



EASTER LILIES.

## Easter Morning.

Oh, fair as the splendour of lilies,  
And sweet as the violet's breath,  
Comes the jubilant morning of Easter—  
A triumph of life over death;  
For fresh from the earth's quickened bosom  
Fresh tribute of flowers we bring,  
And scatter their satin-soft petals  
To carpet a path for our King.

We have groped through the twilight of sorrow,  
Have tasted the Marah of tears;  
But, lo! in the gray of the dawning  
Breaks the hope of our long silent years!  
And the love and the lost we thought perished,  
Who vanished afar in the night,  
Will return in the beauty of spring-time  
To beam on our rapturous sight.

Sweet Easter-tide pledges their coming,  
Serene beyond trouble and toil,  
As the lily upsprings in its freshness  
From the warm, throbbing heart of the soil.  
And after all partings, reunion;  
And after all wanderings, home;  
Oh, here is the balm for our heart-ache,  
As up to our Easter we come!

In the countless green blades of the meadow,  
The sheen of the daffodil's gold,  
In the tremulous blue on the mountains,  
The opaline mist on the wold,  
In the tinkle of brooks through the pasture,  
The river's strong sweep to the sea,  
Are signs of the day that is hastening  
In gladness to you and to me.

So down in thy splendour of lilies,  
Thy fluttering violet breath,  
O jubilant morning of Easter,  
Thou triumph of life over death!  
For fresh from the earth's quickened bosom,  
Fresh tributes of flowers we bring,  
And scatter their satin-soft petals  
To carpet a path for our King.

## LESSON NOTES.

## SECOND QUARTER.

## OLD TESTAMENT TEACHINGS.

B.C. 1520.] LESSON II. [April 9.

## AFFLICTIONS SANCTIFIED.

Job, 5. 17-27.] [Memory verses, 17-19.

## GOLDEN TEXT.

For whom the Lord loveth he chasteneth.  
—Heb 12. 6.

## OUTLINE.

1. The chastening of the Almighty, v. 17-22.
2. The favour of the Almighty, v. 23-27.

TIME.—About B.C. 1520, but very doubtful.  
PLACE.—Doubtful; but probably the northern part of Arabia Deserta. In ancient times this territory was more fertile than now. It lies southeast of Palestine and southwest of Chaldea.

## INTRODUCTORY.

Who wrote the Book of Job no one knows. It is probably one of the oldest of books. It tells the story of Job, a man of great piety and wealth, who suffered extraordinary sorrows. These sorrows were, with God's permission, applied as tests to Job's character, by Satan. His three friends—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite—came to condole with him, but really criticized him. Our present lesson is taken from part of one of the speeches of Eliphaz.

## EXPLANATIONS.

Verse 17 is one of the earliest beatitudes. The same blessing occurs in Psalm 94, Prov. 3, and Heb. 12. "Bindeth up"—Most ancient medicines were externally applied, and a large share of the pains and aches of our forefathers were "bound up" for cure. "He woundeth, and his hands make whole"—He dislocates, then sets the dislocated limb. The thought of Eliphaz is, that for every sorrow there comes from God a compensating joy. The deeper truth, that all God's afflictions are really mercy in disguise, is taught later on; but, after all, the only perfect consolation for human sorrow comes from the Gospel of Christ, and that had not yet been proclaimed. "Six and seven"—Mean many, just as in modern phraseology "half-a-dozen" means a "few." In verses 20, 21, and 22, the great sources of ancient sorrow are mentioned. "Famine"—Which is almost sure to prevail wherever there are massed unproductive populations, as was the case throughout the Orient in Job's day, and is now the case in large portions of India and China. "War"—Which was the normal condition of the ancient world, six months of peace being often unknown for a century. "The tongue"—Which stands for malicious detraction, false testimony, such as must ever be prevalent in despotisms. "Destruction"—Which may stand for all natural calamities, like earthquakes. "The beasts of the earth"—Only in our century has this terror been removed from mankind; and even now the wolves of Russia, and the beasts of Indian jungles ravish large districts and destroy many lives. "Thou shalt be in league with the stones"—All nature, being in subjection to God, is in covenant of peace with his friends. "Like as a shock of corn"—Ripe for death; not prematurely cut short in death.

## PRACTICAL TEACHINGS.

Where in this lesson do we learn—

1. That troubles are not accidental but come by divine appointment?
2. That troubles are not evils but blessings?
3. That the worst troubles of human life are gradually being removed by the favour of God?
4. That when troubles have wrought their good work in us, God removes them.

## HINTS FOR HOME STUDY.

1. Can you give a reason why "tabernacles" are referred to so frequently in Job and in Paul's writings, while "palaces" are more often spoken of in the writings of David and Solomon?

2. What modern facts can you recall which illustrate the influence of right living in doing away with troubles, both personal and national?

3. Prepare a brief outline of the Book of Job.

## THE LESSON CATECHISM.

1. What man is described as happy? "The man whom God correcteth." 2. Why are troubles sent to men? "To make men better." 3. Who is the great defence against poverty, sickness, misrepresentation, war, and other troubles? "In God is our refuge." 4. What is promised the good man? "A blessing on his home and his children." 5. How will he approach death? "In a full age, like a shock of corn in its season." 6. What is the Golden Text? "For whom the Lord loveth," etc.

DOCTRINAL SUGGESTION.—The mercy of God.

## CATECHISM QUESTION.

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.

## EASTER EGGS.

WHEN I was little, like most of you, my pets, it was always a great mystery to me why eggs were used so freely on Easter Sunday. When you break an egg at breakfast on Easter, you are doing just what Roman boys and girls did centuries ago, for they began the first meal of the day with eggs, and the egg was looked upon as a symbol of the resurrection and the future life. The giving of an egg is considered a mark of friendship, and the preparing of it is always a work of love. The Russian salutes a friend on Easter morning with, "Christ is risen," and offers him his Easter egg, and in some parts of Scotland it is said to be the custom for young people to go out early on Easter morning and search for wild fowls' eggs to be used at breakfast, and it is thought lucky to find them.

The confectioner's windows are full of fancy candy eggs, but far prettier are the ones made and decorated by skilful little fingers. Care should be taken, however, that the designs are tasteful and appropriate, and that no ridiculous groupings are painted on them.—*Christian at Work.*

## LONELY WORKERS.

MANY Christians have to endure the solitude of unnoticed labour. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labours and successes; yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder excellent brother is plodding away in a little country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sunday-school; there is nothing striking in her or in her class; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant. There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's servants are serving him without the encouragement of man's approving eye, yet they are not alone—the Father is with them.

Never mind where you work; care more about how you work. Never mind who sees, if God approves. If he smiles, be content. We cannot be always sure when we are most useful. . . . It is not the acreage you sow; it is the multiplication which God gives to the seed which will make up the harvest. You have less to do with being successful than with being faith-

ful. Your main comfort is that in your labour you are not alone, for God, the eternal One, who guides the marches of the stars, is with you.

## Ring, Happy Bells.

BY LUCY LARCOM.

ORING, sweet bells of Easter time,  
The world is glad to hear your chime;  
Across wide fields of melting snow  
The winds of summer softly blow,  
And birds and streams repeat the chime  
Of Easter time.

Ring, happy bells of Easter time!  
The world takes up your chant sublime;  
"The Lord is risen!" The night of fear  
Has passed away, and heaven draws near!  
We breathe the air of that blest clime,  
At Easter time.

Ring, happy bells of Easter time!  
Our happy hearts give back your chime!  
The Lord is risen! We die no more!  
He opens wide the heavenly door;  
He meets us, while to him we climb,  
At Easter time.

## A DEADLY SERPENT.

SOME time ago a party of sailors visited the Zoological Gardens. One of them, excited by the liquor he had taken, and as an act of bravado to his companions, took hold of a deadly serpent. He held it up, having seized it by the nape of the neck in such a way that it could not sting him. As he held it, the snake, unobserved by him, coiled itself around his arm, and at length it got a firm grasp, and wound tighter and tighter, so that he was unable to detach it. As the pressure of the snake increased, the danger grew, and at length the sailor was unable to maintain his hold on the neck of the venomous reptile, and was compelled to loose it. What did the snake then? It turned around and stung him, and he died. So it is with the appetite for strong drink. We can control it first, but in a little while it controls us. We can hold its influences in our grasp for a little while, so that it shall be powerless.—*Sel.*

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