

SCIENTIFIC TEMPERANCE.

A SERIES OF LESSONS FOR BANDS OF HOPE, ETC.

(By Mrs. Howard Ingham.)

LESSON 3.—WHAT MAN IS.

1. What does the bible say was God's last work in creation?

The making of man, whom he put in the world as its king and ruler.

2. Of what does man consist?

Of three very different things, which we call body, mind and soul.

3. Are other animals like him in all these things?

No; they have bodies almost as wonderful as his; they have instinct and reason and will, much like his mind, but they have not a soul like his.

4. What do you mean by man's soul?

The part that lives forever; that is, like God, spiritual and eternal; that knows right and wrong; that loves and hates; that recognizes God as its Father.

5. What does the bible say of man's soul?

It says that God breathed into man this wonderful thing which made him 'a living soul.'

6. What is man's soul meant to be?

It is meant to be king over all the earth. And especially is it meant to be king over the man's own body and mind.

7. In what way can it be king?

By compelling the body to do what is exactly right; to go without wrong and harmful things even though the body enjoys them, and to do only those things which are for its good.

8. What does the body like to do that is not right?

Sometimes it wants food and drink that are not good for it; sometimes it wants to be idle when it ought to be at work; and many other things it enjoys which it should be denied.

9. What will happen if the body is allowed its own way in these things?

Then it becomes the ruler of the soul, and the soul becomes a slave.

10. But sometimes people do wrong, thinking they will be happier that way?

Yes, but they are mistaken. They may enjoy it for a little while, but soon they find they cannot help doing the things they know they ought not to do.

11. Then which is king?

The body is king and the captive soul grows weaker and weaker all the time.

12. Can you remember a bible text about this?

Yes. It says: 'Whosoever commiteth sin is the servant of sin.' And, 'Of whom a man is overcome, of the same is he brought in bondage.'

13. Have you ever seen anyone whose soul was a slave?

Yes. A drunkard is a soul-slave. His body's appetite is king over his soul.

14. How does this slavery begin?

By a little indulgence of the appetite, which grows stronger and stronger till the poor man is like a person in chains who can do nothing but obey his cruel master, though beaten and tormented every day.

15. How can we avoid such slavery?

By keeping the soul always king, and making the body obey. The body should never once be allowed to have its way when it wants to do an evil thing.

HINTS TO TEACHERS.

In these self-indulgent days our children need most of all to learn the grandeur of soul-supremacy over the body's appetites and passions. Teach them that the 'I' is the soul. Have them say: 'I am a soul and have a body fitted to my need.'

Ask them to mention the names of people who have been soul-slaves. Tell them of Alexander the Great, who conquered all the world of which he knew, but died at 37 of drunkenness; of poor Robert Burns and Edgar A. Poe, who wrote most wonderful poetry, but died as Alexander did

while yet very young. Let them give instances of similar soul-slavery of which they know. Then tell them of some of the best and noblest men and women of the world, who ruled their bodies and were kings and queens of goodness and of help to the world.

CHRISTIAN ENDEAVOR TOPICS.

FEBRUARY 10-16.

Sunday.—Topic.—Becoming as little children. Luke 18: 15-17.

Monday.—Liberal. 2 Cor. 9: 6-15.

Tuesday.—Ready. 1 Tim. 6: 17-15.

Wednesday.—Willing. 2 Cor. 8: 7-12.

Thursday.—Wise. Luke 6: 30-38.

Friday.—Prudent. Prov. 3: 9-17.

[Luke 10: 25-37. (A missionary meeting suggested.)]

Saturday.—Loving. 1 John 3: 10-18.

SCHOLARS' NOTES.

(From Westminster Lesson Book.)

LESSON VI.—February 10, 1895.

CHRIST AND THE CHILDREN.

Matt. 18: 1-14.

Commit to Memory vs. 2-4.

GOLDEN TEXT.

'It is not the will of your Father which is in heaven, that one of these little ones should perish.—Matt. 18: 14.

THE LESSON STORY.

The disciples hoped that Jesus would soon be received as the Messiah and King.

One day as they went to Capernaum they were talking about the new kingdom. They wondered who would have the highest place, and they asked Jesus to tell them.

Very likely they went to Peter's house when they reached Capernaum. Jesus called a little child to him then, and said to the disciples, 'Whosoever shall humble himself like this little child, the same is greatest in the kingdom of heaven.'

Jesus meant to tell the disciples by this that they could not belong to his kingdom while they had the pride in their hearts which made them want to rule over one another. A good child is humble and willing to obey. He is not thinking about being great. He is always glad to help anybody. This is the true child spirit. It is the disciple spirit, too.

Then Jesus told them how evil a thing it is to hurt this humble, obedient spirit. The pride that despises the child spirit is a great sin, and must be cast out. It is better to cut off a hand, or a foot, or even to pluck out an eye, than to be sent away from God forever. Sin must be put away, though it be something dear to us.

God is not willing that one of his children should be lost, and so he watches and seeks for them always.—Berean Lesson Book.

HOME READINGS.

M. Matt. 17: 9-27, The Lunatic Boy.—Tribute Paid.

T. Matt. 18: 1-14, Christ and the Children.

W. Matt. 18: 15-35, Forgiveness of Injuries.

Th. John 13: 1-17, Serving One Another.

F. Matt. 25: 31-46, 'Unto one of the Least of these—unto Me.'

S. Phil. 2: 1-13, Christlike Unselfishness.

S. 1 Cor. 13: 1-13, Christian Love.

Time.—A.D. 29, autumn, a few weeks after the last lesson.

Place.—Capernaum, on the north-west shore of the Sea of Galilee.

BETWEEN THE LESSONS.

On descending from the mount of transfiguration Jesus healed a lunatic boy. Crossing the Jordan he passed through Galilee, avoiding public attention, teaching his disciples, and again foretelling his death and resurrection. At Capernaum he miraculously provided tribute money for himself and Peter. On the way the disciples disputed about who should be greatest in his kingdom. Parallel accounts, Mark 9: 33-50; Luke 9: 46-50.

HELPS IN STUDYING.

1. Who is the greatest—the highest in office. They were still thinking of an earthly kingdom. 2. Called a little child—as an object lesson. 3. Except ye be converted—'except ye turn' from these selfish ambitions. Greatness in Christ's kingdom is childlikeness. 4. Humble himself—he willing to perform lowly service. 5. Shall receive—welcome with kindness. One such—one with childlike spirit. In my name—as belonging to Christ, out of love to him. 6. Offend—'cause to stumble' or fall into sin; discourage or hinder in serving

Christ. It were better—he is deserving of severe punishment. 8, 9. If thy hand—everything that leads us or others into sin or keeps from godliness, must be given up. It is better—than—into hell fire—better sacrifice the dearest earthly thing than be lost eternally. See also Mark 9: 44, 46, 48. 10. Despise not—do not treat with contempt the weak in faith, the poor in knowledge, grace, or station. Their angels—heavenly guardians, ministering spirits. Heb. 1: 14. Do always behold—have immediate access to God. 11. The Son of man—Jesus, Saviour of the humble, obscure and lost. 12. Doth he not leave—Christ's special care are those in special need. 14. Your Father—these little ones have the loving care of angels, of Christ and of the Father; therefore despise them not.

QUESTIONS.

Between the Lessons.—What was the subject of our last lesson? Describe the transfiguration. Whom did Jesus heal when he came down from the mount? What dispute had the disciples? What is the title of this lesson? Golden Text? Time? Place? Recite the Memory verses.

I. The Child in the Midst. vs. 1-5.—What did the disciples ask Jesus? Why did they ask the question? How did Jesus reply? What does converted mean? From what must we be converted? What does this lesson teach about worldly ambitions? How alone can we enter the kingdom of heaven? Who is greatest there? What is it to humble ourselves as little children? How can we show love for Jesus? Whom did the little child represent?

II. The Guardians of the Little Ones. vs. 6-10.—What does the word offend mean? Who are meant by little ones? What is said of those who cause others to stumble? What does this lesson teach us about words and actions? What is meant by our hand or foot causing us to stumble? What should we do with anything that leads us or others into sin? See Rom. 8: 13; 1 Cor. 9: 27; Gal. 5: 24. What guardians have Christ's little ones?

III. The Shepherds and the Lambs. vs. 11-14.—Who is the Son of man? For what did he come into the world? To what does the parable in vs. 12, 13 liken Jesus? To what does it liken sinners? How did the Father show his love for the little ones? See Isa. 40: 11.

LIFE TEACHINGS.

1. We should guard against the ambition to be above others in rank and place. 2. It is real greatness to forget self and to serve others and to do them good. 3. The greatest Christian is the one who is most childlike in disposition and spirit. 4. We should be careful not to hinder or discourage any one in the Christian life. 5. It is the desire of the heavenly Father that every little one should be saved.

LESSON VII.—February 17, 1895.

THE GOOD SAMARITAN.—

Luke 10: 25-37.

Commit to Memory vs. 25-27.

GOLDEN TEXT.

'Thou shalt love thy neighbor as thyself.—Lev. 19: 18.

THE LESSON STORY.

A Jewish lawyer once asked Jesus what he should do to gain eternal life. He was called a lawyer because he was a teacher of the law of Moses. Jesus asked him what the law taught him on this great subject. The lawyer answered that it told him to love the Lord and his neighbor. Jesus said, 'This do, and thou shalt live.'

'And who is my neighbor?' asked the lawyer. He did not love the Roman conquerors, and the strange people from all parts of the earth who crowded the streets of Jerusalem.

There, too, were the Samaritans, who were despised by the Jews always. Surely, he thought, he could not be expected to love all these people!

Jesus spoke a parable to him to show how far-reaching is true love.

A man, said Jesus, went over the rocky and dangerous road from Jerusalem to Jericho. Thieves caught him, robbed and wounded him, and left him half dead. A priest came by, and looking at him, went to the other side. Then a Levite came and looked at him. But he, too, went away without a word or act of love. But now a Samaritan came, and the love in his heart made him stop and help the poor man. He gave him food and money and care, and so proved himself a real neighbor.

So Jesus taught that our neighbor is the one who needs our love and help.—Berean Lesson Book.

HOME READINGS.

M. Luke 9: 51-62, Rejected by the Samaritans.

T. Luke 10: 1-24, The Seventy Sent.

W. Luke 10: 25-37, The Good Samaritan. Th. Matt. 5: 38-48, Love your Enemies. F. Matt. 6: 19-34, Treasure in Heaven. S. Matt. 7: 1-12, The Golden Rule. S. James' 1: 19-27, Pure Religion.

Time.—A.D. 29, November, several weeks after the last lesson.

Place.—On the journey along the northern borders of Samaria into Perea, beyond Jordan. The exact place is not known.

BETWEEN THE LESSONS.

Soon after our last lesson Jesus finally left Galilee. Leaving Capernaum, he passed through lower Galilee. He sent messengers before him, who were rejected by the inhabitants of a Samaritan village. Reproving his angry disciples, James and John, he departed to another village. Luke 9: 52-56. He replied to one who proposed to follow him. Luke 9: 57-62. He then sent seventy of his disciples before him into every city and place whither he would come. Following them, he journeyed through Perea toward Jerusalem, attended by a great multitude whom he taught and healed. Luke 10: 1-24. On the way the incident recorded in this lesson occurred. A similar event is recorded in Matt. 22: 35-40, in Mark 12: 28-34, and in Luke 13: 18-22, which read in connection with this lesson. The parable of the Good Samaritan is given by Luke only.

HELPS IN STUDYING.

25. A certain lawyer—a student and teacher of the law. Tempted him—tested his knowledge. There is no sign of malicious purpose. Inherit eternal life—obtain the life of bliss and glory in heaven. 26. He said unto him—Jesus, turning questioner, refers him to the law he professes to teach, thus making him answer his own question. 27. The lawyer's answer is the summary of the law given in Deut. 6: 5; 10: 12; Lev. 19: 18. Heart . . . strength . . . mind—with all thy powers; sincerely, intelligently, actively, supremely. Thy neighbor as thyself—ready to do and suffer for him as we expect him to do for us. 28. Thou shalt live—shall have already eternal life, for this heart of love is eternal life. 29. He, willing (desiring) to justify himself—to make himself appear right to his own conscience and to Jesus. And who is my neighbor?—the manner of his keeping the law of love would depend on the answer. Jesus answered by the parable. 30. Jericho—about twenty miles from Jerusalem. 31. Priest—many priests lived at Jericho. Passed by—giving no help. 32. Levite—of the tribe of Levi, who performed the humbler services of the temple. 33. A certain Samaritan—bitterly hated by the Jews. 34. Oil and wine—the usual remedies for wounds. 35. Two pence—about thirty cents, equivalent to three or four dollars in our day. 36. Which . . . was neighbor—showed neighborly feeling. 37. Do thou likewise—show kindness to all.

QUESTIONS.

Between the Lessons.—What was the subject of last lesson? What did you learn from it? Give the leading events between the last lesson and this. For what purpose were the seventy sent forth? What is the title of this lesson? Golden text? Time? Place? Recite the Memory verses.

I. The Law of Love. vs. 25-28.—What did the lawyer ask? Why did he ask it? What did Jesus answer? What did the lawyer reply? What did Jesus then say? What is the sum of the ten commandments?

II. The Lack of Love. vs. 29-32.—What did the lawyer then ask? How did Jesus answer? What happened to a certain man? Who first came that way? What did the priest do when he saw the wounded man? What ought he to have done? Who next came? What did this Levite do? What was the sin of these men? How should we treat those in trouble? 1 John 3: 16-18.

III. The Practice of Love. vs. 33-37.—Who next came that way? Who were the Samaritans? How were they regarded by the Jews. John 4: 9. What feeling had the Samaritan for the sufferer? How did he show this? What did he do on the morrow? What did he say to the host? What did Jesus then ask the lawyer? What was the lawyer's reply? What did Jesus then say? How can we do likewise? Who is our neighbor?

LIFE TEACHINGS.

1. The great question of life is the question of eternal life. 2. The bible answers this question. Study it. 3. We must love God supremely, with all our heart. 4. We must love our neighbor as ourselves. 5. Love for our neighbors is proof of love for God. 6. All whom we can help, the poor, the heathen, the foreigners, those who hate and ignore us, are our neighbors. 7. Christ is the Good Samaritan who saw us robbed of holiness, wounded and dying in sin, and came at infinite cost to help and save.