

What's it Good For?

WHAT'S it good for, beer or whiskey?
 'Good to make a fellow frisky,
 Good for burns and chills and wheezes,
 Good, they say, for all diseases—
 Rather funny, if it's true!
 Alcohol's a base deceiver;
 It will "cool" you in a fever,
 Warm you when you're blue and chilly—
 Ever hear of thing so silly?
 Why, it's a nonense through and through.

What's it good for? If a blessing,
 What it does will need no guessing.
 Old Aunt Chloe, at her baking,
 Says, her yellow turban shaking,
 'Good for misery I'm shore
 Yes, it's very good to make it—
 It will fill you (if you take it)
 Full of poverty and sorrow,
 Leave you far worse off to-morrow
 Than you ever were before.

It has draped the world with curses
 Worse than rags and empty purses;
 Given thirst, but not for learning,
 Kindled everlasting burning
 "Good for misery," we own
 But there's one thing more it's good for,
 Though to many it has stood for
 Pills and poitage, you will find it,
 Spite of "prejudice" behind it,
 "Ev'ry good to let alone

JESSIE M'GREGOR.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE NEW TESTAMENT.

A.D. 30.] LESSON IX. [Feb. 26.

THE RICH YOUNG RULER.

Matt. 19. 16-26 Commit to mem. vs. 23-26

GOLDEN TEXT.

Ye cannot serve God and mammon. Matt. 6. 24.

OUTLINE.

1. The service of God.
2. The service of mammon.

TIME 30 A. M. Early in the year.
 PLACE.—Perea, beyond Jordan.

EXPLANATIONS.—*Whu good thing*—That is, what work of righteousness. *Enter into life*—That is, have the eternal life about which he asked. *If thou wilt be perfect*—That is, if besides keeping the letter of the law you are earnest to keep its spirit. *Camel*—The familiar Oriental beast of burden. *Eye of a needle*—Mrs. Von Einken's interpretation illustrates as an actual thing that there is a gate called "the needle's eye," through which a camel, stripped of all burden, can pass. Most commentators think it means "a matter of very great difficulty." *It is impossible*—That is, according to the way men judge and understand it is impossible.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That Jesus can give us eternal life?
2. That obedience to God's law is necessary to secure eternal life?
3. That riches are often a hindrance to eternal life?

THE LESSON CATECHISM.

1. Who came asking for eternal life? A rich young ruler. 2. What did Jesus tell him he must do? "Keep the commandments." 3. How did the young man show that he considered himself fit for eternal life? He said, "All these have I kept." 4. What did Jesus say that showed him he had not kept the one that had been the last mentioned? "Go . . . sell . . . give . . . come . . . follow me." 5. What great truth from the Sermon on the Mount was thus exemplified? "Ye cannot serve God and mammon."

DOCTRINAL SUGGESTION.—Self-righteousness.

CATECHISM QUESTION.

11. What is his warning to them? That his word shall condemn them at the last day.

John xii. 48. He that rejecteth Me, and receiveth not my sayings, hath one that judgeth him: the word that I spoke, the same shall judge him in the last day.

A.D. 30.] LESSON X. [March 4.

CHRIST'S LAST JOURNEY TO JERUSALEM.

Matt. 20. 17-23. Commit to mem. vs. 17-19.

GOLDEN TEXT.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20. 28.

OUTLINE.

1. The Self-denying Saviour.
2. The Self seeking Disciples.

TIME.—30 A.D.

PLACE.—On the journey from Perea to Jerusalem.

EXPLANATIONS.—*Going up to Jerusalem*—Jerusalem was very high above the valley of the Jordan. The traveller literally went up. *Took the twelve apart*—Into seclusion from the company. He gives them thus an opportunity to withdraw from his service if they would. *Son of man*—Jesus himself. *Deliver to the Gentiles*—That is, the Romans. *Convey and crucify*—Two parts of the Roman punishment for malefactors. *Mother of Zebedee's children*—Mother of James and John. *Right hand and left hand*—These were the posts of honour under a king. *Baptized with the baptism*—That is, undergo the ordeal through which I am to pass; this cannot be read, "immersed with the immersion" as that I am immersed with."

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That goodness does not exempt people from suffering?
2. That real greatness consists in helpful service?
3. That self-denial is the true road to honour?

THE LESSON CATECHISM.

1. What did Jesus tell the twelve should befall him in Jerusalem? That he should be betrayed. 2. By whom would he be condemned? By the chief priests and scribes. 3. How would he meet death? He would be scourged and crucified. 4. What caused indignation among the disciples? The request of James and John. 5. What did they ask? To be first and second in his kingdom. 6. What did he say was the purpose of his own life? "The Son of man came not," etc.

DOCTRINAL SUGGESTION.—Redemption.

CATECHISM QUESTION.

12. What blessing does he pronounce on believers? To Peter he gave it thus:—
 Matthew xvi. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
 John xx. 29.

AN INCIDENT.

As Will and I were returning from prayer-meeting last evening, we passed three fine-looking young men standing in front of a saloon; two of them were urging their companion to enter the saloon, and take a drink with them. "Come in, Jack; it shan't cost you anything," said one.

"No, thank you," said Jack. "I will wait out here for you."

"Come, now, do be sociable, and have a drink with us," said the other, taking hold of his arm, and trying to pull him along.

"No, I will wait here," was the answer again.

I was anxious to know if Jack remained firm, so when we passed farther on, and could watch him without being observed, we looked back; and there stood Jack, alone, waiting for his companions.

I said to Will: "Isn't that grand and noble! I feel like going up to that young man, and saying 'God bless you.' I believe he remembers that good old text. My son, when sinners entice thee, consent thou not."

Said Will: "I think it would have

been more grand and noble, if he had remembered, before he left home, that other good old text: 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners.'"

I think Will was right. What do you think, young reader!—E. Q. W.

A GOOD RAIN.

"WHAT a bother it's so wet!" said Ruth. "I meant to go to see Aunt Mary this afternoon, and now I could not think of going, for even if it stopped raining, there is such a wind that mamma would not let me."

"Never mind, dear," said her little sister Dollie, "I will play with you, and we will have some fun."

"I'd rather go to auntie's," Ruth replied, and she would not be comforted, but grumbled all the afternoon.

On that same day there was a ship at sea, and the people on board had used all their water up, and there had never been any wind or rain for three weeks, so their ship did not sail very fast, and the captain and the sailors were growing very anxious, for if they did not reach the land before night they would die of thirst. At last the captain, who was a good man, said, "Let us pray." So they bowed their uncovered heads, while the captain prayed for water or wind and rain to blow them to land, and not more than an hour after a cloud was seen, and the wind and rain came down with great force; so the ship soon reached the land, where the poor thirsty sailors could drink as much as they liked.

God sends things for our good, and we ought to bear all patiently, and not grumble as Ruth did, but think that by events happening as we like them good lives might be lost.—Selected.

THE grog-shops must be shut. The power that will do the thing, whatever it be, is the power that must do it. So long as eighty-five per cent. of our prisoners owe their incarceration to drunkenness, so long as there is in our city one licensed place for the sale of liquor to every 170 inhabitants; so long as sixty thousand a year die drunk, or from the effects of drink, there is no other side to the matter. The grog-shops must be shut. At any rate—whether of public inference or private self-denial, whether the law goes on the statute-books or the wine comes off the dinner-table—some means the grog-shops must be shut. He is either criminally ignorant of the facts, or criminally indifferent to them, who can deny this.—*Elizabeth Stuart Phelps.*

A MAN should never glory in that which is common to a beast, nor a fool man in that which is common to a fool, nor a good man in that which is common to a wicked man.

By taking revenge a man is but even with his enemy, but in passing over it he is superior.

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