, adaptation of tunes to words, expression in singing and reading of words, voice culture, harmony, and, most important of all, the art of teaching. In connection with these the Music Committee should be empowered to grant certificates of various grades to candidates who pass a satisfactory examination by the Committee or its representatives aided by a professional examiner. This would ensure careful preparation on the part of candidates and afford some guarantee of fitness to sessions in want of a leader-of-praise.

2nd Regarding the duty of congregations and ministers. The time is past, when parochial schoolmasters were required to teach the church tunes to their pupils, still musical training in public schools should receive every support from all who desire to secure good congregational singing. Ministers should use their influence to secure the introduction of music-teaching into every public school in the Dominion, but even this will be found insufficient. Sectarian tune-books cannot be used in public schools, but the elements of singing can be taught successfully to a certain extent. The young people in our congregations should be formed into classes for the study of church music in which the musical knowledge, and ability acquired in the schools should be utilized to the fullest extent. There is no substitute for the good, old fashioned singing-school which, can compare with it as a factor in building up congregational singing. It is not to our credit, that anyone merely possessed of a naturally good voice, but with no knowledge of psalmody, or ability to train the young to take an active part in the service-of-praise, should be entrusted with the leading of praise. In Scotland the three principal branches of the Presbyterian Church have for many years exercised an active supervision of the work of training the young, and providing them with duly qualified teachers, along the lines which I have described above. In carrying out the work, an important adjunct has been found in the Tonic-Solfa system of teaching music. Of the public schools in which singing by note is taught ninety-four per cent have elected to employ this system. Tonic-Solfa classes have been organised in every town and hamlet throughout the land. I speak from experience of the results which have been accomplished, as I have heard choirs in remote country villages, lead the praise in a manner unsurpassed in the best of our city churches.

And now, in concluding what has been to me a work of much pleasure, I must acknowledge the frankness and courtesy with which I have been received by the ministers and praise-leaders of the churches which I have visited. In many cases where the existence of defects has been pointed out, I have received letters thanking me for the advice which has been tendered, and also saying that the suggestions made have been carried into effect with improved results. It has been found impracticable to visit all the Toronto churches, but arrangements may be made for visiting the remainder in the near future, when I shall hope to renew acquaintance with the readers of the REVIEW.—TEMPO.

Here then is the beauty and glory of Christ, as a Redeemer and Saviour of lost man, that He goes before, always before, and never behind His flock. The works of love that He requires from us, in words are preceded and illustrated by real deeds of love, to which He gave up all His mighty powers from day to day. He bore the cross Himself that He commanded us to take up and bear after Him. In which He is our Shepherd, calling, but never driving; bearing all the losses He calls us to bear; meeting all the dangers, suffering all the cruelties and pains which it is given us to suffer, and drawing us to follow where He leads.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON V.—THE AGONY OF GETHSEMANE.—MAY 5.

Mark xiv, 32-42.

GOLDEN TEXT.—“The cup which my Father hath given me shall I not drink it?”—John xviii 11.

ANALYSIS—THE SORROWING SAVIOUR (v. 32-36.)
SLEEPING DISCIPLES (v. 37-40.)
SON OF MAN BETRAYED (v. 41-42.)

TIME AND PLACE.—Thursday, April 6, A.D. 30, about midnight. Gethsemane, an enclosed garden at the foot of the Mount of Olives.

LESSON NOTES—V. 32. *They*—Jesus and eleven disciples. *A place*,—An enclosed garden, or orchard. *Gethsemane*,—The name means oil press, probably because such a press was or had been there. *Sit ye here*.—This was addressed to the eight disciples.

V. 33. *Taketh*. . . . *Peter and James and John*,—The same who had been with him in the Mount of Transfiguration. *Sore amazed, etc.*—The Revised Version reads, greatly amazed and sore troubled.

V. 34. *My soul is exceeding sorrowful*,—It is not necessary for us to explain all the causes of this anguish of spirit that our Lord endured in the garden of Gethsemane. It was without doubt part of that travail of soul which the Lord laid upon him for the iniquity of us all. *Unto death*,—Even to the point of death; an agony so great as to imperil life. *Tarry ye here*,—Addressed to Peter James and John. *Watch*,—That they might guard against intrusion, and at the same time sympathize with his sufferings.

V. 35. *Went forward*,—Luke says, about a stone's cast. *Fell on the ground*—Prostrating himself in an agony of prayer. *The hour might pass*,—All the sufferings upon which he was now entering and which he foresaw.

V. 36. *Abba*,—An Aramic word, meaning Father. *This Cup*,—A figure of speech, in which the cup represents the sorrow and suffering which, as a deadly drink, was now placed to his lips. *Not what I will, but what thou wilt*. This expressed the perfect submission of our Lord to the will of the Father.

Vs. 37. *Cometh*,—To the three disciples. *Sleeping*,—Luke says, for sorrow. The hour was late, they had passed through exciting scenes, and the reaction came in the stillness of the midnight hour. *Simon sleepest thou?*—Peter was, perhaps, singled out, because of his loud protestations of faithfulness shortly before.

V. 38. *Watch ye and pray*,—They had need of prayer, for the hour of trial was coming to them also. *Temptation*,—They would be tempted to forsake and deny their Master. *Spirit . . . is ready*,—To do right. *The flesh is weak*,—While he rebuked the disciples, it was most gently, and with an excuse for their weakness.

V. 40. *Wist they*,—They were confused at being found again sleeping, and knew not what to answer.

V. 41. *The third time*,—After a third prayer. *Sleep on now*,—Their opportunity was past, the opportunity of watching with their Lord in his conflict; the victory had been gained. *The hour is come*,—When he was to be betrayed. *Betrayed*,—Judas had carried out his treacherous plot, and was now near at hand with a band of men to take him. *Into the hands of sinners*,—The Jewish officers and the Roman guard were there as the representatives of a sinful race for which he suffered.

V. 42. *Rise up*,—We must suppose a considerable interval between the words “sleep on now,” in the 41st verse and this. He was now ready to go forth and meet the band which had come to apprehend him.

PRACTICE LESSONS—1. We may learn the duty of prayer. 2. We may learn the duty of watchfulness. 3. We may learn the duty of submission. 4. We may learn the danger of sleep. 5. We may learn the terrible nature of sin. 6. We may learn the tenderness of Jesus. 7. We may learn the greatness of the sacrifice that provided our salvation.