

THIS SIDE AN' THAT.

A Golly Ballad of Dives and Lazarus.

BY GEORGE MACDONALD.

THE rich man sat on his father's seat  
 In a' the best an' a' the best  
 The poor man lay at his gate in the street  
 In a' the worst an' a' the worst

To the rich man a ta lo each dainty comes;  
 Money a morsel gaed frae' it, or fell;  
 The poor man lam wad hae dined on the  
 crumbs,  
 But whether he got them I canna tell.

Servants prood, saft-fitt, an' stoot,  
 Stand by the rich man's curtained doors;  
 Maisterless dogs that rin about,  
 Cam to the poor man an' lickit his sores

The rich man de'ed, an' they buried him  
 gran';  
 In linen fino his body they wrap;  
 But the angels tuk up the beggar man,  
 An' laid him doon in Abraham's lap.

The gud upo this side, the ill upo' that—  
 Sic was the rich man a waesome fa';  
 But his brithers they eat an' they drank an'  
 they chat,  
 An' care na a strae for their father's ha'.

The trowth's the trowth, think what ye will:  
 An' some they kenna what they wad be at;  
 But the beggar man thought he did no that  
 ill,  
 Wi the dogs o this side, the angels o' that.

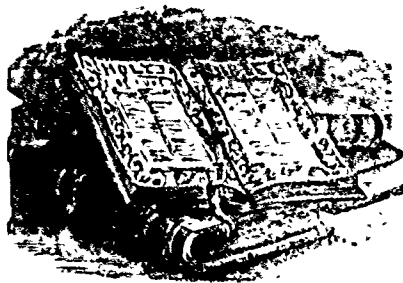
DEATH DEALING TRAFFIC

THE MURDERS BY THE LIQUOR TRAFFIC.

THE liquor traffic of the United States, which has already made its millions of drunkards, one hundred thousand of whom perish by it every year, has killed more people than all the explosions of dynamite, nitro-glycerine, kerosene and gunpowder; more than the devouring maw of all the devastations of human life by fire, added to the list; more than have gone down in sinking ships amid heaving storms to the depths of the sea, still added to the number, more than the host hurled out of life by railway accidents, still added; more than have filled the programme of all other accidents throughout the land, still added, more than have perished in all the epidemics which have desolated portions of our land, added again; more than all the deaths by murder which have arisen out of the uncontrolled passions of humanity, adding yet another line to the general footing; more than all the sum total of all these go down year after year under the traffic in intoxicating drinks.

A MODEL BOY.

"Sir," said a lad coming down to one of the wharves in Boston, and addressing a well known merchant, "sir, have you any berth on your ship? I want to earn something." "What can you do?" asked the gentleman. "I can try my best to do whatever I am put to do," answered the boy. "What have you done?" "I have sawed and split all mother's wood for nigh on two years." "What have you not done?" asked the gentleman, who was a queer sort of a questioner. "Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year." "That's enough," said the gentleman, "you may ship aboard this vessel, and I hope to see you the master of her some day. A boy who can maste a wood pile and bridle his tongue must be made of good stuff."—*The Southern Churchman.*



Search the Scriptures.

LESSON NOTES.

SECOND QUARTER.

A. D. 41.] LESSON VII. May 13.

THE SPREAD OF THE GOSPEL.

Acts 11. 19-30. Commit to memory vs. 21-26.

GOLDEN TEXT.

And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. Acts 11. 21.

OUTLINE.

1. The Gift of Judea to Antioch. v. 19-21.
2. The Good Work at Antioch. v. 22-26.
3. The Gift of Antioch to Judea. v. 27-30.

TIME.—A. D. 41 to 43.

PLACE.—Antioch, in Syria.

EXPLANATIONS.—*They which were scattered*—See Lesson XI. First Quarter, Acts 8:4. *Upon the Persecution*—The persecution only spread the Gospel more widely. *Traveled as far*—Some of these places were three hundred miles from Jerusalem. *Preaching*—Though persecuted, they kept on preaching. *Unto the Jews only*—They did not at first suppose that the Gospel was meant for the Gentiles. *Spoke to the Grecians*—Here meaning "the Greeks," Gentiles, people not Jews, who spoke the Greek language. *The hand of the Lord*—the power and help of the Lord. *Believed*—In Jesus as their Saviour. *Turned to the Lord*—Giving up their idols and becoming followers of Christ. *Tidings*—News that at Antioch there was a Church of Gentiles. *Ears of the Church*—The mother-church at Jerusalem. *They sent forth Barnabas*—To visit the Church at Antioch, and see what was its condition. They were not sure that a Gentile Church was right. *Seen the grace of God*—In giving salvation to the Gentiles. *Was glad*—To have the doors of the Gospel open to all men. *Cleave unto the Lord*—Stand fast and faithful. *Much people was added*—By the preaching of Barnabas. *To seek Saul*—Barnabas needed Saul to help him in the work of preaching. *Assembled themselves*—Met with the Church. *Called Christians*—The name means "followers of Christ," and was given by the heathen around them. *Prophets*—Men who spoke God's word with inspiration. *Agabus*—He met Paul twenty years afterward. Acts 21:10. *Signified by the Spirit*—prophesied or foretold. *Great dearth*—A famine. *Days of Claudius*—He was the emperor of Rome. *The disciples*—The Church at Antioch. *Every man*—All the members gave. *The brethren in Judea*—The followers of Jesus in Judea seem to have been mostly poor people. *To the elders*—The leaders in the Church.

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. How Christ makes his enemies help his Church?
2. How we should feel at seeing souls converted?
3. How Christians should help each other?

THE LESSON CATECHISM.

1. What was done by the believers who were scattered abroad in the persecutions after Stephen's death? They went everywhere preaching. 3. To whom did they at first preach? To the Jews only. 3. Where was the first Church planted among the Gentiles? At Antioch in Syria. 4. What name was first given to believers in Christ at Antioch? The name Christians. 5. What did this Church do in time of a famine in Judea? They sent relief to the Churches.

DOCTRINAL SUGGESTION.—The universality of the Gospel.

CATECHISM QUESTION.

21. What were the chief miracles which he wrought to prove that he was sent from God? The chief miracles that he wrought to prove that he was sent from God were such as these:—

1. He fed many thousand persons twice with a very few loaves and fishes.
2. He gave sight to the blind, and hearing to the deaf; he made the dumb to speak, the lame to walk, and healed all manner of diseases by a word.
3. He commanded evil spirits to depart out of the bodies of many whom they had possessed.
4. He raised several persons from the dead, and one (namely, Lazarus), out of the grave.

A. D. 44.] LESSON VIII. [May 20.

HEROD AND PETER.

Acts 12. 1-17. Commit to memory vs. 5-8.

GOLDEN TEXT.

The angel of the Lord encircled round about them that fear him. Psa. 34. 7.

OUTLINE.

1. Herod's Prison. v. 1-6.
2. God's Angel. v. 7-11.
3. Mary's House. v. 12-17.

TIME.—A. D. 44.

PLACE.—Jerusalem.

EXPLANATIONS.—*Herod the king*—This was Herod Agrippa I, not the one who killed John the Baptist, but related to him. *Stretched forth his hands*—Undertook, began. *To vex*—To do harm to. *Killed James*—The apostle who had been one of the three most intimate with Jesus. *Pleased the Jews*—They were always pleased to have Christians slain. *To take Peter*—Who was the leader among the apostles. *Unleavened bread*—The time of the Passover. *Four quarters*—Sixteen soldiers in all. *After Easter*—This should be "after the Passover." *To bring him forth*—To be put to death. *Prayer was made*—Prayer is mightier than a wicked king. *Would have brought him forth*—Intended to do so on the next day. *Peter was sleeping*—Showing that he was at peace. *Bound with two chains*—A chain fastening him to each soldier. *Keepers*—Guards watching. *The angel*—"An angel" is more correct. *Smote Peter*—To awaken him. *Chains fell off*—Showing divine power. *And thyself*—Wrap your clothes around. *Wist not*—Did not understand. *Saw a vision*—As he had seen in chap. 10. *Second ward*—The two guards are meant. *Iron gate*—The outer gate of the prison. *Through one street*—One block. *Came to himself*—Found himself really awake. *Surely*—for a certainty, truly. *All the expectation*—The Jews expected him to be slain. *Considered*—Thought. *The house of Mary*—Not the mother of Jesus, but another Mary. *Together praying*—Praying for Peter, as they thought, in prison. *Door of the gate*—The door to the porch, outside the house. *A damsel*—A young girl. *Knew Peter's voice*—she had often been there before. *Opened not*—Forgot to open it in her joy. *Affirmed*—Declared. *It is his angel*—The Jews believed that each person was attended by his own guardian angel. *To hold their peace*—Not to make a noise, which would attract notice. *Unto James*—Not the apostle, but "the Lord's brother." *Another place*—Hiding from the enemy.

TEACHINGS OF THE LESSON.

Where does this lesson show—

1. The safety of God's people?
2. The weakness of God's enemies?
3. The power of prayer?

THE LESSON CATECHISM.

1. What did King Herod do in opposing the Gospel? He killed the Apostle James. 2. Whom did he next seize intending to slay? The Apostle Peter. 3. What did the Church do for Peter in prison? They prayed without ceasing. 4. How did God answer their prayers? By sending an angel. 5. What did the angel do for Peter? He set him free from prison.

DOCTRINAL SUGGESTION.—Answer to prayer.

CATECHISM QUESTION.

22. How did he train up his Apostles for their public service? He trained up his Apostles for their public service in these four ways: 1. He explained to them in private what he taught the people by parables and similitudes in public. 2. He told them more plainly that he was the Messiah, the Saviour of the world; and that he should die as a ransom for sinners, and rise again the third day. 3. He prayed with them often, and taught them to pray. 4. He promised them to send the Spirit of God, after his departure, to fit them for their public service.

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