

NOVEMBER 23.

World's Temperance Lesson.

Judges 2: 7-16.

**GOLDEN TEXT** They also have erred through wine. Isaiah 28: 7.

The fourth Sunday in November has been set apart as a World's Temperance Sunday, and the lesson we are to study has been selected with reference to that fact.

**THE HISTORICAL SITUATION.**

The words of Isaiah assigned for our study were spoken at a critical period. The northern Kingdom of Israel, which is called by the name of the single tribe Ephraim in the text of our lesson, was already invaded by the hostile forces of the Assyrians, who were laying waste the country, soon to fall under their complete control. Isaiah was prophesying at Jerusalem, the capital of Judah, where King Hezekiah was upon the throne. The prophet points to the awful conditions prevailing in Israel as a solemn warning to the people of Judah to refrain from the sins which had brought such ruin upon their sister nation.

**THE DRUNKARDS OF EPHRAIM.**

Amid the many sins of which the people of Israel were guilty that of drunkenness is singled out for special reprobation at this point in the prophets teaching. There are references to this iniquity in other places of the New Testament, which show that indulgence in strong drink was one of the crying evils of the time. Intemperance is a most prolific vice, and the conditions prevalent in the Kingdom of Israel show that it had brought forth among that people the fearful train of misery which it is ever wont to do.

**THE CURE FOR DRUNKENNESS.**

Many cures have been suggested for the drunkard, but there is only one sure remedy. God's saving grace alone can redeem humanity from the curse of intemperance. What is needed to win a man or woman from the love of strong drink is a changed heart, filled with the love of Jesus Christ.

**THE CROWN OF GLORY AND DIADEM OF BEAUTY.**

Beside the dark picture presented by Isaiah there rises another picture that is full of light and beauty. It is the picture of the Lord, whom the prophet describes as "a crown of glory" and "a diadem of beauty" unto the residue of his people. Isaiah is ever thankful for the remnant of God's people who are true to the Lord of hosts. So let us be thankful for all those, who, in this age of luxury, when intemperance is all too prevalent an evil, are true to their God, and stand firm against all temptation, faithful to the end.

**Baptist Doctrines.**

VII.

One's Responsibility—What it is

PROF. CLAS LUTHER WILLIAMS

Question and answers. There is an abundance of them everywhere. It is said that an experiment is a question put to nature, and that we receive the answer by means of a phenomenon. Thomas Edison has received some very valuable answers to the questions he has put to nature. In May the sun looks down light upon the orchards, and the orchards look back blossoms. When, in September, the farmer is sowing wheat, he seems to be saying to those acres of "ploughed ground": "Will you take good care of this seed-what that I trust to you? Will you give back to me more than I am giving to you?" Within two or three weeks those acres will begin to make a visible answer, and they will give their full answer in the waving harvest of the next July.

A man's calling in life. What is it that calls him? Every influence that comes to one's life comes for the purpose of awakening a response of some kind. Every temptation that confronts a man wants to know whether he is going to yield to it. "The high calling of God in Christ Jesus." The call comes from on high. Is not the obedience which we render to the commandments of Christ the

answer which our lives make to this high calling? The blessings of God fall upon one man's life, but they awaken in him no recognition of the goodness of God. They arouse in him no expression of thankfulness. His life is like a piece of ground receiving from on high the benefactions of the sunlight and the rain, but answering with weeds only, or with thorns. The blessings of God come upon another man's life. They excite his gratitude, and with overflow of heart he says, "Bless the Lord, O my soul." Every man's life is a response of some kind to God. "Response" and "responsibility" are kindred terms.

We now and then hear it said that man is an end in himself. Would you care to live neighbor to a man that tried to be an end in himself? There is a sea which perhaps would not be called the "Dead Sea" if it had as much outlet as it has inlet and if it were not quite so much of an evil. That ragged, God-fearing man, Samuel Johnson said—

"From Thee, great God, we spring, to Thee we tend;  
Path, native, guide, original and end."

A man's duty is that which is due from him to God, first of all and chiefly—to God the Deity. It is the word "Duty" that gives to the word "Duty" its most solemn meaning. Every man is as directly and as personally related to God as if God and he were the only beings in the universe and when he has "the answer of a good conscience toward God," that may be accepted as an indication that he is meeting his personal responsibility to God.

"When Thou saidst, seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek." The Psalmist echoed the will of God.

It is for us as Christians to ascertain what our life is saying on behalf of Christ in response to what we feel He has done for us. My dear friend and teacher, Dr. H. G. Weston, once said in the classroom, and with an impressiveness that deeply rooted the thought in my mind, "Christ is not only was on trial, He is on trial today." Men are calling in question the deity of Christ. In their objections to Him, men of today have not advanced a single step beyond the position taken by those who objected to Him during His sojourn in the flesh. Modern infidelity has not been able to find any new weapon against Him. His efficacy as the only Savior of men is doubted. The supreme profitability of unbroken loyalty to him is denied. He desires to be vindicated in the eyes of the unbelievers—not so much for His sake as for theirs, and for ours too. What we do for His sake is good for us and good for all within the circle of our influence. His requirements represent the conditions of our highest welfare. Suppose, my Christian friend, your life is not so perfect as you would like it to be. A man on the witness stand may be feeble in his grammar and lame in his rhetoric; but, bold on telling the truth, he, in spite of these imperfections, may, by his testimony, save a fellow man from suffering grave injustice. "Ye are my witnesses." Is He to us the supreme reality of our life? If so, we shall be able to make Him somewhat of a reality to others. That, doubtless, is the kind of response He most desires to have from our life. It is a very personal response. No one else can make it for us.

"Not one can require for another—not one;  
Not one can grow for another—not one."

"Follow thou me." "He is of age; ask him; he shall speak for himself." John ix: 21. His reply was woven out of his experience by the power of Christ. He did speak for himself. He did it better than anyone else could have done it for him.

Sometimes as one is trying to make a proper response to God, he will have a feeling of loneliness, of isolation, which is not entirely pleasant to have. Be it so. The lion is not afraid to go alone; the sheep is—generally. Indeed, there is a feeling of separateness which very properly attends the intelligent and conscientious performance of duty. You may be one of a large number who are engaged in doing some work for Christ. Are you doing it merely because they are doing it? Their doing it is not your highest reason for doing it. Does one oak in the forest grow toward the sky merely because there are other oaks near by that are growing in the same direction?

Making one's life a response to God in this Christian way tends to the development of an individuality which is both forcible and attractive. It imparts to one's character steadiness, weight, majesty.

The regenerate man and woman can write and speak about the mighty Love and Power of God with more force and conviction than the mere believer. That is the reason that great souls like Mr. Moody and Mr. Talmage attract and hold the multitudes. The message that comes from such men is enriched by Divine Power. God speaks through such instruments.

**Religious News.**

I feel quite sure that some of the pastors will be glad to learn that the Lord is blessing this church. There has been a shaking of hands and a coming together among the members. Old grievances have been removed, backsliders are returning and a number have professed faith in Christ.

J. A. MAMPLE.

Oct. 15th, 1902.

Some weeks ago we held special meetings here. Four have united with the church by baptism two by experience. Backsliders have returned unto the work of the Lord. Under the Leadership of Supt Frank B Mills the Sunday School has gained in attendance. Prayer meetings are well attended Lord's day morning and Wednesday evening. The walls of the building outside have been painted white, with money in the treasury for inside improvements. Unto the Lord we give thanks.

C. N. BARTON, Pastor.

We held our roll call on Oct. 10th. It was such a busy time the attendance was rather small, a good time was enjoyed, reports were received from all branches of our work and a successful year's work was reported. Rev. J. B. Ganong of Hillsboro and Rev. Milton Addison of Sarney were present and delivered strong addresses in the evening, subjects:—"The church as a force" and "the church as a light."

F. D. DAVIDSON.

Sabbath, Oct. 5, was a OAK BAY, CHAR CO. blessed day at this place. Our congregations were the largest that day they have been during our four years pastorate. Attention was good and singing by the choir and congregation was excellent. The Lord was present in power to bless His word and at the close of the morning service three sisters were baptized who came out heartily for the Lord and are truly sincere, saved by sovereign grace and made children of God, hence they are heirs to the infinite fulness of all spiritual blessings in Christ here and hereafter. In the afternoon at 3 o'clock we had another service. After preaching we received the three sisters by the hand of fellowship into the church and ordained two deacons and read the covenant and then we came around the Lord's table, after which we sang and went home praising God for his love and sacrifice and eternal purpose.

H. D. WORDEN.

The Baptist Church of CAMPBELLTON, N. B., which has been extensively improved and enlarged this summer, was re-opened to the worship of God Sunday morning the 12th inst. Three services were held during the day. Rev. E. B. McLatchey, pastor of the Baptist church at Sackville preached morning and afternoon, and it is needless to say that his discourses were vigorous, practical and helpful. The Rev. H. E. Thomas, pastor of the Campbellton Methodist Church, occupied the pulpit in the evening with much acceptance. No special appeal was made at the opening services, but the receipts of the day amounted to \$62.00. As a result of the improvements the church has a most convenient plant that ought to facilitate every department of their work. The most important improvement is the new vestry, which is twenty feet wide and the full length of the original building, and opening into it with lifting doors of ground glass, thus increasing the seating capacity of the church by at least one hundred and fifty sittings, beside furnishing infant class room, library and kitchen. The new Chancel for the Choir and Organ is also an important addition to the size and appearance of the audience room. The new Baptistry, which is a model of convenience, stands in the corner of the audience room, in full view from every part of the house. It is entered from the Library and has the beautiful painting behind it, which represents a scene on the