



LESSON,—SUNDAY, JUNE 27, 1909.

Temperance Lesson.

Rom. xiii., 8-14. Memory verses 8, 10.

Golden Text.

Put ye on the Lord Jesus Christ. Rom. xiii., 14.

Home Readings.

- Monday, June 21.—Rom. xiii., 8-14.
- Tuesday, June 22.—Rom. vi., 8-18.
- Wednesday, June 23.—II. Cor. vi., 11-18.
- Thursday, June 24.—I. Pet. i., 13-23.
- Friday, June 25.—I. Pet. iv., 1-8.
- Saturday, June 26.—II. Tim. ii., 11-22.
- Sunday, June 27.—Eph. iv., 17-24.

FOR THE JUNIOR CLASSES.

We have a very short golden text to-day, and very easy to say, but perhaps it is not quite so easy to understand. Let us all say it together. Well, what does it tell us to do? What do you generally put on? Your clothes, coats, boots, caps, etc., of course, but do you ever put on anything else? What about putting on airs? You don't like a boy that puts on airs and thinks he's too much of a swell to play with so-and-so. But is there anything nice that you can put on? Suppose you get crying over a pain, or because you can't go out and mother says 'Come now, Will, be a man.' She does not mean she wants you to grow up right at once, but she does want you to dry away your tears and to wear a brave face, really to put on the kind of behavior that a strong man would. You can't help feeling the pain inside you, but you can wear a brave face outside, and so you can put on other things than clothes and airs. Now will any one try to tell me what it means to 'put on the Lord Jesus Christ'? It means to be like Jesus, to have Him in our hearts just as we have our clothes on our bodies. You know that disagreeable kind of a boy who puts on airs because his father is rich doesn't forget it, and takes care that other people don't forget it either. After all you can learn a lesson from him, because when you have put on Jesus you should never forget it, and you should let other people know it, too. When you have put on your best suit, are you likely to go playing in the mud with it? Well, when you have put on Jesus are you likely to go into such places as saloons? You can't think that possible, can you? You know to-day we have our temperance lesson, and what we want to see is just what a man should do about this great awful question of intemperance if he has really put on Jesus, that is, wants to carry the thought of Jesus with him everywhere just as you carry your clothes.

FOR THE SENIORS.

In the earlier part of the chapter from which our lesson has been taken the apostle has been urging the necessity of observing the law and giving to every man his due, but that is not the whole of the Christian's duty as it affects his fellow-beings; there is a higher law than that inscribed on any paper, and there is a debt which it remains impossible to pay, although it is incumbent on the Christian to spend his life in meeting its demands. The law of love to our fellowmen may transcend the recognized law of the land, and a Christian cannot plead that his actions are within the law of the land and be pardoned at the tribunal of God if he transgresses this, the higher law of God's kingdom. As Paul declares the whole question of the moral law to be capable of being expressed in the word love, so the solution of every vexed question may be found in the same magic word. If anything works to the happiness and profit of your fellow-beings, then it has passed the test; if it works rather to the de-

triment and misery of others then a Christian can have no option, under the law of God's kingdom. Apply the test to the great question of the traffic in strong drink, and no matter how the terrible traffic may shelter behind the sanction of your country's laws, it must be shunned and denounced by the man with the broader vision. Nor is a Christian suffered to be selfish in the matter and merely avoid for himself an evident evil. It is part of the debt of love which you owe to mankind that all you can possibly do may be done to save them from a threatened evil. The following chapter (xiv.) is even more emphatic on this question of our responsibility where our fellowmen are concerned. 'It is a question which everyone must decide for himself' say some in speaking of the drink question, but as a matter of fact under the test which the apostle offers in our lesson to-day, it is a question which was desired for every Christian many centuries ago.

(SELECTIONS FROM TARBELL'S 'GUIDE.')

Verse 12.—Drunkenness is not the only Work of Darkness. Paul makes no attempt to catalogue all the evils that he would have cast off as works of darkness. In the list, verses 12-14, it seems natural to find drunkenness and impurity and strife especially mentioned. The crimes committed by men under the influence of liquor are the blackest of dark works. What about smoking, would you include it among the works of darkness, or with a play upon words do you say that it is a work of light, then it works no ill to one's neighbor? What about its effects on oneself? Whatever harms one, makes one incapable of doing one's best, or even unfits one for any service, is in truth a work of evil. The portrait of a drunkard given in Proverbs, our last temperance lesson, shows what a sin against self the man commits who becomes intoxicated. It would be easy to paint the portrait of wrecked manhood or womanhood and label it the opium eater or the cigarette fiend. To-day in the Sunday-schools the evil effects of tobacco on the growing youths of the land are being discussed, for whom it is one of the worst of evils.

Significant but not surprising results followed an inquiry recently made into the type of boy who smokes cigarettes. A record of twenty boys in school who did not smoke and twenty who did was kept for a long period. It was found that of the cigarette smokers nineteen were older than the average in their grade, sixteen had bad manners, the deportment of eighteen and the physical condition of twelve were poor, fourteen were in bad moral and eighteen in bad mental condition; sixteen were street loafers, and nineteen failed of promotion. Of the non-smokers none were street loafers, only two failed of promotion, and in all the other mentioned particulars the record shows no more than two who could be classed with the smokers. Street loafing, bad manners, poor scholarship and cigarette smoking seem to go together.—'The Youth's Companion.'

The love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

(FROM PELOUBET'S 'NOTES.')

The Epistle to the Romans is one of the undoubted letters of Paul, 'the most "Pauline" of all the writings which bear Paul's name, fundamental among our materials for a Pauline theology.'—Hastings's Bible Dictionary. It was written at Corinth, where (Rom. xvi., 23) Paul was the guest of the Gaius of I. Cor. i., 14. This was during Paul's second visit to Corinth, and in the spring of A.D. 58, just before Paul set sail for Jerusalem with alms collected for the poor Christians there (Rom. xv., 25, 26). Paul dictated the letter to Tertius, an amanuensis, and sent it to Rome by Phebe, a Christian deaconess of Cenchrae, the eastern port of Corinth.

Verse 10.—'Love worketh no ill to his neighbor. Mark that, "no ill!" Perfect love never overreaches, nor defrauds, nor oppresses, nor does any ill to a neighbor. Would a man under the influence of perfect love sell his neighbor rum? Never.'—Charles G. Finney.

It would be hard to name an 'ill to a neighbor' that is not fostered by intemperance. 'The habit of drinking entails disaffection from the family, forgetfulness of all duties to society, distaste for work, misery, theft, and crime. It leads at the last to the hospital, for alcohol engenders the most varied mala-

dies: paralysis, lunacy, diseases of the stomach and liver, dropsy. It is one of the most frequent causes of tuberculosis. Finally, it complicates and aggravates all acute maladies. Typhoid fever, pneumonia, erysipelas, which would be mild in the case of a sober man, quickly carry off the drinker of alcohol. The hygienic faults of drinking parents fall upon their children. If the latter survive the first months they are threatened with idiocy or epilepsy, or they are carried off a little later by tuberculosis, meningitis, or phthisis. For the health of the individual, for the existence of the family, for the future of the nation, alcohol is one of the most terrible scourges.'—From a report by Professor Debove, Dean of the Faculty of Medicine, to the French Supervising Council of Public Aid, 1902.

'We suffer more year by year from intemperance than from war, pestilence, and famine combined—those three great scourges of the human family.'—Gladstone.

Junior C. E. Topic.

Sunday, June 27.—Topic—Self-denial for the sake of others. Rom. xiv., 13-21. (Temperance meeting.)

C. E. Topic.

Monday, June 21.—The one Giver. Ps. civ., 14-30; Rom. viii., 32.

Tuesday, June 22.—Generous gifts. Ex. xxxvi., 1-7.

Wednesday, June 23.—A prophet's appeal. Hag. i., 3-11.

Thursday, June 24.—An emptied pocketbook. Phil. ii., 5-8.

Friday, June 25.—A closed book. Mal. i., 6-14.

Saturday, June 26.—A man's best gift. Rom. xii., 1, 2.

Sunday, June 27.—Topic — Missionary pocketbooks. II. Cor. ix., 6-15.

Here and There a Gem.

Egotism is atheism; all egotism makes I greater than God.—Frank W. Gunsaulus.

It makes all the difference in the world whether we are working for God, or whether He is working within us.—Cornelius Woelkin.

How can we account for such a man as Paul? I know of no explanation so natural, so reasonable, and so convincing as the explanation which he himself always offered both to his friends and his foes. 'It pleased God to reveal His Son in me.'—Chas. E. Jefferson.

Summer Sunday Schools.

In not a few places throughout Canada, new Sunday Schools are being formed just about this time to keep open for five or six months—or until the cold weather sets in. Many of our readers know just such a school. Will you not pass on to one of the workers in that school, this copy of the 'Northern Messenger,' marking this item?

We want every Sunday School worker in Canada to know the 'Northern Messenger,' to know that they can make a three weeks' trial of it, in their school AT OUR expense. All that is necessary is for some responsible person, the Pastor, Superintendent or Secretary, to send us on a postcard the number of copies he would like to have to distribute each Sunday, stating where they are to be sent and that it is to be on our 'three weeks' free trial' basis. We will promptly send on the desired supply for three consecutive weeks, with absolutely no charge, whether the school decides to take the 'Messenger' subsequently, on or to leave it. We believe the 'Messenger' can win its own way and we take all the risk, for we are convinced that for the average Canadian Sunday School, particularly where there is a mixed element coming from several denominations, there is no paper that will give such general satisfaction both to old and young as the 'Northern Messenger.'

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