

So Long.

"But a week is so long," he said,
With a toss of his curly head.
"One, two, three, four, five, six, seven!—
Seven whole days! Why, in six, you know
(You said it yourself—you told me so),
The great God up in heaven
Made all the earth and the seas and skies,
The trees and the birds and the butterflies.
How can I wait for my seeds to grow?"

"But a month is so long!" he said,
With a droop of his boyish head.
"Hear me count—one, two, three, four—
Four whole weeks and three days more;
Thirty-one days, and each will creep
As the shadows crawl over yonder steep;
Thirty-one nights, and I shall lie
Watching the stars climb up the sky.
"How can I wait till a month is o'er?"

"But a year is so long?" he said,
Uplifting his bright young head.
"All the seasons must come and go
Over the hills with footsteps slow—
Autumn and winter, summer and spring;
O, for a bridge of gold to fling
Over the chasm deep and wide,
That I might cross to the other side,
Where she is waiting—my love, my
bride!"

"Ten years may be long!" he said,
Slowly raising his stately head.
"But there's much to win, there is much to
lose;
A man must labor, a man must choose,
And he must be strong to wait!
The years may be long, but who would
wear
The crown of honor must do and dare.
No time has he to toy with fate
Who would climb to manhood's high
estate.

"Ah! life is not long," he said,
Bowing his grand white head.
"One, two, three, four, five, six, seven—
Seventy years! As swift in their flight
As swallows cleaving the morning light,
Or golden gleams at even.
Life is short as a summer night—
How long, O God, is eternity?"

LESSON NOTES.

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.

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 to 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 of the trees*—probably palm leaves. *Hosanna*—This means, O save!

TEACHINGS OF THE LESSON.

What is there in this lesson that teaches—

1. That we ought to obey Jesus fully?
2. That we ought to praise Jesus heartily?
3. That we ought to welcome Jesus joyfully?

THE LESSON CATECHISM.

1. From what village did Jesus start on his royal entrance to Jerusalem? From Bethany. 2. How did he make this en-

trance? 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.

SECOND QUARTER.

STUDIES IN THE GOSPEL OF MARK.

A.D. 30] LESSON II. [April 14

THE REJECTED SON.

Mark 12. 1-12. Memory verses, 6-8.

GOLDEN TEXT.

He came unto his own, and his own received him not. John 1. 11.

OUTLINE.

1. The Stone Rejected, v. 1-8.
2. The Head of the Corner, v. 9-12

TIME.—30 A.D.

PLACE.—Jerusalem.

EXPLANATIONS.—*Parable*—An illustration of truth, real or imaginary. *The wine-fat*—Wine-press; it was cut in a sloping rock, with openings through into another trough or basin below, called by the Romans "the lake." *A tower*—A lookout station where one could keep watch over the vineyard. *Let it out*—Rented it, perhaps for part of the fruit. See ver. 2. *At the season*—The time for gathering the fruit. *The head of the corner*—Or, simply the corner-stone, which is symbolic of a completed house.

TEACHINGS OF THE LESSON.

What are we taught in this lesson—

1. Concerning the privileges we receive from God?
2. Concerning the duties we owe to God?
3. Concerning the penalty of disobedience?

THE LESSON CATECHISM.

1. To whom does Christ here liken God? To the owner of a vineyard. 2. To whom does he let out his vineyard? To the chosen people. 3. Who were the servants sent to his people? The prophets of Israel and Judah. 4. Who was the son whom they slew? Jesus Christ the Saviour. 5. How does our GOLDEN TEXT tell the truth of this parable? "He came unto," etc.

DOCTRINAL SUGGESTION.—The patience of God.

CATECHISM QUESTION.

18. How does the New Testament teach his religion?

It contains the history of his life and death, the record of his teaching while he was among men, and the doctrine which he taught the Apostles by his Spirit after he ascended into heaven.

DOG LIFE IN GERMANY.

A WRITER in the *Christian Union* gives us some facts about dogs in Germany which may interest our boys: "No one appreciates the spirit of the phrase 'to work like a dog' until he has been in Germany. The Arickaree Indians call a horse 'a big dog.' In Germany a dog might well be called a little horse. About half of the draught power is furnished by dogs and women; and they are frequently hitched up together. It is not uncommon to see a dog drag ten or twelve hundred-weight. I have seen a man and a woman get into a large cart drawn by two large mastiffs, and then drive down the street at a

rate of which Jehu might have been proud. A good dog for this purpose costs from twelve to sixteen dollars. They sometimes lead a very miserable life; yet I have noticed many instances of cordial affection between master and servant. A dog team has one advantage over a horse team: it guards the property as well as drags it. In winter they are often allowed, when resting or waiting, to jump into the cart and cuddle down in the straw. In Vienna there is an immense hospital and veterinary college where horses, dogs, and cats and all quadrupeds are received. Farriers, or boss blacksmiths, are required to spend six months at this institution, and to receive a certificate of graduation, before setting up in business for themselves."

DEAD WITH CHRIST.

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6. 11.

In the fourth century, when the Christian faith was preached in its power in Egypt, a young brother sought out the great Macarius. "Father," said he, "what is the meaning of being dead and buried with Christ?"

"My son," answered Macarius, "you remember our dear brother who died and was buried a short time since? Go now to his grave and tell him all the unkind things you ever heard of him, and that we are glad he is dead and thankful to be rid of him, for he was such a worry to us and caused so much discomfort in the Church. Go, my son, and say that, and hear what he will answer."

The young man was surprised, and doubted whether he really understood; but Macarius only said, "Do as I bid you, my son, and come and tell me what our departed brother says."

The young man did as he was commanded, and returned.

"Well, and what did our brother say?" asked Macarius.

"Say, father!" he exclaimed, "how could he say anything? He is dead."

"Go now again, my son, and repeat every kind and flattering thing you have ever heard of him; tell him how much we miss him; how great a saint he was; what noble work he did; how the whole Church depended upon him; and come again and tell me what he says."

The young man began to see the lesson Macarius would teach him. He went again to the grave, and addressed many flattering things to the dead man, and then returned to Macarius.

"He answers *nothing*, father; he is dead and buried."

"You know now, my son," said the old father, "what it is to be dead with Christ. Praise and blame equally are nothing to him who is really dead and buried with Christ."

THE best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on.

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