

Words of Cheer.

TEMPERANCE workers, toil away!
The field is wide and short the day;
Plough and dig and scatter the seed,
Stooping to pluck each noxious weed.
Your tireless toil the Master sees,
And fans you with a balmy breeze;
He'll give you strength to labour on,
And cheer with gracious words, "Well done!"

Who work for God can never fail.
Angels their "harvest home" shall hail;
The precious seed they sow in tears
A golden sheaf of joy appears.

Temperance warriors, fight away
Until ye win the well-fought day.
Before you all your foes shall flee,
And leave you crowned with victory!
The cause you strive for is divine,
Truth, mercy, goodness from it shine;
It seeks, like God's abounding grace,
To raise and bless a fallen race!
Then let us earnestly contend,
And 'gainst all foes this cause defend;
Our Captain leads us through the fray,
And by his help we'll win the day.

Temperance voters firmly stand,
In one united, earnest band;
Wield your vast electoral might
To aid the cause of truth and right,
Nor care for class nor party ties,
Nor selfish ease nor specious lies—
Nor aught your courage e'er restrain,
For faith and truth the victory gain!

Workers, warriors, voters all,
Now listen to the Master's call:
"Press forward! for the prize is sure
To all who to the end endure."
Make this the year of jubilee,
Fruitful of work from sea to sea!
So shall the cause triumphant stand,
And scatter blessings through the land.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE GOSPEL OF MARK.

A.D. 30] LESSON XII. [Mar. 24

BLIND BARTIMEUS.

Mark 10. 46-52. Memory verses, 51, 52.

GOLDEN TEXT.

Thou Son of David, have mercy on me.
Mark 10. 48.

OUTLINE.

1. A Beggar, v. 46.
2. A Believer, v. 47-50.
3. A Blessing, v. 51, 52.

TIME.—30 A.D.

PLACE.—Near Jericho.

EXPLANATIONS.—A great number of people—This was the concourse of which the little company of the twelve and the Master formed part, that was going to the Passover at Jerusalem. *The highway-side begging*—Beggars by the side of the main lines of travel are still frequent in Palestine, and as clamorous as of old. *Casting away his garment*—Laying aside his outer mantle, that he might not be at all hindered in going.

TEACHINGS OF THE LESSON.

How do we find in this lesson—

1. The picture of a sinner in need of Christ?
2. The picture of a seeker after Christ?
3. The picture of the way that Christ saves men?

THE LESSON CATECHISM.

1. When did the story told in our lesson happen? As Jesus went out of Jericho.
2. Who was the chief actor of the story? A beggar named Bartimeus.
3. What did he believe concerning Jesus? That he was the promised Messiah.
4. What word of his shows this belief? "Thou Son of David, have mercy," etc.
5. What blessing crowned his belief? He received his sight.
6. To what did his gratitude then lead him? He followed Jesus in the way.

DOCTRINAL SUGGESTION.—The Son of David.

CATECHISM QUESTION.

15. How does the Old Testament teach Christianity?
The Scriptures of the Old Testament were written by many holy men, who prophesied that the Christ was coming, and foretold also what he would suffer and do and teach. 1 Peter. i. 10, 11.

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."

TEACHINGS OF THE LESSON.

Where are we told in this lesson—

1. How to live?
2. What to avoid?
3. What to give?

DOCTRINAL SUGGESTION.—Self-control.

"WET THE ROPES."

IN the city of Rome there stands a pillar which for many long years was lying almost buried in the earth. Princes had tried to raise it, but in vain. No workman could do it. In the year 1584 the pope of that time sent a builder to make one more trial. It was no easy matter to free the great pillar from the deep soil in which it was sunk, and then to drag so huge a size and weight of stone to the place where it was to stand. When this was done, Fontana, the builder, asked the pope to fix a day for raising it. The pope did so, and said he would be there with all his court, and that this would bring out all the people in the city.

"That is what I have to dread," said Fontana; "for if they shout and make a noise, it may startle some of the men in the midst of their work, and my voice will not be heard."

"Never fear," said the pope; "I will take care of that."

He wrote an edict—which means a law for the time—to make it known that any one should be put to death who dared to utter a sound while the work of raising the great pillar went on. This edict was posted up all over the city.

On the day fixed Fontana mounted the high scaffold from which he was to direct the men by means of bells and flags as signals. The whole space of a wide square was full of people; it seemed to be paved with heads, all still as death and as if spellbound. At last the signal was given, and the pillar began to rise. Cables and ropes strained and creaked. Up, slowly, rose the giant block of stone. Fontana waved his flags, the pope leaned for-

ward, the people held their breath; one moment more, and the work would be done! All at once a crack was heard. The heavy mass would not move again, and soon it began to sink, for the ropes would not bear upon it. Fontana was at a loss, with a sense of despair in his soul. But a shout was heard from amidst the crowd, "Water! water! wet the ropes!" This was soon done; the slack hempen rope shrunk back tight to its place; once more each man bent down for a last pull with a right good will. The pillar was set up for the gaze of the world then and for ages yet to come. He who spoke the word in season was a poor sailor, who had long known the use of ropes made of hemp; but in spite of his good service he was taken and brought bound before the pope, and all men stood in fear for his life, as the law had been broken. Fortunately, the pope was not then in a cruel mood, and instead of punishing the man he gave him a reward.—Selected.

HEATHEN NOTION OF AN ECLIPSE.

AN eclipse of the sun which was visible in Central Africa a while since was declared to be the work of the missionaries, because it was discovered that they had known that it was to take place. The cause of the eclipse was explained and the children credited it, but the older people were very hard to convince.

Very queer ideas have some of these people of the starry heavens above us. Some of the people in India believe that the constellation of the Pleiades is formed by seven wise men who have died and are set up in the skies. Orino is supposed to be a constellation of "bedbugs," and is called by a name which signifies this.

They have their own way of explaining an eclipse. They believe that a great dragon extends across the sky, and that he occasionally swallows the moon. In times of partial eclipse they think he has only a part of the moon in his mouth. So in seasons of eclipse the anxious people go out with drums and other noisy instruments and make a terrific noise in order to frighten the dragon and cause him to spit out the moon.

These poor people are full of just such wild notions, and very wretched they make themselves over them. Is it not pleasant to think there are those who are trying to reach them and to teach them the precious truth?

PETER THE GREAT, whether at work in the docks of London as a ship's carpenter, or on the throne of Russia, always rose before daylight. "I am," said he, "for making my life as long as I can; so sleep as little as possible."

THE extreme depth of misery—a small boy with a new pair of boots and no mud-puddle.

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