

Our Quarterly Temperance Meeting

Topic for week following January 30.

BY THE EDITOR.

TOPIC: Intemperance and other sins of the flesh.

LESSON: ROMANS 8. 5-13; Gal. 5. 19-21;

1 Thess. 5. 6-8.

APPROPRIATE HYMNS: "Epworth Praises,"

38, 50, 52, 136, 166, 183, 186.

(These are all stirring and suitable pieces.)

See that the young people have a clear idea of the meaning of the word "intemperance." Its primary definition is "a want of moderation or self-restraint—excess." Its ordinary application is to the use of alcoholic liquors; drunkenness. An intemperate person is therefore, one "not exercising due moderation or self-restraint; indulging any appetite or passion in excess; immoderate," and again, one "addicted to an excessive or immoderate indulgence in the use of alcoholic liquors."

It is in this latter sense that we are to consider it. It is essentially connected with and inseparable from the flesh—man's carnal, depraved and vicious nature. It is the source of almost all evil habits and practices. It is invariably accompanied by a host of attendant vices. Its evils are cumulative and of deadly influence and consequences. There is little need to illustrate this. Every neighborhood has its victims. Each issue of the daily press adds to the interminable record of crimes it has fostered and provoked.

The secret of it lies in depraved human appetite. The cause of it is that the "flesh" with its vicious desires and cravings, rules, and the slave of the passion knows no higher law than that of his own carnal indulgence.

The lessons present to us two levels of human life, the "flesh" and the "spirit." Where one lives on the lower level, the ill effects are seen. These should be enumerated from the list given by St. Paul. But when one lives under the dominion of the Spirit, he rises above the lower, base level of carnality and selfish indulgence, and the fruits of the Spirit are manifest, as are also tabulated by the Apostle.

The one sure, effective prevention for the ills of all intemperate habits, then, is in the reign of God's Spirit in our hearts. By His gracious influences we are enabled to crucify the flesh with its affections and lusts, and gain effective self-mastery.

Our young people should learn that herein is the secret of every real moral victory, the source and power for all high achievement.

HINTS FOR THE LEADER.

After the careful presentation of such truths as the above, we would suggest a varied programme. Let the exercises be bright and aggressive. Have some of our suggested choruses sung. Let a few good Temperance pieces such as are here given, be read or recited, and if you are wide-awake, you will arrange to have a number of boys and girls give the splendid exercise which you will find reprinted by request, on our Junior pages. Or if you prefer, let a debate be arranged on some such subject as Resolved, that the drunkard's family suffers more through his inebriation than he does himself. This subject will show up the invariable evil effects that follow intemperance to all concerned, and in that fact alone is a better subject of debate than many others in which the tendency is to make light of the awful consequences.

SELECTIONS!

"I said to a young man. 'Why won't you sign the pledge?' He said, 'I won't sign the pledge because I won't sign away my liberty.' 'What liberty?' 'Liberty to do as I please.' Young man, is that liberty? Any man that does as he pleases, independent of physical, moral, social, and divine law, is a mean, miserable slave. There is not so pitiful a slave as that swarthy face of this earth as a man that is a slave of evil habits and evil passions. Therefore, what is it to be free? To be capable of self-government is to be free. To abandon every wrong habit is to be free. To fight against that which holds you in bondage is to be free. I tell you a man that overcomes an evil habit is a hero. I knew a man who said he would give up the use of tobacco. He took his plug out of his pocket and threw it away, and said, 'That is the end of my job.' But it was the beginning. How he did want it! He chewed gentian and chewed chamomile flowers and chewed anything to keep his jaws going. Nothing satisfied him. He said the very tip of his tongue clamored for the stimulant. He said, 'I will go and get another. I will try another plug and when I want it awfully then I will take a little.' And he did want it awfully, and took his piece of tobacco, and then God's Spirit strove with him. He held the tobacco in his hand and said, 'I love you, and I want you. Are you my master or am I yours? You are a weed and I am a man. You are a fiend and I am a man. You black devil, I will master you if I die for it. It shall never be said of me again: there is a man mastered by a thing. I will fight you right through. He said it was over six months before he could get over the desire for that tobacco; but he fought it right through. That man is a hero. A hero has to battle against an enemy. A man has to fight against himself, to conquer every evil desire and wicked passion in the sacred name of duty, and by the power of God. That is to be noble! That is to be brave."—John B. Gough.

Why They Go Together

"Bottles and rags! Bottles and rags!" called the ragman, as he piled his calling. "Why do you always put these words together?" asked the passer-by. "Because, madam," said the ragman, courteously touching his hat to the lady, "wherever you find bottles you find rags." Shrewd philosophy! It is a pity that so many people cannot see the thing as clearly, and do not, for the good of prosperity, to say nothing of the moral happiness of the people, stop the action of liquor traffic instead of putting in the way of christian workers all sorts of handicaps. Remember the shrewd words of the ragman, who sees things as they are: "Wherever you find bottles you find rags." And if you wish to save people from coming to rags, you will banish the bottle. Let us all say we shall not give over the fight until we succeed.—Sel.

What Puzzled the Japanese

An officer from Japan was visiting America, and one day, while looking about a big city, he saw a man stop a milk wagon. "Is he going to arrest the man?" asked the Japanese. "Oh, no," was the answer; "he must see that the milk sold by this man is pure, with no water or chalk mixed with it." "No; but people want pure milk if they pay for it."

Not long after the two passed a saloon where whisky is sold. A man came staggering out, struck his head against a lamp-post, and fell to the sidewalk.

"What is the matter with that man?" again asked the Japanese.

"He is full of bad whisky."

"Is it poison?"

"Yes, a deadly poison," was the answer.

"Do you watch the selling of whisky as you do the milk?" asked the Japanese.

"No," was the reply.

At the markets they found a man looking at the meat to see if it was healthy. "I can't understand your country," said the Japanese. "You watch the meat and the milk, and let men sell whisky as much as they please."

Exceptions

Swillome's Whisky—

That is all!

All—except

A downward start;

All—except

A weakened heart;

All—except

A clouded brain;

All—except

Ambitions slain.

Swillome's Whisky—

That is all!

All—except

A hopeless strife;

All—except

A ruined life.

All—except

Ideals laid low;

All—except

A drunkard's woe.

Swillome's Whisky—

That is all!

All—except

The sear and blight;

All—except

The dark of night;

All—except

A helpless slave;

All—except

A lonely grave.

—Maud Russell.

Mark Guy Pearse's Overcoat

Dr. Wilbur F. Crafts, superintendent of the International Reform Bureau, in his recently published "World's Book of Temperance," relates the following incident:

"One bitter winter night the Rev. Mark Guy Pearse had taken a cab from a London suburb, and on reaching home had the driver come in and get something warm and comfortable, but not intoxicating. He noticed that 'cabby' had no overcoat, and inquired how it was that he was so insufficiently clad. The man explained his poverty, and Mr. Pearse said, 'Well, now, I've got a coat upstairs that would suit you. But before I give it to you, I'm bound to tell you that there is something peculiar about that coat, and it is right I should explain it to you before you put it on.'

"'What's that, sir?' said the man, considerably mystified, and not knowing whether he might not find it wise to decline the mysterious garment.

"'Said Mr. Pearse solemnly, 'That coat never had a glass of beer or spirits inside of it from the day it was made until now. I want you to promise me that as long as you wear that coat you will let the drink alone.'

"'All right, sir,' said the cabby, holding out his hand. 'All right, sir; I won't upset the coat by putting any drink inside of it.'

"Many months afterwards, Mr. Pearse met the man again, and learned that he had kept his bargain."

"Do not destroy your own health by drinking the healths of others."