

I had an old ragged coat and a shock-in' bad hat, and some water-proof boots that let the wet out at the toes as fast as they took it in at the heel. I've lost them. I had a red face, a trembling hand, and a pair of shaky legs that gave me an awkward tumble now and then; I had a habit of cursing and swearing, and I've got rid of that. I had an aching head sometimes and a heavy heart and, worse than all the rest, a guilty conscience. Thank God I've lost them all.

'Then I told my wife what she had lost.

'You've had an old ragged gown, Mary,' said I. 'And you had trouble and sorrow and a poor, wretched home, and plenty of heartaches, for you had a miserable drunkard. Mary, Mary, thank the Lord for all you and I have lost since I signed the temperance pledge!'—'Constitution.'

EFFECTS OF TOBACCO ON THE YOUNG.

Dr. Laban writes: 'I have often observed that youths, who before the habit of smoking was contracted were resolute, manly and vigorous in mental fibre, became, after free indulgence in this practice, timid, fearful, hesitating and irresolute. The mental stamina was gone, and the quality of manhood produced much inferior to that originally promised. One other defect deserves mention in this connection, viz.: the dryness of the mouth and throat, and the corresponding thirst produced by smoking. This thirst is morbid, and not to be satisfied easily with that which always natural thirst. It craves something stronger. Also the nervous depression induced by the use of tobacco finds a ready and temporary relief in the stimulation of beer, wine and alcoholics. These two causes then, the thirst and depression, are powerful temptations to drinking.'

Do the young need the stimulation of the cigarette to enable them to do their work in our day? Did Socrates and Plato and Aristotle, and other great men of the past use tobacco to give them strength? Did Peter and Paul and John need it? Centuries before tobacco was known to civilization the wise man of Israel said: 'The glory of young men is in their strength,' and centuries later another (the saintly John) said: 'I have written unto you, young men, because ye are strong.' Shall it be said of this generation, the glory of our young men is found in their white hands, pale faces, trembling legs, feeble arms, weak hearts, and, above all, their beautiful meerschaums and elegant cigarettes.

For stimulation to mental work and a capacity for it, we know a half hour a day in the gymnasium under wise direction, or an hour of brisk and vigorous out-door exercise, superior to all the tobacco ever produced. In these days of abundance of food it were the height of folly to take into the system that which either retards or arrests those changes which the healthy body ought to undergo in transforming food into new tissues or into living force, and casting out the worn-out material as useless refuse.

It is safe to say, then, that tobacco has detracted essentially from the world's stock of force, physical and intellectual, and it would be hard to mention any particular in which it has contributed to the advancement of the human race in greatness or virtue. If we read aright the indications of natural law, this herb belongs to the category of poisonous drugs, and is in no sense a proper food or luxury for the young.—'Journal of Hygiene.'

CONCERNING ALCOHOL.

SOME REASONS WHY IT SHOULD NOT BE TAKEN INTO THE SYSTEM.

First, modern science proves that alcohol is not helpful to any vital process. It is the enemy of vitality.

It over works the organs with which it comes in contact, inducing needless friction.

Second, the appetite for alcoholic drinks is cumulative. It has no power of self-restriction. It grows by what it feeds on. One glass calls for two, two for three, and so on in dangerous ratio.

Third, the life of a drinking man is apt to be divided into two chapters of a very tragical serial, in the first of which he could have left off if he would, and in the second he would have left off if he could.

Fourth, the power of habit is practically omnipotent. The power of will to cope with it has been proved insufficient. The grooves of action are quickly worn. No harm results from doing without alcohol, but absolute good has been proved to result from such abstinence.—Frances E. Willard, in 'Do Everything.'

SCHOLARS' NOTES.

LESSON X.—June 7, 1896.

Luke 22: 24-37.

WARNING TO THE DISCIPLES.

Commit to memory vs. 24-26.

GOLDEN TEXT.

Let this mind be in you, which was also in Christ Jesus.—Phil. 2: 5.

THE LESSON STORY.

Jesus was on his way to Jerusalem to be crucified. He had come now with his disciples to the upper room, where the last supper was eaten. This was the Jewish passover supper, and was a very joyful feast, held in memory of God's goodness to his people Israel. Was it not sad and strange that the disciples should quarrel about who should have the best place? And none of them were willing to take the place of a servant and wash the feet of the others. Then Jesus himself took the water and towel and washed the feet of the disciples, and so taught us and them a lesson of lowly love and service.

Then Jesus told them that since they had been faithful to him in his trials he should give them a kingdom, and they should eat and drink at his table in his kingdom. Jesus wanted his disciples to learn how noble it is to serve, and he warned them against pride and self-confidence. He told Simon Peter how Satan wanted to have him for his servant, and he said that he had prayed for him that his faith might not fail.

He taught the disciples also how they might trust him for all they needed when they were doing his work, and he told them once more that he was about to die a shameful death.—Berean Lesson Book.

LESSON OUTLINE.

I. Warning against selfish ambition. vs. 24-30.

II. Warning against self-confidence. vs. 31-34.

III. Warning against coming danger. vs. 35-37.

HOME READINGS.

M. Luke 22: 1-23, The Lord's Supper.

T. Luke 22: 24-38, Warning to the Disciples.

W. John 13: 1-20, Washing Their Feet.

Th. Luke 22: 39-53, Jesus in Gethsemane.

F. Luke 22: 54-71, Jesus Accused.

S. Mark 14: 53-72, Jesus Before the Council.

S. Matt. 23: 57-75, The False Witnesses.

Time.—A. D. 30, Thursday evening, April 6.

Place.—An upper room in Jerusalem.

HINTS AND HELPS IN STUDY.

Jesus closed his public ministry on Tuesday, April 4.—He spent Wednesday and Thursday in retirement at Bethany. On Thursday he sent Peter and John to Jerusalem to prepare for keeping the passover. Toward evening he followed with the other disciples, and there celebrated the feast. Before the supper began, Jesus observed among the disciples a strife for seats of honor at the table. He rebuked them by himself washing their feet. Tuesday's and Wednesday's Readings. The probable order of occurrences was then as follows: 1. The passover supper eaten. Vs. 15-18. 2. The betrayal foretold, and departure of Judas. Vs. 21-23; see also John 13: 18-30. 3. Institution of the Lord's Supper. Vs. 19, 20. 4. Peter's denial foretold. Vs. 31-38. Then followed the farewell discourse and intercessory prayer in John 14-17. Toward midnight Jesus went to Gethsemane where his arrest soon followed.

QUESTIONS.

What was the passover? Whom did Jesus send to prepare for its celebration? Who were present at this feast? What new ordinance did Jesus institute? What command did he give about its observance? What strife was there among the disciples? What did Jesus do to rebuke them? What did he say to them? What did he say to Peter? What did Peter answer? What warning did Jesus give him? Of what did he forewarn his disciples?

WHAT THE LESSON TEACHES.

1. True greatness is unselfishness—seeking to serve, not to be served.
2. Christ knows Satan's plots and prays for us.
3. When we have been helped by Christ we should help others.
4. Self-confidence is sure to lead to a fall.
5. Life is full of danger and we should always watch and trust.—Westminster Lesson Book.

ILLUSTRATION.

The truly great serve in trifles. They do not wait for some remarkable service. They improve little opportunities. When the English nobleman, Lord Shaftesbury, was on his way to receive military honors as Lord Lieutenant of his county, he stopped his carriage, and gave his place to a lame old woman hobbling along the road, while he mounted the box beside the coachman.

The truly great serve the lowly. They know no caste. A human being is a brother. For many years an old man used to sweep the street crossings near the London House of Parliament. One day he was absent. He was found by a missionary, ill, in a little, miserably furnished attic. 'You are lonely here,' the missionary said. 'Has anyone called?' 'Oh, yes,' he replied, 'several persons have called—Mr. Gladstone for one. He called and read to me.' 'Mr. Gladstone called? And what did he read?' 'He sat on the stool and read the Bible to me.' England's greatest statesman was never greater than when he sat beside that attic cot and ministered in Jesus's name to one of Jesus's own.

The truly great seek not their own. They value their righteousness above their rights. Wilder Dwight was mortally wounded in the battle of Antietam. The surgeon came to him as he lay suffering. The Christian man pointed to other wounded men lying near, and said, Attend to them first; I can bear it better than they.'

The truly great minister unselfishly. Helen Keller, the deaf and dumb girl, who is also blind, one Christmas, at the festival, found out that one poor little child had been entirely overlooked in the distribution. She went immediately to her own little store and chose a mug, one of the presents she valued most highly, and carried it to the neglected one with glad motions of love. Even a child may imitate the Saviour in the greatness which only comes by service.—Arnold's Practical Commentary.

LESSON XI.—June 14, 1896.

Luke 23: 33-46.

JESUS CRUCIFIED.

Commit to memory vs. 44-46.

GOLDEN TEXT.

Christ died for our sins according to the scriptures.—I. Cor. 15: 3.

THE LESSON STORY.

After the supper in the upper room Jesus and the disciples went to the garden of Gethsemane, and there he was arrested and taken to the high priest. There was a hurried trial, and then he was condemned to die on the cross. It was in the bright morning when he was led away to Calvary and crucified between two thieves. Then the crowd gazed while Jesus prayed, 'Father, forgive them, for they know not what they do.'

It was the custom to write on a board the crime which the man had committed and place it on the cross above his head. But what crime could they say Jesus had done? Pilate had said, 'I find no fault in him,' and he wrote, 'This is Jesus of Nazareth, the King of the Jews.' The rulers were angry when they saw this, but Pilate would not change it.

The rulers and the soldiers mocked Jesus as he hung there, and even one of the dying thieves spoke mocking words to him. But the other thief, who was sorry for his sin, asked Jesus to remember him when he came into his kingdom. And Jesus promised that he should be with him that day in paradise. For three long hours Jesus hung on the cross, and then a great darkness came over the land. It lasted three hours, and when it rolled away and the sun shone forth again Jesus said, 'Father, into thy hands I commend my spirit,' and then his beautiful earthly life was ended.—Berean Lesson Book.

LESSON OUTLINE.

I. Mocked and insulted. Vs. 33-38.

II. Saving the penitent robber. Vs. 39-43.

III. Dying for our sins. Vs. 44-46.

HOME READINGS.

M. Luke 23: 1-12, Jesus Before Pilate and Herod.

T. Luke 23: 13-32, Jesus Condemned and Led Away.

W. Luke 23: 33-49, Jesus Crucified.

Th. Luke 23: 50-56, Jesus Buried.

F. Matt. 27: 27-54, What He Suffered for Us.

S. Gal. 3: 1-14, From What He Redeemed Us.

S. Gal. 6: 1-18, His Cross Our Glory.

Time.—A. D. 30, Friday April 7, from nine to three o'clock.

Place.—Calvary (Golgotha), just outside the city of Jerusalem. The exact site is unknown.

HINTS AND HELPS IN STUDY.

After his arrest in Gethsemane, at midnight of Thursday, Jesus was led first to Annas and then to Caiaphas who briefly examined him. The trial by the Sanhedrin, at the high priest's palace, followed. Peter had entered the palace court with John, and remained there during the trial. Three times he there denied his Master. The council adjourned until daybreak. Meanwhile Jesus was grossly maltreated. The reassembled council condemned Jesus to death for blasphemy, and he was then taken to Pilate to be sentenced. The charge they made was sedition. Pilate sent him to Herod who was then in Jerusalem at the time. Herod ridiculed him and sent him again to Pilate, who declared he found no fault in Jesus, and made further vain efforts to release him. Finally on demand of the Jews Barabbas was released and Jesus was delivered to be crucified. Besides the Home Readings, study the accounts of the crucifixion in Mark 15: 22-37 and John 19: 16-30.

QUESTIONS.

Where was Jesus arrested? When? By whom was he tried? What sentence was pronounced upon him? To whom did the council take him? For what purpose? To whom did Pilate send him? How did Herod treat him? What did Pilate try in vain to do? What did the Jews demand? What did Pilate finally do? What prayer did Jesus offer as he was being crucified? What superscription was placed on the cross? What did Jesus promise the penitent robber? What took place while he was on the cross? What were his last words?

WHAT THE LESSON TEACHES.

1. Jesus went down to the lowest depths to save us.
2. Jesus teaches us to pray for those who despitefully use us.
3. Sinners may be saved even at the last if they truly come.
4. Sinners may be lost close to the cross of Christ.
5. Jesus died to redeem us from eternal death.—Westminster Question Book.

ILLUSTRATION.

The perversity. 'They crucified him.' V. 33. The Jews were obstinate and ungrateful in their hatred. Nothing is so base as ingratitude. At the battle of Alma, a wounded Russian called piteously for water. Captain Eddington ran to him and gave him the refreshing draught. The wounded man revived. The captain turned to join his regiment, when the man just restored by his kindness fired and shot him. The Jews were guilty of the same perverse ingratitude. Christ preached to their poor, healed their broken-hearted, delivered their captives, restored their blind, their lame, their deaf, their dumb, their diseased. He raised their dead, and 'they crucified him.' Oh! the perversity of sin! They crucified him, the prophesied Christ, their promised Saviour. A rich gentleman attempted one day while intoxicated to cross an avenue where a little street sweeper, to whom he had often given a nickel, was waiting for a hurrying carriage to pass. The street sweeper saw the gentleman's danger and sprang forward and threw himself against him and pushed him back, but his own little feet slipped and he fell right under the prancing horses. They picked up his poor bruised body and carried it to the hotel near by. The man little Andy had saved was sober now, and wept as he said, 'Oh, Andy, your life for me! How can I bear it.' But the tears the strong man shed were tears of repentance. He never touched the liquor again. He spends all his time and strength and money saving men from intemperance. 'How can I do less,' he says, 'with the remembrance of Andy's sacrifice always before me? There is one who gave his life for us; shall not the thought of that sacrifice decide that our lives shall be one long, glad sacrifice for him?'—Arnold's Practical Commentary.