

highest stages of development. The following outline will help the teacher in guiding the scholars into the meaning of the passage:

1. The conflict between good and evil in human life, v. 17. Paul calls the evil side of life the flesh, and the good side the Spirit. This is a conflict between the lower animal side and the higher spiritual side. Anne of Green Gables was troubled to find that there were so many Annes in her. She sometimes thought that was the reason why she was so troublesome a person. The trouble with us all is, that there are at least two of us, one good and the other not so good, or perhaps we should say one bad and the other not so bad. Paul's conception of this dual personality was very vivid. (See Rom. 7: 18-23.) Stevenson's *Dr. Jekyll and Mr. Hyde* is a fascinatingly lurid story suggestive of Paul's experience.

2. The result of allowing the evil side, the flesh, to dominate the life is pictured in the Lesson, vs. 19-21. This is an awful picture. It makes us tremble to think of it. Intemperance is one of the most powerful of the evil influences which go to the making of this black picture. The devil in strong drink does more to degrade man than the devil in anything else,—does more to produce this awful catalogue of vices and crimes, this catalogue of woes, than anything else.

3. The result of allowing the good side, the Spirit, to dominate human life, is pictured in the Lesson, vs. 22, 23. This picture is beautiful with the light and life and love of God. Everything that the human heart in its best moods longs for most is here.

In order to have the good side triumph in the struggle and produce this highest and most beautiful type of character, we must heartily yield ourselves to God's Spirit. We are weak, but the Spirit is strong. We must be linked by faith to the "strong Son of God, immortal Love". In overcoming the evil power of strong drink, there is nothing else that is worth much. Illustrate the power of the gospel to make men strong to resist, strong to overcome.

For Teachers of the Boys and Girls

Read with the class the description in Bunyan's *Pilgrim's Progress* of Apollyon, the

"foul fiend" with whom the Pilgrim had to fight in the Valley of Humiliation. "Now the monster was hideous to behold; he was clothed with scales like a fish, and they are his pride; he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion."

Now ask about the conflict which the Lesson describes as going on in the life of the Christian. A few well directed questions will bring out that this conflict is between the FLESH and the SPIRIT.

Look, with the class, first at the Flesh. This means, as the scholars will tell, the lower part of our nature, with its appetites and desires. The evil list of the works which the flesh would have us do is given in vs. 19-21. It will not be necessary to dwell upon these in detail. The special point to make is that every one of these forms of wickedness is produced by intemperance in the use of strong drink. Take "uncleanliness", "strife", "murders", and likely every one in the class will be able to give illustrations of how such sins spring out of drunkenness.

Turn now to the Spirit. This, of course, is the Holy Spirit of God, and the fruit that grows out of His presence and power in our hearts is described in vs. 22, 23. Dwell briefly on each of these beautiful virtues, getting the scholars to give illustrations, as far as possible, of each from the Bible or elsewhere, and especially from the teachings and the example of our blessed Lord Jesus Himself. Get the scholars to see, in particular, how opposed to the Spirit is intemperance in drink, with all its dreadful results.

Now, tell how Apollyon made at the Pilgrim, "throwing darts as thick as hail", and, for a time, the battle seemed to go against the Pilgrim. But at last, by the aid of his trusty sword, the Word of God, he beat off his enemy, and Apollyon "spread his dragon wings, and sped him away". Then have the class read v. 24. Explain that this means that we are to strive to destroy every wicked work of the "flesh" in us, and that the Holy Spirit dwelling in us will help us, if we only yield ourselves to Him.