

The Years

The years roll on—the happy years
That held no thought of coming tears;
When full and clear arose life's song,
When years were gay and hope was strong.

The years roll on—the solemn years—
With all their freight of care and tears;
Of burdens borne, of woes we brave,
Of hands unclasped at the grave.

The years roll on—the varied years—
So much of light and dark appears
Along this checkered path of life,
The days of dalliance or of strife.

The years roll on—the tender years—
The time can soften bitterst tears;
And memory, with her gentle palm,
Lays on the aching heart a balm.

The years roll on—the blessed years—
For Heaven's light our darkness cheers;
And 'mid the changes of our lot,
Who walketh with us changes not.

Though years roll on, and day by day
The sands of life wear fast away,
Guide, Saviour, even to the shore
Where time and change shall be no more.

LESSON NOTES.

TEMPERANCE LESSON.

A. D. 52] [March 30
Gal. 6. 1-10. Memory verses, 7-9.

GOLDEN TEXT.

Bear ye one another's burdens, and so
fulfil the law of Christ.—Gal. 6. 2.

AUTHOR OF THE EPISTLE TO THE GALATIANS.—Paul.

PLACE OF ITS COMPOSITION.—Probably
Ephesus; possibly Corinth.

TIME.—A. D. 52.

EXPLANATIONS.—*Overtaken in a fault*—
Caught in the act. *Restore*—"Set," as we
would set a dislocated limb. *Lest thou also be
tempted*—You are very likely to be tempted
if you reprove others without meekness.
Bear ye one another's burdens—Some of the
Galatians were eager to fulfil the rites and
ceremonies of the old Mosaic law. These
are alluded to as "burdens," and Paul says,
If you really want any burdens to bear, let
them be the sorrows of your next-door
neighbour. *The law of Christ*—If you must
obey a law, let it be not the Mosaic law,
but rather that law of love which Jesus
preached. *Communicate*—Share all good
things with those who teach you divine
truth. Another way of saying that minis-
ters should be paid for their sacred work.
It is the duty of those who receive instruc-
tion to do everything they can for their
teachers. *God is not mocked*—Men can
deceive themselves, but they cannot deceive
God. *Whosoever a man soweth*—"Those
who sow tares cannot reap wheat."

QUESTIONS FOR HOME STUDY.

- The Law of Christ*, vs. 1-6.
What does the law require us to do for a
fallen brother?
Why should we seek to restore him?
What is the law in regard to sharing
burdens?
When does a man deceive himself?
Whose work should every one prove?
What reward will he have for so doing?
Whose burden must every one carry?
What is the duty of the learner toward
the teacher of God's word?
- The Law of Love*, vs. 7-10.
What warning have we about seed-time
and harvest? (Golden Text.)
What crop will be reaped from sowing to
the flesh?
What is the harvest from liquor-drinking?
Pr. v. 32, 29, 30.
How can one reap everlasting life?
Why should we not weary of doing right?
To whom ought we try to do good?
How often should we seek to do good?
Whose example shall we be then follow-
ing? Acts 10. 38.

THE LESSON CATECHISM.

1. How does Paul say we are to treat our
erring brothers? "Restore such a one in

the spirit of meekness." 2. How are we to
treat each other? "Bear each other's bur-
dens." 3. How are we to treat our teach-
ers? "Be liberal to them." 4. What does
Paul say about God? "God is not mocked."
5. What sort of a harvest will all reap?
"Precisely what we sow." 6. Why should
we not weary in well-doing? "Because we
shall certainly reap."

DOCTRINAL SUGGESTION.—The flesh and
the spirit.

SECOND QUARTER.

STUDIES IN LUKE.

A. D. 30] LESSON I. [April 6

CHRIST'S LAW OF LOVE.

Luke 6. 27-28. Memory verses, 35-37.

GOLDEN TEXT.

As ye would that men should do to you,
do ye also to them likewise.—Luke 6. 31.

TIME.—A. D. 27.

PLACE.—Not certainly known.

CONNECTING LINKS.—In our last quarter
we left our study of the life of Jesus with
the amazement of the crowd that witnessed
the curing and pardon of the paralytic who
was passed through the house-roof into the
presence of Jesus. Our present lesson
gives a portion of a discourse which is sub-
stantially the same as the Sermon on the
Mount, given in the fifth chapter of Mat-
thew. This, however, seems to have been
given "in the plain;" it may have been a
repetition of the other sermon, or it may
have been delivered from the level part of
the mountain—a plateau.

EXPLANATIONS.—*Despitefully*—Meanly.
Cloak—The outer flowing garment. *Coat*—
The inner necessary garment. *Goods*—
Treasures. *Likewise*—In the same way.
Girdle—The Oriental equivalent for pocket.
Metre—To measure. *Withal*—An old Eng-
lish word, which in this connection means
little more than *also*.

QUESTIONS FOR HOME STUDY.

- The Law of Love*—vs. 27-31.
Who gives us the law of love?
Whom are we commanded to love?
To whom should we do good?
Whom ought we to bless?
For whom should we pray?
What are we to do when smitten on the
cheek?
What, when one's cloak is taken away?
To whom are we directed to give?
What may we not ask to have returned?
What rule should govern us in our treat-
ment of others? (Golden Text.)
- The Reward of Love*, vs. 32-38.
For what love do we deserve no thanks?
What good acts bring no reward?
What question is asked about lending?
Whom should we love and help?
What is said about the reward of so
doing?
Whose children will we thus become?
What example should make us merciful?
What law is given about judging and for-
giving?
What reward is promised for true giving?
What will be the measure of our reward?
Who will be the rewarder? Heb. 6. 10.

THE LESSON CATECHISM.

1. How are we to treat those who wrong
us? "Submit to them." 2. How are we
to act to all men? "As we would like to
have them do to us." 3. How does he act
who treats other men merely as they treat
him? "Like a sinner." 4. What will we
be if we love our enemies? "Children of
the Highest." 5. What are we told to do?
"Judge not . . . condemn not." 6. What
are we to do? "Forgive, give."

DOCTRINAL SUGGESTION.—The divine
mercy.

CATECHISM QUESTION.

How is Christ a prophet?
In revealing to us, by his Word and
Spirit, all truth concerning Divine things
and our salvation.
John 1. 18; 6. 68; 16. 13, 14; 18. 14.

WHEN you speak to a person look
him in the face.

THE best kind of glory is that which
is reflected from honesty.

YOU may bury truth, but you can't
kill it. It never dies.

Un-Writing It.

NINA was told never to make pencil
marks in books, and trusting her to
obey, papa often loaned her his pencils.
But one day some naughty spirit must
have told her it would be nicer to write,
as she called her scribbling, on a blank
page of one of papa's books than on
the paper he had given her. When
she saw the mark, though, she remem-
bered what papa had said; then she
thought just the other day she had
seen papa make marks and then rub
them out with something on the other
end of the pencil.

"I'll un-write it again, as papa did,
and then no one will know it."

So she rubbed and rubbed with the
eraser: but while some of the pencil
marks disappeared, great, dirty stains
were left; and when she had rubbed
almost through the paper, still it did
not look as it had before it was written
on, and the indentation of the pencil
point was still plain in the paper.

She learned that "un-writing" was
not so easy to do. So it is with
naughty actions or words; you can
never rub them out so perfectly that
they won't leave some mark on the
character.—*Sunbeam*.

Have You Ever Been There?

If so, you understand precisely the
ambition, the eagerness, the excite-
ment of these boys. Just what animal
is down in that mysterious den they
do not know. The ripening corn, or
perhaps the great round cabbages in
the field near by have been disturbed,
and the mischief is traced to the in-
habitant of this burrow. It may be a
hedge-hog, it may be an opossum, or
perhaps even a specimen of *Mephitis
Americana* (American skunk). The
dogs do not reveal the exact nature of
the subterranean resident. They
affirm that this is the home, and that
the animal is now at home. The
question will be solved by-and-by.
The dogs will take a turn at digging,
and if the underground chambers are
not too extensive, if the ground is not
too hard, or if the dogs do not become
weary too soon, they will in the course
of a few hours come upon the animal
they are seeking. Meanwhile, the
boys will render them all the assist-
ance they can, which will consist
chiefly in encouraging and urging on
the dogs to do their best.

WHAT is a dram-shop? Let us have
a just interpretation of it. It is a
manufactory not only of paupers but
of incendiaries, madmen and mur-
derers. Is such an institution, if I
may dignify the abominable thing by
that respectable name, compatible with
the public safety? No. I deny that
civil government is faithful to its great
province while it suffers the dram-shop
to be in existence, so long as it estab-
lishes and permits it. The civil gov-
ernment that allows this enemy to the
safety of person and property is un-
worthy of the name of civil govern-
ment.



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