

Boys, Remember.

BY ERNEST A. GIRVIN.

Boys, remember that stretching before you,
Is a pathway that leads to the skies;
While around you and in you and o'er you,
Is a Father all-loving and wise.

You love life—from the Saviour existence,
Issues forth in an infinite tide;
You love light—both duration and distance
Are unable his glory to hide.

You love liberty—Christ will deliver
From the bondage of sin and of woe;
And majestic as some mighty river,
Shall your life toward eternity flow.

Ere embarking on life's throbbing ocean,
Listen well to the still, inward voice,
Which entreats you with youth's strong
devotion
To make Jesus your earliest choice.

THE NATIVE RACES OF AMERICA.

"The Native Races of America," edited by W. H. Withrow, D.D. Toronto; William Briggs, and Methodist Book-Rooms, Montreal and Halifax. Sixty illustrations. Price, 75 cents.

This is the title of a new book, by the Editor of PLEASANT HOURS just issued from our Connexional Publishing House. It is not becoming of us to say more of it here than to announce that it has been specially prepared for the missionary interests of our Church. The author lays small claims to originality, but has gathered from all available sources the most reliable information concerning the Red-men of the continent. The book describes the mound-builders and cliff-dwellers of pre-historic times, with numerous engravings of their strange structures. It gives also accounts of the manners and customs, canoe-life, wood life, prairie life, the fur trade, hunting, trapping and the like. Special attention is given to Indian missions. The heroic stories of the pioneer missionaries, Rundle, Evans, Case, Jones, McDougall, Young, Crosby, are given. Sixty high-class engravings, one of which is given on this page, embellish the book. It is believed that its use in our schools, Leagues, Mission Bands and Circles will create an intelligent interest and more active sympathy with the grand missionary work which our Church is doing for these wards of the nation whom the providence of God has especially committed to our care.

LESSON NOTES.**SECOND QUARTER.**

LESSONS FROM THE LIFE OF OUR LORD.

A.D. 30.] **LESSON VI.** [May 12

JESUS BEFORE THE HIGH PRIEST.

Mark 14. 53-64. Memory verses, 60-62.

GOLDEN TEXT.

He is despised and rejected of men.—Isa. 53. 3.

OUTLINE.

1. The False Witness, v. 53-59.
2. The True Witness, v. 60-62.
3. The Unjust Sentence, v. 63, 64.

TIME.—Very early on Friday morning, April 7, A.D. 30, the morning of the day of crucifixion; these events may have occurred as early as two a.m.

PLACE.—Jerusalem; the high priest's palace.

RULERS.—Same as before.

HOME READINGS.

- M. Jesus before the high priest.—Mark 14. 53-64.
Tu. Peter's denial.—Mark 14. 65-72.
W. Ground of false accusation.—John 2. 18-25.
Th. Mocked and smitten.—Luke 22. 63-71.
F. The high priest's questions.—John 18. 19-24.
S. Triumphant patience.—1 Peter 2. 17-25.
Su. Contradiction of sinners.—Heb. 12. 1-6.

QUESTIONS FOR HOME STUDY.

1. The False Witness, v. 53-59.
Before whom was Jesus brought? See Matt. 28. 57.

Who were assembled with the high priest?
What fearful follower of Jesus was present?
Where did this disciple take his place?
For what did the council diligently seek?
With what success?
What trouble arose among the false witnesses?

What did some declare that Jesus had said?
What really had he said? See John 2. 19.

2. The True Witness, v. 60-62.

Who was this true witness?
Who questioned him?
What question was first asked?
What answer did Jesus make?
Who had foretold this silence? See Isa.

53. 7.
What question did the high priest next ask?
What was Jesus' answer?
Who afterward saw Jesus at the right hand of God? See Acts 7. 56.

3. The Unjust Sentence, v. 63, 64.

How did the high priest show his feelings?
What questions did he ask?

That, trusting in the merits of Christ, as a helpless, guilty, and undone sinner, I shall obtain the remission of all my past offences.

Acts 13. 38, 39. Be it known unto you therefore, brethren, that through this Man is proclaimed unto you remission of sins; and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

Luke 7. 42. When they had not wherewith to pay, he forgave them both.

A MILLIONAIRE'S OPINION OF RICHES.

THE following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died some years ago, leaving a fortune of five or six millions of dollars.

"Mr. Ridgeway," said a young man, with whom the millionaire was conversing, "you are more to be envied than any gentleman I know."

"And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures—and the poorest man, who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers, and as to anything I 'desire,' I can tell you, young man, that the less we desire in this world, the happier we shall be.

"All my wealth cannot buy me a single day more of life; cannot buy back my youth; cannot purchase exemption from sickness and pain; cannot procure me power to keep afar off the hour of death; and then, what will all avail, when, in a few short years at most, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

Such, as I remember it, is the substance of the story. Oh, wise Mr. Ridgeway! The fleeting treasures of the world can bring the soul no happiness; its gold is only bright, as the flowers are; and, like them, it fades; its lustre grows dim when death has glazed the eye, and the music of its ring is unheard by the dull ear of the dying. But, up in yonder "better world," the treasures do not fade; the moth doth not occupy them; the thief doth not steal them; the brightness of their glory is "incorruptible," and "fadeth not away."

THE WAY TO CONQUER.

"I'll master it," said the axe; and his blows fell heavy on the iron, but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface, till they were all worn down or broken; then he fell aside.

"Ha! ha!" laughed the hammer; "I knew you wouldn't do it; I'll show you the way." But at his first stroke off flew his head, and the iron remained as before.

"Shall I try?" said the soft small flame. They all despised the flame, but he curved gently around the iron, and embraced it, and never left it until it melted under its irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard, indeed, is that which can resist love.

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INDIAN BRAVE IN HIS WAR PAINT.

What sentence did the council pass?
How had this result been foretold? (Golden Text.)
Tell the story of Peter's conduct at this trial. See verses 66-72.

TEACHINGS OF THE LESSON.

Where in this lesson are we shown—

1. An example of cowardice?
2. An example of malice?
3. An example of heroism?

THE LESSON CATECHISM.

1. How did the rulers try to condemn Jesus to death? By false witnesses. 2. How did Jesus reply to their testimony? He answered nothing. 3. What solemn question did the high priest ask? "Art thou the Christ?" 4. What did Jesus answer? "I am." 5. How did they receive Christ's declaration? They sentenced him to death. 6. What is the Golden Text? "He is despised," etc.

DOCTRINAL SUGGESTION.—The Messiahship of Jesus.

CATECHISM QUESTION.

What, then, is your hope for the pardon of past sins?

"Why so?" responded Mr. Ridgeway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man in astonishment. "Why, are you not a millionaire! Think of the thousands of dollars your income brings every month!"

"Well, what of that?" replied Mr. Ridgeway; "all I get out of it is my victuals and clothes; I can't eat more than one man's allowance, or wear more than one suit at a time; pray, can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own and the rental they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time, and as for the money I receive from rents, why, I can't eat it, or wear it; I can only use it to buy other houses, for other people to live in—they are the beneficiaries, not I."

"But you can buy splendid furniture, costly pictures, and fine carriages and horses; to fast anything you desire."