Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson XII. March 24. Rom. 13: 8-14.

PURITY OF LIFE.

TEMPERANCE LESSON.

GOLDEN TEXT.

"Abstain from all appearance of evil."—1 Thess. 5: 22. R. V., Abstain from every form of evil.

EXPLANATORY.

Suggestions to Teachers. These verses when used as a Temperance Lesson suggest a Series of Contrasts between the effects, on the one hand, of The Love of God, on the other of Intemperance. For a blackboard help, these two titles may be placed at the heads of two columns, and the divisions below be written in their appropriate places.

1. Love to One Another, Our Perpetual Debt.—V. 8. "The believer should keep no other debt in his life than that which a man can never discharge, the debt which is renewed and ever grows in proportion as it is discharged; that of loving. In fact, the task of love is infinite. The more active love is, the more it seeks its task to enlarge; for inventive as it is, it is ever discovering new objects for its activity." Leave no debt undischarged, except "the undying debt of love" (Bengel), "which you must always owe, because this alone holds the debtor even after it has been discharged" (Augustine), "He loves not truly who loves for the purpose of ceasing from loving" (Philippi).

Applications to Temperance. (1) The law of love requires us not to drink intoxicating liquors, because they injure ourselves, and whatever injuries ourselves injures others. (2) The law of love requires us not to sell to others intoxicating drinks, and not to aid others in the sale by furnishing capital, or renting buildings for the purpose. (3) The law of love requires us to do all we can to put down intemperance: (a) by our own example; (b) by temperance societies; (c) by efforts for the suppression of the traffic; (d) by contributing our money and our influence; (e) by personal consecration; (f) by temperance-teaching in day schools and Sunday schools.

Intemperance leads to those actions which express hatred to others. It is continually doing injury; it arouses bad passions against others: it renders the soul so selfish that a man will starve wife and children, neglect all good for the sake of gratifying his appetite. In its scales the drink outweighs the world.

II. Love Fulfils the Law.—Vs. 8-10. 8. "He that loveth another hath fulfilled the law." The law expresses in words what is the natural fruit of true love in the heart. Perfect love would prompt exactly those actions which the law commands.

9. "For this," several commandments are named as examples. "Briefly comprehended in this saying, namely, Thou shalt love thy neighbor." On "who is my neighbour," see Luke 10: 25-37; Jas. 1: 27. "Our neighbour is every one whom we can help." This is quoted from Leviticus 19: 18, where it is the climax of a noble series of moral commands in the midst of the book of ceremonies.

The Measure of Love. "As thyself." (1) Not as he "does" love himself, but as he "ought" to love himself. (2) After the same manner, i. e., freely and readily, sincerely and unfeignedly, tenderly compassionately, constantly and perseveringly. Cases arise where man ought to love his neighbor more than his life,—physical life,—and has done so, sacrificing it for his fellows, his country, and the church, in imitation of the example of Christ and the martyrs.

10. "Love worketh no ill," etc. As love delights in the happiness of its object, it effectually prevents us from injuring those we love, and consequently leads us to fulfil all the law requires, because the law requires nothing which is not conductive to the best interests of our fellowmen.

Intemperance tends to the exact opposite of all this. It leads men to break every commandment, and to work ill of every kind to their neighbors.

"Illustration." "A story is current in the Orient of a wise old shiek, who gave to a young Arab prince, from whom he was about to part, a list of crimes, and bade him choose the one which seemed least harmful. The young prince turned in horror from murder, theft, and loss of virtue, and told the patriarch he would choose intemperance. 'You have chosen that,' said the wise old man, 'which will bring you all.'"

Burning Words of Advice. "Had I 10,000 000 tongues and a throat for each tongue, I would say to every man, woman, and child here to-night: Throw strong drink aside as you would an ounce of liquid hell. It sears the conscience, it destroys everything it touches. It reaches into the family circle and takes the wife you had sworn to protect, and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawnshop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that "the most damning curse to the laborer" is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men than at the head of an organization of 12 000 000 drinkers, whether moderate or any other kind. Every dime spent in the rumshop furnishes a paving stone for hell. In one Pennsylvania county in a single year, $17 000,000 was spent for liquor, and it was estimated that $11,000,000 of the amount came from workingmen."

III. Awakening to Righteousness.—V. 11. "And that, knowing the time," the nature and character of the period in which we now live. This is interpreted by the clause, "for now is our salvation nearer than when be believed. They themselves were nearer the goal, nearer to Christ, nearer to their immortal inheritance than when they first became Christians; and their cause was nearer its triumph; the kingdom of God had made great progress. It was a time of warfare, a time of hope, with goal and the crown in sight, a time for new zeal in the Lord's work, a time when every gift and every labor told on the result, a time of crisis and turning points. "It is high time to wake out of sleep." Sleep is the condition of indifference, of unconsciousness of these great opportunities and inspirations. The sleeper does not know what is going on in the great world of realities, but is either dead to all these things, or has a dream world of his own in which he lives for the time.

"Illustration." A young man once asked Oliver Wendell Holmes a series of questions as to what he would advise young men to do. One of these the doctor answered in this way: 'Shall he smoke? Certainly not. It is liable to injure the sight, to render the nerves unsteady, to enfeeble the will, and enslave the nature to an imperious habit likely to stand in the way of duty to be performed.

The Armor of Light.—Vs. 12, 13. 12. 'The night, of past ignorance, of sin, of the kingdom of darkness, this "is far spent, the day is at hand," the day of the kingdom of God rising upon the world, the dawn of redemption for the world. "The saints in Rome 'knew' that they, in common with mankind in general, were entering upon a bright 'day of Christian knowledge, purity, and happiness.' They also 'knew' that life was but a vapor, and that the day of 'their deliverance from this present evil world, and introduction into the purity and blessedness of heaven' (Hodge), was at hand." "Let us therefore cast off the works of darkness," such as are described in the next verse, all the deeds of evil which hate the light, which are ashamed of their own faces in the light of righteousness, which darken the world wherever they rule, whose end is eternal darkness and despair. "And let us put on the armor of light." The armor which belongs to those who live in and for the light, and are warring against the deeds of darkness.

13. "Let us walk," live, "honestly," becomingly, in a manner worthy of our vocation. "As in the day," in an open way which we are willing all should see and know.

Intemperance puts on the armor of darkness. Its deeds are deeds of darkness. It tends to the evils mentioned here.

Workers for temperance need the armor of light, with no defence for the back, for they cannot turn their backs to the foe. Especially must all strife and envying be avoided, but self be lost in the great cause.

V. Putting on Christ.—V. 14. "Put ye on the Lord Jesus Christ." The putting on, or clothing ourselves with another person, "is a strong expression, denoting the complete assumption of the nature, etc., of another." "Christ put on man in nature and condition: man should put on Christ in disposition and character. He became partaker of our physical nature. We should become partakers of his moral nature. Christ put on man, that man might put on Christ." "Make not provision," etc. "We may provide for the flesh, but not for the exciting and gratifying of its lusts. We owe a duty to our bodies which, though the seat of unlawful desires, are yet consecrated to God as temples of his Spirit, and consequently we owe a duty to the flesh, the living material of which these bodies are composed."

Intemperance puts off Christ and his character, and employs itself in making provision for the lusts of the flesh.

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Bates College, Maine, contemplates a library building as a memorial to the late James G. Blaine, who was one of the trustees.

"A Thousand Thanks."

Rev. M. E. Siple, of Whitevale Ont., writes, July 24th, 1894:—"I had suffered indescribable tortue for two years or more, that is at times, from dyspepsia. Fearful pain and load in stomach, pain between shoulders, and sensation as of being pulled right in two, in small of back. I dieted, used patent medicines, and different doctors' medicines, all to no use. Your K. D. C., third dose, completely relieved me, and four bottles, I believe, have cured me. A thousand thanks I can study, preach, and do my work now with energy and satisfaction, as of yore."

That conservative institution, the Edinburgh University, has at last opened its doors to women and will grant them degrees in medicine.

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B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for March 17.

B. Y. P. U. Topic—"Self Denial." Daniel 1: 3-16.

C. E. Topic—"Winning others—from what, to what, and how? Acts 8: 26-39.

Fragments Not to be Lost.

"Pray! though the gift you ask
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears!
An answer, not that you long for,
But choicer will come one day:
Your eyes are too dim to see it,
Yet strive, and wait, and pray."
—*A. A. Proctor.*

The Way to Heaven Can be Found.

"Our age has many in it who wander as lost babes in the woods, not asking if there is any way out of uncertainties on the highest of all themes. There is a feeling that we can know nothing of what we most desire to know. I hold, first of all, to the truth that man may know, not everything, but enough for practical purposes. If I have a Father in heaven, if I am created by an intelligent and benevolent Being, then it is worth while to ask the way out of these woods. I will not be a questionless lost babe; for I believe there is a way, and that, although we may not know the map of all the forest, we can find the path home."—*Jos. Cook.*

"There is in Christianity light enough for those who sincerely wish to see it, and darkness enough to confound those of an opposite disposition."—*Pascal.*

"The Bible tells us of streams, that it may allure us to the fountain; it tells of the past acts of God's faithful love, that we may be led to set our hopes on God, and to feel sure that He who hath loved us will love unto the end."—*Erskine.*

"Blessed is the man who has found his work; let him ask no other blessedness. Know thy work, and do it; and work at it like Hercules. One monster there is in the world, the idle man."—*Carlyle*

"While it may be conceded that many highly and respectable people dance, we have never known a young person to become fascinated with dancing whose interest in religion did not diminish just in proportion as the love for the dance increased."

For March 31st.

We hope all our Young Peoples Societies will give the Pastors and S. S. Superintendents all the aid they possibly can in making the 31st inst. a special day in the interests of our Foreign Mission work. It has seemed to some of us that the zealous missionary spirit of a few years ago has been departing. Do you pray in your societies for that part of the Telugu field where our own loved missionaries are toiling? Do you pray for the Board, that its deliberations may be blessed of God? Do you pray for its secretary and treasurer, that he may have wisdom in his work and funds at his disposal to meet the ever accruing bills? We have our Missionary and Conquest meetings but we ought to have more prayer, more thought for, *more gifts* for this work undertaken more than twenty years ago for the Telugus. The time has come when our young peoples societies ought to make their consecrated influence felt in this matter. We shall refer to this again; in the meanwhile let us ask your united co-operation and prayers with the F. M. Board.

Summerside, P. E. I.—Perhaps a few lines from the Summerside B. Y. P. U. will not be amiss. Quite a number are studying the S. L. Course under the earnest leadership of our pastor, Rev. W. H. Robinson. We find the lessons very interesting, especially since coming down to the times of William Carey.

Our enthusiastic president, Mr. C. L. Jones, accompanied by the pastor, canvassed the town to ascertain how many children were not in attendance at any Sabbath school; and as the result a number of children are preparing to come next Sabbath. One young man expressed a desire to be led to the Saviour, and is battling with infidelity. We are cheered to see him in our Union, Sabbath service, and prayer meeting. Young people pray for him that he may leave all and follow Jesus.

On Monday evening the 25th of Feb Rev. Mr. Corey, of Charlottetown, kindly favored us with an intensely interesting and helpful lecture on "Uncle John Vassar". Compared with Uncle John's ardent zeal for the Master, we feel our work is small. Let us not be weary in well doing, for in due season we shall reap if we faint not.

The Union choir under the efficient leadership of Mr. I. N. Schurman, sang several pleasing selections during the evening.

We regret the loss of our vice-president Mr. William Bowness, who is temporarily removed from us.

The social committee are planning for a Symposium some time in March.

Young Christians let us hold fast the profession of our faith without wavering for he is faithful that promised.

Yours in the work,
Celia G. Warren, Cor.-sec'y.
Feb. 28, '95.

Canning.—The meetings of our union which were somewhat interrupted during the special services, have been resumed. We are glad to welcome three more active members and are hoping more will follow. We are finding the lessons on "Struggles for Distinctive Principles," very interesting, and profitable. Papers have been prepared and read by different members on the following subjects "The Waldenses," "Wicliff," "The Ana-baptists in the continent." "The Separatists in England," "William Carey" and "Roger Williams." At the request of our pastor Prof. Tufts of Acadia University, gave us his lecture on "Revolution; or the Struggles for civil Freedom." It was exceedingly interesting and very much enjoyed.

E. A. Rand, Cor-sec'y
March 2, 1895.

Wolfville.—B. Y. P. U. Lecture Course.—The third lecture, The Revolution, or Struggle for Civil Freedom, was given by Prof. Tufts in the evening of Feb. 15. From the outline given below, some estimate may be formed of the amount of historical research and painstaking study given to the subject. The historical value and high literary quality of the lecture gave to it an interest that held the closest attention of the audience. Prof. Tufts has been requested to give this most interesting and valuable lecture before other unions, and it is hoped he may finally consent to give it to the public in a more permanent form. This course of lectures has an educational value that cannot be overestimated and we wish the theme with which the Wolfville Union has been favored could be heard by every Union in the Maritime Province. Rev. Mr. McEwan of Windsor has kindly consented to address us in the near future.

M. K. C.

Notes of Lecture on the Political Revolution or Struggle for Civil Freedom.

The Renaissance, the Reformation, the Revolution, the three subjects brought before the B. Y. P. U. this winter, are but three manifestations of one progressive movement.

Historians generally characterize the period from 1848 to the present time as that of political or constitutional reform, the most prominent feature of this period being the conflit between despotic and liberal principles of government.

Freedom is the normal conditions of man. Hence the struggle for intellectual, religious and civil freedom is simply the natural striving of the human soul to place itself in harmony with universal being. Thus, as indicated in this course of lectures, there has been a continuous struggle for more than 700 years to secure the emancipation of human thought, the human conscience, and the human will.

A movement so widespread and long continued must be sustained at all times by the same persistent cause. There is a continuity in historic development. In fact, human history may be likened to a great drama. Several acts already past—the act was on the stage being the Teutonic. Thus far in the act the movement has consisted very largely in a struggle between the principles that are to characterize and predominate in the new civilization, and the principles that characterized and predominated in the last act—The Roman Imperial. This paper deals with the act now on the stage, and will consider first—the cause, second—the nature, and third—the consequences of this struggle for civil freedom.

1st. The Cause. Government is a divine institution and is essential to the best interests and the proper development of mankind. Its object is the highest good of all, not the special welfare of any one person, or class, or select few.

Did the governments of modern Europe start wrong and was the struggle an attempt to get right? or did they start right—get wrong—and then is the struggle an attempt to get right once more? A study of European development appears to answer the latter question in the affirmative, the most reasonable interpretation of the movements in European history for the past 1200 years is that they mark the changing phases of one continuous conflict, often renewed, never wholly suspended, in which an old civilization was being broken down, and a new and far superior was being developed and established in its place.

Modern European society is a product of three forces, the Roman Empire, the Teutonic race and institutions, and the Christian church. These forces and factors met in Western Europe in the fifth century and have been continuously operating ever since.

Here followed a discussion of each of these forces. The church early allied itself with the imperial system and supported the traditions of the Emcire and the Roman law to the detriment of Teutonic freedom.

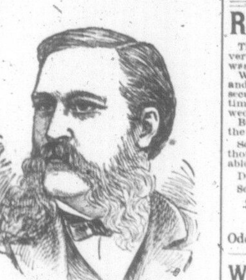
Wherever the imperial system is imported into the new States, and brought into conflict with the Teutonic system it tends to separate rulers from people, to exalt the one and depress the other. To the extent that christianity as taught by its founder impresses Teutonic life and institutions it tends to narrow the distance between ruler and ruled, and to provide the solidarity of society and harmony between existing classes. Note proof of this in so-called heretical Cantons of Switzerland, also Scandinavia, and the workings of the principle may be detected in England.

The great problem of the past 1900 years has been the development of a new western Teutonic civilization, and the destruction of the old Roman imperial, or so much of the latter as are iminical to the new and younger life.

Between primitive Teutonic customs and polity and the teachings of the gospel, there seems to be a marked adaptation. Was this of accident or design? The cause operating through the middle ages and down to the present in that force which comes out of the well-spring of life-resistance to an order of things that was unnatural and tending to prevent normal development. It was a struggle between an old and a new civilization. It ended with victory for the new and defeat for the old.

2nd. The nature of the struggle. In the nature of the struggle confirmation of the above theory was observed. Italy and England were taken as examples, and the characteristics of their struggles for freedom briefly noted. Italy was chosen as being near the centre of the imperial and ecclesiastical dominion, and England as being fartherest removed, on the outer rim, so to speak, of these influences. Anglo Saxon polity was noted, and a hasty sketch of the constitutional struggle from the Norman conquest to Cromwell. The character of the Cromwellian revolution was outlined, and its divergence from all former conflicts pointed out. The revolution of 1688, under William of Orange, was referred to, which established the British constitution substantially as we have it today, and in closer harmony with what it was in the days of Cerdic and Alfred, than in intermediate times. The ethnic, social, political and religious condition of Italy was noticed and traced from the barbaric conquest to the present. The incidental uprisings under Arnold of Brescia, Rienzi and Savanarola were briefly outlined, as illustrating the cry of the people for freedom, and their helplessness for lack of leaders. The day for the redemption of Italy did not dawn till Napoleon emptied every throne in Italy, and gave 20,000 000 of people a taste of liberty. Then Italy is moved as one organism. The same sensations thrill the whole body. The Carbonari are organized. The people are ready—the leaders come. These are Victor, Immanuel, Garabaldi and Count Cavour. These men lay their hands upon Italy and she rises from the dust of ages. France and Germany were briefly referred to, and their struggles most cursorily examined.

3rd. The consequences of the struggle. Note the marvellous expansion of the English speaking race during the nineteenth century, and their growth in wealth and power. The world-wide influence of this people is a guarantee of peace and the spread of freedom. Note the nations living together, and apparently not jealous of each others growing power and wealth, a state of things never before known. Note the emancipation of the unprivileged classes in every country, and the uplifting influences surrounding them. Note the progressive economical movement so strongly emphasized by each recuring decennial census during recent years. Note how the present century has been marked, and increasingly so, by a development of altruistic sentiment such as the world has never seen before in any age. What effect is all this likely to have upon the recently enfranchised democracy? When Demos realizes his strength may he not become a troublesome factor? From an equal may he not strive to become a master? The democracy that will enter the twentieth century will differ from any democracy in the past. Its character will be powerfully impressed by the ethical influences of our christian civilization. The opposition to this democracy will differ from the opposition to all past democracies. The christian church will have a great work to do in the twentieth century. There are signs that she is already girding herself for the task. There is a drawing together of divided christendom, a tendency to get nearer to the teachings of the Master. All the forces of the christian church are being rallied as never before. To the extent that the christian church can explain the second great command of the Master—"Love thy neighbor as thyself"—and teach men so to do, will she powerfully aid in settling the problems that the twentieth century will have to solve. Let the christian world heed the instructions of Him who spake with the authority of God. Thus shall she rear a social structure that shall not be overturned.



R. A. Gunn, M. D., of New York city, is known to the medical profession and to the public throughout the entire land. He has had an opportunity of seeing people's needs, both as Professor of Surgery in the U. S. Medical College and in his extensive practice. In speaking about one of his patients who was afflicted with the most terrible of all modern maladies, Bright's disease of the kidneys, he said:

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