

The Passover carried the Jews backward to salvation out of Egypt: the Lord's Supper carries us both backward to the sacrifice of Calvary, and forward to eternal salvation in the kingdom of grace and glory.

5. THE HYMN OF PRAISE, ver. 30. Probably the "Hallel," so called from *halelu-yah*, the first word (in the Hebrew) of Psa. cxiii. Customary with the Jews to sing at the Passover Psalms cxiii—cxviii. Singing a means of grace. Heaven filled with song, of the redeemed. James v. 13; Rev. xiv. 3; Rev. xv. 3. Bengel says, "Jesus often prayed, but never sang." Says Dr. Brown, "The Lord being silent among the eleven singing, inconceivable." MOUNT OF OLIVES. East of Jerusalem. A frequent resort of our Lord. A place dear to every Christian. The place of Christ's agony and bloody sweat; of his arrest by the mob; and of his glorious ascent from earth to heaven. Matt. xxiv. 3; Luke xix. 37; John viii. 1; Acts i. 9-12.

At a gathering of children on Christmas day, a gentleman present related a very interesting incident: A little girl but three years of age was very curious to know why Christmas evergreens were so much used, and what they were intended to signify. So Mr. L. told her the story of the Babe of Bethlehem—of the child whose name was Jesus. The little questioner was just beginning to give voice to the music that was in her heart: and after Mr. L. concluded the narrative she looked up in his face and asked, "Did Jesus sing?" If you look at Matt. xxvi. 30, you will find almost conclusive proof that Jesus sang with his disciples.—*Gray.*

HINTS FOR INFANT CLASS TEACHERS.

WHISPER-SONG.
 JESUS!
 Up in heaven,
 Thinks of me;
 Gives me blessings
 Rich and free.
 JESUS!
 I would daily
 Thankful be;
 I will give my
 Heart to thee.

This lesson affords a good opportunity of explaining, what to many little children is a great mystery, the meaning of the Lord's Supper which they often see in the church. Tell first the story of the Passover, and of the feast which was kept in commemoration of it. Then speak of the Passover which Jesus and his disciples kept, and of the Lord's Supper which he immediately afterward began. Show the connection between the two: Christ being the real Passover, and this Supper keeping it all the time before the world—the bread

representing his body, and the wine his blood. Christian people thus eat and drink to remember the sufferings and death of Christ, and also to show their trust in him as their Saviour. After this explanation question the class to see if they understand it. Repeat these questions the first Sunday after the next communion in the Church.

MISCELLANEOUS.

Prayer-Meeting Topic: Jesus, the Lamb of God, whose blood cleanseth from all sin... *Texts:* Lev. xvii. 11; John i. 29; 1 Cor. v. 7; Heb. viii. 6, 12; ix. 22; 1 John 1, 17... *Foster:* 886, 3662, 3668, 5148, 5412, 5413.

SUNDAY, NOVEMBER 23, 1873.

LESSON VIII.—*Jesus in Gethsemane.*
 Matt. xxvi. 36-46.

GOLDEN TEXT: Matt. xxvi. 42.

English Teacher's Notes.

The great thing to be aimed at in giving this lesson is exceeding solemnity. If by reverent language and a subdued tone of voice the teacher can succeed in conveying to his scholars the impression that the passage introduces us to something that stands almost alone in Scripture in its awful mystery, an important point will be gained. But the solemn manner must not be put on. It should be the natural outcome of the teacher's own feelings, and it will be if by study and prayer he has entered into the spirit of the narrative. And he who in his ordinary teaching is most bright and cheerful will best succeed, by the very force of the contrast, in communicating his solemnity on this occasion to his scholars.

Christ's agony—how may we appreciate it?

No one can understand any pain which he has never felt; that pain, then, who can imagine? But we may get a distant idea of it by comparing the expressions in the various Gospels—"very heavy," "exceeding sorrowful," "sore amazed," "in an agony," "even unto death." See, also, the descriptions of great mental suffering in Psa. xxxviii. 8-10; xl. 12; lv. 4, 5; lxxxviii. 3, 6, 7; and Christ suffered more than all that, for Jeremiah's words (Lam. i. 12) were prophetic of