

The story is told of a little girl who lay dying. The child had been struck "You Did It" on the spine by her drunken father. Gathered about her was a group of neighbors, one of the number being the saloon keeper patronized by her father. Some one said, "It was the blow that killed her". The dying child heard the remark, and looking the rum-seller in the face gasped, "You did it. You did it", and died. Were all the truth known with respect to the relation of cruelty and crime to the liquor traffic, that sentence of the little girl would

doubtless find just application in thousands of instances.

If moderate drinking led to more moderation, and that to total abstinence, it would not be dangerous. The trouble is that it leads to more drinking and intemperance. Fifty years ago, in France, the people drank freely of light wines, using little strong drink. The wines created a thirst for intoxicants, and now strong drink has a firm hold on that people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common thing.

TEACHING HINTS

This section embraces teaching material for the various grades of the school.

For Teachers of the Older Scholars and Bible Classes

Paul wrote the Epistle to the Ephesians while he was a prisoner in Rome. The great theme is the lordship of Christ and the unity of His body, the church, which necessarily grows out of its relationship to Him. The earlier part (chs. 1 to 3) is doctrinal, and the remaining part (chs. 4 to 6) practical. In the latter section Paul dwells upon the unity of the church, and considers everything from this point of view. Gifts should be used because they further the church's unity. Heathen vices should be forsaken because they injure the larger life of the church. Christian graces should be adopted because they contribute to a better and stronger unity. In the Lesson, these principles are viewed under the contrast of light and darkness. There are two main thoughts.

1. *The demands of the kingdom of light*, vs. 6-14. Paul here emphasizes four points:

(a) Great caution is required because of the deceptive power of evil. His picture is dark and dreadful, when viewed in the light of God's judgments. The innocent-looking, attractive forms of sin demand constant watching. (b) The Christian life should manifest itself in fruit-bearing. This is its normal condition, and should be constant. (c) The Christian life should be aggressive, going out to reprove evil in others. (d) The awakening power of Jesus is an encouragement to every worker, and an invitation to every sinner.

2. *Exhortations concerning social Christian life*, vs. 15-21. The exhortations are various, and were no doubt given in view of local needs. They deal with three subjects:

(a) The proper use of time. (b) The proper exercise of self-control in respect to the use of stimulants. (c) The necessity of divine infilling, in order to enter successfully into worship and service.

Temperance is taught in the Lesson as a necessary obligation on the part of a Christian. Temperance in all things follows from the unity of the church and the lordship of Christ. The teacher should study it in this connection. Intemperance cannot exist in a Spirit-filled life. The demand of exalted life and feeling is satisfactorily met by personal fellowship with the Master. The higher the life, the less reason there is felt for physical stimulus. When temperance is related to the spiritual life, it finds its true setting. Whatever contributes to a deeper faith and life in Jesus, is strengthening the principles of temperance; and whatever weakens faith in Christ, is strengthening the principle of selfishness, and ultimately of intemperance.

For Teachers of the Boys and Girls

It will give variety to the teaching, as a Temperance Lesson, of this oft-repeated passage, to go outside its limits, as well as within, and take the seven "walks" of the Epistle. Each of these has its bearing direct and strong on temperance. The person who walks as Paul would have the Ephesians walk, will never walk the uncertain and perilous pathway of the drunkard. If the scholars