

"Good-Bye—God Bless You."

EUGENE FIELD.

I LIKE the Anglo-Saxon speech,  
With its direct revealings—  
It takes a hold and seems to reach  
"Way down into your feelings;  
That some folk deem it rude, I know,  
And therefore they abuse it;  
But I have never found it so—  
Before all else I choose it.  
I don't object that men should air  
The Gaelic they have paid for—  
With "an revoir," "adieu, ma chere,"—  
For that's what French was made for,  
But when a coney takes your hand  
At parting to address you  
He drops "I foreign lingo and  
He says:—"Good-bye God bless you!"

This seems to be a sacred phrase  
With reverence impassioned—  
A thing come down from righteous days,  
Quantly but nobly fashioned;  
It well becomes an honest face—  
A voice that's round and cheerful;  
It stays the sturdy in his place  
And soothes the weak and fearful.  
Into the porches of the ears  
It steals with subtle unction,  
And in your heart of hearts appears  
To work its greatest function;  
And all day long with pleasing song  
It lingers to caress you—  
I'm sure no human heart goes wrong  
That's told "Good-bye—God bless you!"

I love the words—perhaps because,  
When I was leaving mother,  
Standing at last in solemn pause  
We looked at one another,  
And I—I saw in mother's eyes  
The love she could not tell me—  
A love eternal as the skies,  
Whatever fate befell me;  
She put her arms about my neck  
And soothed the pain of leaving,  
And, though her heart was like to break,  
She spoke no word of grieving;  
She let no tear bedim her eye,  
For fear that might distress me,  
But, kissing me, she said good bye  
And asked our God to bless me.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE GOSPEL OF MARK.

A.D. 30] LESSON XI. [June 16

JESUS CRUCIFIED.

Mark 15. 21-39. Memory verses, 25-28

GOLDEN TEXT.

He humbled himself, and became obedient unto death, even the death of the cross. Phil. 2. 8.

OUTLINE.

1. The Crucified, v. 21-23.
2. The Revilers, v. 23-32.
3. The Darkness, v. 33.
4. The End, v. 34-39.

TIME.—30 A.D.

PLACES.—Jerusalem. Golgotha

EXPLANATIONS.—*Bear his cross*—The criminal was compelled to bear his own. But Jesus was too exhausted. *Wore such myrrh*—This was to deaden pain by producing stupor. *Parted his garments*—Divided the outer robe by ripping the seams. *Cast myots*—The inner garment they could not thus divide, so they cast with dice, which every Roman soldier carried. *His accusation*—Over the crucified criminal was nailed a board which contained a record of his crime. This he also wore suspended from his neck, as he went to crucifixion. *Wagging their heads*—Shaking their heads in malignant joy. *The sixth hour*—That is, at twelve o'clock of our day. *The ninth hour*—Three o'clock in the afternoon. *Vinegar*—The sour wine, the regular drink of the Roman soldier. *Veil of the temple*—The great veil which hung before the holy of holies.

TEACHINGS OF THE LESSON.

What is there in this lesson which shows—

1. The truthfulness of God?
2. The justice of God?
3. The love of God?

THE LESSON CATECHISM.

1. Where was Jesus crucified? At Golgotha, also called Calvary. 2. How was he crucified? Between two malefactors. 3. What Scripture was thereby fulfilled? He was numbered with transgressors. 4. How was he treated by all in this hour of misery? He was mocked and reviled. 5. What great lesson does his crucifixion teach us? To bear God's will patiently. 6. What does our GOLDEN TEXT say of this sacrifice? "He humbled himself," etc.

DOCTRINAL SUGGESTION.—The atonement.

CATECHISM QUESTION.

27. What is an eternal Spirit? One who is without beginning and without end.  
From everlasting to everlasting thou art God.—Psalm 90. 2.

A.D. 30] LESSON XII. [June 23  
JESUS RISEN.

Mark 16. 1-13. Memory verses 6, 7  
GOLDEN TEXT.

Now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. 15. 20.

OUTLINE.

1. The Empty Sepulchre, v. 1-8.
2. The Risen Saviour, v. 9-13.

TIME.—30 A.D.

PLACE.—Near Jerusalem.

EXPLANATIONS.—*The Sabbath*—Not coincident in time with our Sabbath, but the seventh day of the week. *The sepulchre*—This was an excavation cut in the rock, as was the custom. *Roll away the stone*—The sepulchre was closed with a great stone rolled over the opening, fitting closely and sealed. *A young man*—So the angel appeared to the women.

TEACHINGS OF THE LESSON.

What proof does this lesson give us—  
1. That the Scriptures are true?  
2. That Jesus is divine?  
3. That we shall all rise from the dead?

THE LESSON CATECHISM.

1. On what day did Christ rise? On the first day of the week. 2. By what was it proved to the women and two disciples? By the empty sepulchre. 3. Who was the messenger to first announce it to the world? An angel of God. 4. What was the effect of the announcement on the disciples? They did not believe. 5. What is the present belief of the Church? "Now is Christ risen," etc.

DOCTRINAL SUGGESTION.—The resurrection.

CATECHISM QUESTION.

28. What do you mean by saying that God is infinite? I mean that his nature and attributes are high above all understanding, and without any limit.  
Canst thou by searching find out God?—Job xl. 7.  
His understanding is infinite.—Psalm cxlvii. 5.  
Behold, the heaven, and heaven of heavens cannot contain thee.—1 Kings viii. 27.

BOYS AND TOBACCO.

In Germany the use of tobacco by boys under eighteen is prohibited by laws which are enforced.

In the Ecole Polytechnique of France, it is found that non smokers took the highest rank in every grade, and that smokers continually lost grade. Hence the use of tobacco was prohibited in public schools. It is also prohibited in the American Government Schools of Annapolis and West Point. Hundreds of boys apply for admission to the Naval Academy, and one-fifth of all who are examined are rejected on account of heart disease, which, the surgeons say, is caused by smoking cigarettes.

Dr. A. L. Gibson, of the United States Navy, gives the following as

the effects of smoking upon the students:—

1. It leads to impaired nutrition of the nerve centres.
2. It is a fertile cause of neuralgia, vertigo, and indigestion.
3. It irritates the mouth and throat, and so destroys the purity of the voice.
4. By excitation of the optic nerve, provokes amaurosis, and other defects of vision.
5. It causes a tremulous hand and an intermittent pulse.
6. One of its conspicuous effects is to develop irritability of the heart.
7. It retards the cell-change on which the development of the adolescent depends.
8. It is filthy. It befouls the mouth, clothes, air, and street. What decent young man would like to marry a woman addicted to smoking?
9. It is expensive. Many a church member pays more for tobacco than for his religion. Sixpence per day, and the interest in twenty-five years, would amount to a large sum.
10. It is injurious. Evil to body and mind. Nature at first repudiates it. It causes debility, depression, paralysis, cancers, and insanity. It injures the five senses.
11. It is slavish. How despotic the habit! It is a match for alcohol and opium. "Sir," said one to a friend, "do you use tobacco?" "No," was the reply; "tobacco uses me."

DOWN, BUT NOT DEAD.

As far as this county is concerned, the Scott Act is dead. Drinkdom is jubilant. Barabbas is once more free. Virtue is once again handed over to be crucified between the two thieves of selfishness and indifference. Truth goes to the wall, and right is trampled in the dust. The sun of Canadian prosperity has gone back several degrees, the men of this generation have sown to the wind, and they shall reap the whirlwind. They have missed the tide; they have failed to go in and possess the land of promise and of rest. They have by their votes declared that Bacchus is god, and him only will they serve. Be it so. Better that men be seen in their true light, and things seen in their right colours. Better know where we are and know what to expect. He who has God on his side is always in the majority. Let temperance people take heart, and Christian people not lose hope. Out of seeming evil will arise real good. They have aimed too low; they rested satisfied with little. Let the few who are left meet and talk things over. Let them mature their plans and look well to their weapons. Their hour will come, and may not be distant. Like their Master, they are betrayed; they are sold, but the darkest hour of every night is just before the dawn. Defeat is not always disaster, and this may after all prove a blessing in disguise. The flag of sobriety and morality is still flying.

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