

My Boys.

I sit alone in the twilight
And dream of the days gone by.
When here with the shadows we gathered,
My beautiful boys and I.

The years have passed, O, how swiftly;
It seems only yesterday
That Jack and Harry and baby Fred
Were here at my feet at play.

My Jack, a soldier so wond'rous brave,
You'll find in the thickest fight,
But low sinks my heart as for him I cry,
"O, where is my boy to-night?"

You ask me of my other son,
How his blue eyes used to shine;
Alas, their light is darkened by
The fatal spirit of wine.

I bow my head and fervently plead
For both these my boys to-night,
Believing that he who has promised so much
Some day will remove the blight.

And I praise him to a vision
Of a cause triumphant, grand,
That bears inscribed upon its banners,
"God, Home, and Native Land."

My heart is full, so full, as I think
Of Jack and Harry and Fred,
Yet I thank my Heavenly Father for
The baby boy that's dead.

LESSON NOTES.

FIRST QUARTER.

TEMPERANCE LESSON.

A.D. 64] [March 31
Eph. 5. 15-21. Memory verses 17, 18.

GOLDEN TEXT.

And be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5. 18.

OUTLINE.

1. Wise, v. 15-17.
2. Temperate, v. 18, 19.
3. Thankful, v. 20, 21.

TIME.—64 A.D.

PLACE.—Written at Rome.

EXPLANATIONS.—*Walk circumspectly*—Conduct yourselves with scrupulous care as far as personal example and influence go. *Redeeming the time*—Better "buying up the opportunity," or taking advantage of every circumstance to do good. *Speaking to yourselves, etc.*—Read this verse differently: put a comma after yourselves, then change the next comma, taking it out from between "songs," and "singing," and placing it after "singing."

QUESTIONS FOR HOME STUDY.

1. *Wise.*
What advice concerning conduct does the apostle give to the Ephesian Christians? Where was Ephesus? What connection had Paul had with it in the past? Acts 19. 1-19. Against what evil did Paul have to repeatedly warn the Roman Christians or those in cities under Roman sway? What made the days of Paul's imprisonment in Rome evil days? (See any history of persecution under Nero.)
2. *Temperate.*
In what way did he counsel to show wisdom? On what ground does he put his opposition to drunkenness? Has the condition of things changed at all? Why ought all Christians now to advocate temperance as a duty? Does the apostle imply that there can be no such thing as spiritual fullness where excess from drinking prevails?
3. *Thankful.*
How was temperance as a principle to affect their conversation? In place of songs to Diana and Bacchus in drunken revels what does he counsel? What was to be the constant attitude of their heart? Through whom was their thanksgiving to be rendered? How was it to manifest itself in their mutual life?

PRACTICAL TEACHINGS.

A man is known by his walk in the street, as well as by his word. The drunken man shows it in his walk; old age is shown by its walk; sickness by its walk; business energy is shown by its walk, etc.

So accurate is the word it becomes a figure of conduct. A man's character is known by his conduct. Walk therefore wisely.

The attitude of all morality is against excess:

Temperate: in drink; in act; in word. This is the unvarying voice of God's word.

DOCTRINAL SUGGESTION.—Self-control.

SECOND QUARTER.

A.D. 30] LESSON I. [April 7

THE TRIUMPHAL ENTRY.

Mark 11. 1-11. Memory verses, 8-10

GOLDEN TEXT.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee. Zech. 9. 9.

OUTLINE.

1. The King, v. 1-7.
2. His Coming, v. 8-11.

TIME.—30 A.D.

PLACES.—Jerusalem, Bethphage, Bethany, Mount of Olives.

CONNECTING LINKS.—In the last quarter we left our study of the life of Jesus with the multitude departing with him from Jericho for Jerusalem. The giving sight to the blind Bartimeus was an incident causing only a momentary detention, and the throng pursued its onward way. Our lesson begins with the end of this journey.

EXPLANATIONS.—*The village over against you*—Lange says the disciples were sent ahead of the procession to Bethany for the ass and her colt before they had reached the village. Others say Bethphage is meant. *If any man say unto you*—That is, if one of the owners say unto you. Many suppose that they were disciples of the Lord. *In a place where two ways met*—The Rev. Ver. says, "in the open street." Perhaps it would be as well rendered, "in a winding street." *Their garments*—That is, their outer cloak or mantle. *Branches off the trees*—probably palm leaves. *Hosanna*—This means, O save!

QUESTIONS FOR HOME STUDY.

1. *The King.*
On what day of the Jewish week did the King come to his temple, as had been prophesied? What ceremonies were necessary in order to fulfil prophecy? In what sense was Jesus a King? What act of kingship did Jesus perform? What difference do you see between his attitude to this company and his attitude always before the multitudes? How do you account for that difference? Was it theft to take the colt? Why did the owner so willingly allow the taking? What was the prophecy which was thereby fulfilled? Zech. 9. 9. How does Matthew's account differ from this of Mark?
2. *His Coming.*
For how long a distance did this triumphal procession escort the King? In what respects was it like an Oriental coronation procession? From what city had those come who are here described as going before? Did all the people of the city join in this scene? Luke 19. 39. What happened when the procession first came in sight of the city? Luke 19. 41. What did Jesus do that day in the temple which ver. 11 does not record? Matt. 21. 12, 13. What did the multitude doubtless expect him to do that day? Can you find any reason for their change toward him before the week was over?

PRACTICAL TEACHINGS.

Popularity is no test of power over man—it only indicates popular desire. One act that disappoints the populace makes it hostile. It cries "Hosanna!" one day, "Crucify him!" on another.

Behold the willing servants. Christ said, "Go," "loose," "bring," They obeyed. He says to you, "Go to thy closet," "Loose your hold on the world," "Bring your all to me." Have you? See what consecration will do. "The Lord hath need," "and they let them go." Are you thus willing to give anything that God asks?

HINTS FOR HOME STUDY.

1. Find from the different records how much time the events of this lesson occupied?
2. Read carefully all three gospel stories, and then write a new account of it for yourself.
3. Read the story of Mordecai's triumphal procession.
4. On a map of Jerusalem and its environs trace the road Jesus took from Bethany.
5. Find if there was any point where he could get a sudden and beautiful view of the city.
6. Now read once more Luke 19. 41, etc.

THE LESSON CATECHISM.

1. From what village did Jesus start on his royal entrance to Jerusalem? From Bethany. 2. How did he make this entrance? Seated upon a colt. 3. By whom was he attended? A multitude before and behind. 4. How did they show him honour? They spread their garments in the way. 5. What was their song? "Rejoice," etc.

DOCTRINAL SUGGESTION.—The King of kings.

CATECHISM QUESTIONS.

16. What has our Lord said about the books of the Old Testament? He calls them the Scriptures, says that they testify of Himself, and that they will not pass away. Luke xxiv. 44, 45. John x. 35. John v. 39. Matthew v. 17, 18.
17. Is this the reason why we believe the Old Testament? There are many other reasons, but this is the chief reason. Our Lord honoured the Old Testament, and we must honour it, and receive it as the word of God.

Keep at it.

Do not be discouraged, boys, if you meet with difficulties in carrying out any noble purpose. Samuel F. B. Morse received his first idea for the telegraph while a student in Yale College, in a lesson upon electricity, recited to Prof. Day. The boy was then nineteen years old, but he had passed the age of fifty before he succeeded in getting an appropriation from the United States Government for testing his invention. What years of discouragement, and what trials in the way of poverty and repeated failures, intervened! He asked for \$30,000 from Congress, and its members made merry over the request, saying that if this sum were given to a magnetic telegraph, Millerism and mesmerism, and any other ism, might have a dive into the national treasury. One of the senators, Hon. Fernando Wood, advised him to give up his project. Morse went to his boarding place, paid what he owed, leaving just thirty-seven cents in his purse, then crept slowly up the long stairs to his little room. There he knelt down by the side of his bed and gave up his hope of success, comforting himself with the thought that he had done the best he could. Such was the man who afterward received \$80,000 from the ten powers of Europe, which held a special congress to give expression to their gratitude.

It is one of the most promising traits of human nature that heroic unselfishness always enkindles the enthusiasm of mankind.

A ROMAN emperor once said: "I cannot relish a happiness which no one shares in but myself." The way to increase our own joy is to share it with others.

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