

## TO AN OLD COMRADE.

THE Toronto Evening News of Sept. 29, 1881, contained the following. This morning an old gray headed drunkard, who for years has haunted the cells, sprang up suddenly as he overheard the police talking of the death of Garfield. "Is Jim dead?" he asked. "Why, I knowed Jim. Him and me went to school together, and used to fight and learn to spell at the same school. Poor Jim!" The tears flowed down the cheeks of the miserable wretch, who started in life with the same chance as he whose death last night cast a gloom over a whole planet. He seemed utterly broken down, and asking for a pencil and paper, he penned the following uncouth tribute.

At the same age ez Garfield was,  
And I went to school with him,  
And here I be in No. 1,

While millions is mournin' Jim,  
I knew him better'n I know you,  
He lived next farm to us;  
But he was as good as the wheat, and I  
Waz always a worthless cuss.

Why, I can remember Jim  
When he driv an Eric mule,  
And I would stand on the banks and say,  
"Wall, you're a thunderin' fool",  
But on he'd go like a meadow-lark,  
A whistlin' a Methodist hymn,  
And here I be in No. 1,  
While millions is mournin' Jim.

I went down, and he went up;  
It's queer when I come to think,  
But he would never go on a whirl,  
And he never learned to drink.  
I tell you what, there must have been  
A lot of grit in Jim,  
For here I am in No. 1,  
While millions is mournin' him.

Why, blame it! I remember Jim  
In rags and such, when I  
Was dressed like any drygoods clerk  
And reckoned pretty fly.  
I had a chance to climb the hill  
God never gave to Jim,  
Yet here I am in No. 1,  
While millions is mournin' him.

Why didn't they go to work and shoot  
A worthless cuss like me?  
But the poor chap was fit to die,  
Which isn't my case, d'ye see.  
I wish that I was dead and gone  
Once more along of Jim,  
But here I be in No. 1,  
While millions is mournin' him.

## MORAL.

Because you're ragged don't be afraid.  
But allus remember Jim.  
Stick to the right and go ahead,  
And you'll come to somethin' like him.  
Keep up a brave heart, never learn to  
drink,  
Allus be strong and true,  
And you'll never be locked in No. 1,  
And millions may mourn for you.

## A GIRL HEROINE.

HERE was a very dark, stormy night last month out West, and the wind blew down part of a railroad bridge. A freight train came along and it crashed into the ruin, and the engineer and the conductor perished. There was a girl living in her father's cabin near the disaster, and she heard the crash of the freight train, and she knew that in a few moments an express train was due. She lighted a lantern and clambered up on the one beam of the wrecked bridge on to the main bridge, which was trestle-work, and started to cross amid the thunder and the lightning of the tempest, and the torrent beneath. One misstep and it would have been death. Amid all that horror the lantern went out. Crawling sometimes and sometimes walking over the slippery rails and over the trestle work, she came to the

other side of the river. She wanted to get to the telegraph station where the express train did not stop so that the danger might be telegraphed to the station where the train did stop. The train was due in five minutes. She was one mile off from the telegraph station, but fortunately the train was late. With cut and bruised feet she flew like the wind. Coming up to the telegraph station panting, with almost deathly exhaustion, she had only strength to shout, "The bridge is down," when she dropped unconscious and could hardly be resuscitated. The message was sent, from that station to the next station and the train halted, and that night that brave girl saved the lives of hundreds of passengers and saved many homes from desolation.

A CURIOUS illustration of the doctrine of indulgences as held by the Romish Church is related of Tetzel, whose sale of them so excited the indignation of Luther. A man came to Tetzel and asked him if he could get an indulgence for a sin which he intended to commit. "Yes," was the answer, "upon the payment of money." He complied with the condition, and upon Tetzel's departure from the town with his gains, he met him on the highway, robbed him of his treasure, beat him, and told him that was the sin he intended to commit, and for which he had purchased an indulgence. It is needless to say that Tetzel did not relish the application thus made of his doctrine.

WHEN an Austin schoolmaster entered his temple of learning a few mornings ago, he read on the blackboard the touching legend, "Our teacher is a donkey." The pupils expected there would be a combined cyclone and earthquake, but the philosophic pedagogue contented himself with adding the word "driver" to the legend, and opened the school with prayer as usual.

## LESSON NOTES.

## SECOND QUARTER.

A. D. 23.] LESSON IV [April 23.  
CHRIST WALKING ON THE SEA.

Mark 6. 45-56. Commit to memory v. 47-50.

## GOLDEN TEXT.

When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43-2.

## OUTLINE.

1. On the Mountain, v. 45-48.
2. On the Sea, v. 49-52.
3. On the Shore, v. 53-56.

TIME.—A. D. 23, on the evening after the events of the last lesson.

PLACE.—The Sea of Galilee.

PARALLEL PASSAGES.—Matt. 14. 22-36; John 6. 15-24.

EXPLANATIONS.—*Constrained*—Compelled. The reason was that the people wished to make him their king, and he would not allow it. *The other side*—Bethsaida was close at hand, to the west of the place of the miracle. *He saw them*—Though he was far distant, and the night was dark. *Fourth Watch*—After midnight, and before daylight. *Walking upon the sea*—Showing thereby his divine power over all nature. *Would have passed*—Appeared to be passing by. *Cried out*—With fear. *Good cheer*—Christ comforts his fearful followers. The account of Peter's walking on the water is given in Matt. 14. 28-32. *Considered not*—Did not understand the full power of the miracle. *They knew him*—The people knew Jesus and his disciples. *Touched him*—Showing thereby their faith in the healing power of Jesus.

## TEACHINGS OF THE LESSON.

Where do we find in this lesson—

1. An example of secret prayer?
2. An instance of needless fears?
3. A cheering greeting?

## THE LESSON CATECHISM.

1. Where did Jesus send his disciples after feeding the five thousand? Across the Sea of Galilee. 2. Where did Jesus himself go? To a mountain to pray. 3. How did Jesus come to his disciples in the night? By walking on the sea. 4. What did he say to remove their fears? "It is I; be not afraid." 5. Where did Jesus and his disciples land? At the plain of Gennesaret. 6. What did the people of that region do when Jesus came? They brought their sick for healing.

DOCTRINAL SUGGESTION—Prayer to God.

## CATECHISM QUESTION.

35. Whither did the children of Israel go then?

The children of Israel, having passed over the Red Sea, went through the wilderness, whosoever God guided them, by a pillar of a cloud in the day-time, and a pillar of fire in the night.

A. D. 23.] LESSON V. [April 30.  
THE TRADITION OF MEN.

Mark 7. 1-23. Commit to memory v. 9-13.

## GOLDEN TEXT.

In vain do they worship me, teaching for doctrines the commandments of men v. 7.

## OUTLINE.

1. A Complaint, v. 1-5.
2. A Rebuke, v. 6-13.
3. A Parable, v. 14-23.

TIME.—A. D. 28, at the close of Christ's ministry in Galilee.

PLACE.—Capernaum in Galilee.

PARALLEL PASSAGE.—Matt. 15. 1-20.

EXPLANATIONS.—*Eat bread*—Take their meals. *They found fault*—Not because their hands were not clean, but because they failed to fulfil the customs of the people. *Wash their hands oft*—These washings were not to make themselves clean, but a part of their religion. *Tradition of the elders*—A custom made by men, and not commanded by God. *The market*—The street, or public square is meant. *Washing of cups, etc.*—Not to make them clean, but as a form of religion. They would not touch a vessel from which a Gentile had eaten until it had been washed. *Hypocrites*—People who pretend to a holiness which they do not possess. The Pharisees did this when they showed greater care to obey the elders' customs than the law of God. *For Moses said*—Moses said as God's lawgiver *But ye say*—Christ shows that in this respect their custom was opposed to God's law. *Corban*—A Hebrew word, meaning "that which is given sacrificially to God's house." When any son chose, he could give to the temple, what otherwise he would have given to support his aged parents; thus breaking God's law; *Nothing from without . . . defile*—That is, no food, eaten, nor thing touched can one defile; but only evil which comes from the heart, as Jesus in the verses which follow, naming the sins which defile the character.

## TEACHINGS OF THE LESSON.

Where does this lesson teach—

1. That God expects us to obey his law?
2. That the source of evil is within our hearts?
3. That we need to have our hearts made new?

## THE LESSON CATECHISM.

1. For what did the Pharisees find fault with Christ's disciples? For eating with unwashed hands. 2. Why did they regard this washing so important? As a tradition of the elders. 3. What did Jesus say that the Pharisees neglected for their own traditions? The commands of God. 4. What did Jesus say a one could defile a man? That which came from the heart. 5. What does this fact require of us? To keep our hearts pure.

DOCTRINAL SUGGESTION.—The authority of God's word.

## CATECHISM QUESTION.

36. How long was it before they came to the land of Canaan which God had promised?

The children of Israel wandered forty years in the wilderness because of their sins, before they came to the land of Canaan which God had promised.

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