



LESSON,—SUNDAY, JUNE 28, 1908.

Temperance Lesson.

Ephesians v., 6-21. Memory verses 15, 16.

Golden Text.

Be not drunk with wine wherein is excess; but be filled with the Spirit. Eph. v., 18.

Home Readings.

- Monday, June 22.—Eph. v., 6-20.
- Tuesday, June 23.—Prov. xxiii., 1-18.
- Wednesday, June 24.—Prov. xxiii., 19-35.
- Thursday, June 25.—Isa. v., 11-23.
- Friday, June 26.—Isa. xxviii., 1-13.
- Saturday, June 27.—Matt. xxiv., 42-51.
- Sunday, June 28.—I. Cor. vi., 1-17.

FOR THE JUNIOR CLASSES.

When you go out along your way to school you always find something along the road to interest you, don't you? You never say, 'Oh, I've been this way before so often that I won't look at a thing, because I'm sure I must have seen everything.' If you didn't look about you you would very soon be sorry, no matter how often you had walked along that way. Perhaps you might miss seeing a friend whom you wanted very much to see, or worse still, perhaps a mischievous boy might be waiting around a corner and when he saw you coming along with your eyes shut he might put something down for you to fall over. No, indeed, it does not do to travel along any road with your eyes shut, no matter how many times you have gone over it. What would you think of a sentinel, too, who was set to watch a certain part of a city wall and just walked along it once then lay down and went to sleep? It would be no good for him to say, 'Oh, bother take watching all the time! I went over the way once and all was safe then, so I did not need to keep on walking up and down.' Such a silly answer wouldn't save him, and he would be shot for not doing his duty. You know we are like sentinels in this world, and we have got to keep a sharp lookout so that the many enemies round about us don't creep in and capture our souls to make us slaves to Satan. One of those cruel enemies, and a very strong one too, is called 'Intemperance,' and to-day we are to study about how to keep him out of our soul city, so we have a temperance lesson. Have we ever had a temperance lesson before? Yes, indeed, for we have temperance lessons four times every year. Do you think then, that we know all about it and can just go over this lesson with our eyes shut? Why, that would be just like the silly boy who tried to walk to school with his eyes shut. No, we must all keep our eyes and ears well open and go carefully over the lesson so that our enemy Intemperance may never catch us round a corner and trip us up. Do you think Intemperance does not bother about catching little boys and girls? Indeed he does. But he does not call himself Intemperance then. He calls himself 'Having-a-good-time,' and says, 'Oh, come along. Don't be a stupid. Just have a good time.' But then when you grow to be a man he says, 'Ah, I'm Intemperance and I've got you now and you can't get away from me. I'll take away your health, I'll take away your good temper, I'll take away your happiness, I'll take away all that makes your life happy and you'll be a miserable drunkard.' So we have to be very careful about this deceitful old enemy Intemperance. He has been in the world too, so very long that it sometimes seems as though we shall never get rid of him. All through the Bible we

are told of the different ways to fight him and how to know when he is coming, and in our lesson to-day Paul is telling a lot of people who lived about nineteen hundred years ago just what they ought to do to avoid him.

FOR THE SENIORS.

Paul's method of fighting the evil of intemperance was positive rather than negative. Do the right thing, the thing you know you ought to do always, and you will not have much time to waste over doubtful subjects. 'Walk in love' (Eph. v., 2), 'Walk as children of light' (verse 8), 'Walk in wisdom' (verse 15); in other words, 'Do what is prompted by love; do what you will not be ashamed to have anyone see you doing; do what has been proved the wisest;' and you need not be afraid of going wrong. Yet even Paul has some significant negatives: 'Be not partakers of evil' (verse 7), 'Have no fellowship, etc.' (verse 11), 'Be not unwise' (verse 17), 'Be not drunk with wine' (verse 18). He meets in this short passage some of the arguments most generally advanced by the moderate drinker; as for instance, 'This is a question of personal liberty'—Paul says, 'Submit yourselves one to another in the fear of God' (verse 21), and that our rule is to be not what is pleasing to ourselves, but 'acceptable to God' (verse 10). To the plea of 'One must be friendly' Paul says 'No; not with anything that leads to sin and misery.' To the cry of 'One can't set one's self up as being wiser than others,' Paul says 'Yes; reprove fearlessly what is evidently wrong, for only by open denunciation will the evil be brought to light and done away with' (verses 11, 13). As to the plea that indulgence proves a man's self-control,—that seems a perversion of logic. Is it not stronger morally and physically to hold out against all temptation than to yield your position because of the jeers of companions? The 'good time' of a drunken crowd of rowdies does not appeal to the man of taste and education, and the man who has tasted of the 'fullness of God' (Eph. iii., 19), who has been 'filled with the spirit' (Eph. v., 18), could never be satisfied with the coarser joys of the lower nature. It is this seeking of the higher that is advocated, and the lower will inevitably make way before it.

(SELECTIONS FROM TARBELL'S 'GUIDE,')

No one can 'walk in love' of his brother-man and not be a total abstainer. Said Farrar once, in a very eloquent address: 'Gentlemen, it is on behalf of these drunkards that I appeal to you; and for the sakes of their little sons and of their little daughters, and for the sake of those myriads of white young souls which are being trained in our schools. Remember, gentlemen, I entreat you, that the drunkards of to-day are not the drunkards of to-morrow; their ranks, as they are daily thinned by death, are daily recruited by those who as yet are not drunkards. If I knew that in this hall there were but one youth or man who would fall hereafter into this horrible abyss, then I should feel it would be well worth the sacrifice of every one of us taking the pledge, if by so doing we could but save that one.'

'Walk as children of light' (Eph. v., 8). Our light comes from the Bible, which is an uncompromising foe to strong drink. It comes from the experience of the Church, which has made it the active enemy of the saloon. It comes from the Holy Spirit, whose guidance will never take a man into a saloon except to pull another man out.

'Drink was not the curse in the East then which it is with us now. But I cannot forget that this same tolerant Scripture, with its ample recognition of the genial side of human life, contains some of the most urgent warnings that can be written against the horror of intoxication, conveyed sometimes in language which the most intolerant of total abstainers could not surpass.'—Bishop Moule.

Could the youth to whom the flavor of the first wine is delicious as the opening scenes

of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when he shall feel himself going down a precipice with open eyes and passive will; could he see my feverish eye, feverish with last night's drinking, and the feverish looking for to-night's repetition of the folly; could he but feel the body of death out of which I cry hourly with feeble outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation.—Charles Lamb.

The Leading Temperance Passages of the Bible: Gen. ix., 21; Deut. xxi., 20, 21; I. Sam. xxv., 36; I. Kings xvi., 9; xx., 16; Esth. i., 10, 11; Prov. xx., 1; xxi., 17; xxiii., 20, 21, 29-35; xxxi., 4, 5; Isa. v., 11, 12, 22; xxviii., 1, 3, 7; Dan. i., 3-21; v., 1-6; Hos. iv., 11; Amos vi., 6; Neh. i., 10; Hab. ii., 15; Matt. xxiv., 48-51; Mark vi., 22; Luke xxi., 34; Rom. xiii., 13; I. Cor. v., 11; vi., 10; ix., 25-27; Gal. v., 21; Eph. v., 18; I. Thes. v., 6-8; I. Tim. iii., 2, 3, 8; Tit. ii., 2-4, 6, 12; I. Pet. i., 13; iv., 7; v., 8; II. Pet. i., 6.

Junior C. E. Topic.

Sunday, June 28.—Topic—Foreign missions: Henry Martyn, and missions in India. I. Cor. ii., 1-16.

C. E. Topic.

- Monday, June 22.—The joy of Christ's kingdom. Isa. xxxv., 1, 2.
- Tuesday, June 23.—Strengthen the weak. Isa. xxxv., 3-6.
- Wednesday, June 24.—The way of holiness. Isa. xxxv., 8.
- Thursday, June 25.—The ransomed of the Lord. Isa. xxxv., 10.
- Friday, June 26.—The gospel for the poor. Luke iv., 18.
- Saturday, June 27.—The gospel of the kingdom. Matt. xxiv., 14.
- Sunday, June 28.—Topic—Chinese children. Luke vii. 22.

Tithes.

Twenty-five members of a church in Indiana, a year or so ago, pledged themselves to the tithe idea. There were eighty-five members in the church. During the last year, the tithers gave to the support of the church an average of \$18.80 apiece. The non-tithers brought in but \$5.75 apiece. In a church in Indianapolis, with a membership of 600 seventy members being 'tithers,' gave \$43 apiece in nine months. The non-tithers, 530 of them, gave \$3.50 apiece. In a Canadian church of the same membership, fifty-four tithers gave \$10.90 apiece for home and foreign missions; the rest, non-tithers, gave 77 cents apiece.

Wherever a band of tithers has been formed in a church, its finances have been literally transformed. One church, in its period since tithing, has given five times as much to missions as in the period of the same length before tithing was introduced, and has raised \$16,000 for remodeling the church besides. The real remodeling, it is plain to see, however, is in the membership. In this case, there was no especial prosperity in the affairs of the congregation. If anything, times were not quite so good, outside the church walls, though prosperous enough.

The application of these statistics is plain. Why not try tithing in our own churches, ourselves? Never was there a more practical, personal question. How are we going to answer it?—The 'Interior.'

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