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LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE BOOK OF ACTS.

LESSON XIII.—Sept. 25.

THE FOUR PILLARS OF TEMPERANCE.

GOLDEN TEXT.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20. 1.

CENTRAL TRUTH.

The duty of temperance is founded on the Scripture, on reason, on science, and on experience.

RECITATION OF THE PLEDGE.

We hereby pledge ourselves to abstain from all intoxicating liquors as a beverage.

Let those who will, add: From the use of tobacco, and from all profanity.

Signed _____

Temperance is a divine temple built upon our corner pillars, and no Samson of intemperance can pull them down.

1. THE PILLAR OF SCRIPTURE.

See such passages as Isa. 5. 11, 22; 23. 7; Prov. 20. 1; 23. 19-21, 29-32; Gal. 5. 19, 21; Hoa. 14. 9; Hab. 2. 15. Also, Rom. 14. 21; 15. 1; 1 Cor. 9. 22.

2. THE PILLAR OF REASON.

"Temperance is the moderate use of all good things, but total abstinence from all bad things." Arguments for total abstinence are found in the evils to which intemperance leads, the crimes which it fosters, the ruin it works on body and soul, and the tendency of intemperance to injure others. Weigh all this against the pleasures which drinking brings. Is it reasonable to begin a habit which is so apt to become incurable, and which leads to so many evils to ourselves and others?

3. THE PILLAR OF SCIENCE.

Scientific investigations show that alcohol injures the body, weakens its powers, renders it more liable to disease, harms the nervous system, and shortens life. Special investigations have been made by the insurance companies, which show that total abstainers live longer than drinkers. Investigations by the United States Government in military and naval academies, and by several European Governments, show that even tobacco is injurious, especially to the young.

4. THE PILLAR OF EXPERIENCE.

Observation shows what results are reaped by those who test in their own experience the

effects of drinking. Everyone can see on every side the fearful effects of intemperance.

REVIEW EXERCISE.

1. What injuries are done by the demons of the cup? "They destroy life, they squander property, they injure the health, they destroy happiness, they incite to crime, they ruin families, they are a curse to the country, they lead the young astray." 2. By what means can they be cast out? "By the Gospel, by temperance literature, by temperance societies, by instruction in temperance, by public meetings, by prohibitory laws, by good example, by signing the pledge, by personal effort, by the power of the Lord Jesus inspiring and working in all these ways."

STRANGE USE OF LANGUAGE.

H. L. CHARLES, in the *Christian at Work*, gives some amusing illustrations of the violation of the purity of language by young people, especially by boys. He says:

Among the still more common errors in the use of language are these: The mispronouncing of unaccented syllables, as terrible for terrible, the omission of a letter or short syllable, as goin' for going and ov'ry for every, and the running of words together without giving to every one a separate and distinct pronunciation.

I know a boy who says, "Don't wanter" when he means "I don't want to;" "whajor say?" when he means "what did you say?" and "where de go?" instead of, "where did he go?"

Sometimes you hear "ficed," instead of "if I could," "wilforean," instead of "I will if I can," and "howjer know?" for "how do you know?" And have you never heard "m—" instead of "yes," and "ni—" instead of "no?"

Let me give you a short conversation I overheard the other day between two pupils of our high school, and see if you never heard anything similar to it:

"Warejorgo las right?"
 "Hadder skate."
 "Jerfind th' ico hard- 'ngood?"
 "Yes; hard'nough."
 "Jer goerlong?"
 "No; Bill'n' Joo went- orlong."
 "Howlate jerstay?"

"Pastate."
 "Lommeknow wenyer-gangain, woncher? I wantego'n'showyer howter-skate."
 "H—m; ficedn't skate better'n you I'd sollout'n'quit."
 "Well, we'll tryaraco 'n'scofyorcan."

Here they took different streets, and their conversation ceased. These boys write their compositions grammatically, and might use good language, and speak it distinctly if they would try.

But they have got into this careless way of speaking, and make no effort to get out of it. Whenever they try to speak correctly they have to grope their way along slowly; and their expression seems forced or cramped, as though it were hard work for them to talk.

Every one talks enough to keep well in practice; and those who try to speak correctly on every occasion soon find that the practice makes it just as easy for them to use the best language at their command as to use the most common.

Speak Gently.

BY THE REV. PHILIP B. STRONG.

SPEAK gently! Thou dost little know
 Another's hidden wound or woe;
 Thy words will either hurt or heal;
 Though oft thou mayst not even guess
 How deeply they do blight or bless,
 Since hearts their secrets so conceal.

Speak gently! Ah, what weight of care
 Full many a burdened breast doth bear;
 Thy words will either lift or load,
 Will make the burden less or more;
 For feeble feet, fatigued and sore,
 Will make more smooth or rough life's road.

Speak gently! 'Tis a simple thing
 Some sorrowing soul joy thus to bring;
 A simple thing, yet most divine;
 And though so little it doth cost
 Its sweet reward is never lost—
 In blessing, blessings shall be thine.

A TOUCHING INCIDENT.

A LADY in the street met a little girl between two and three years old, evidently lost, and crying bitterly. The lady took the baby's hand, and asked where she was going.

"Down town, to find my papa," was the sobbing reply.

"What is your papa's name, asked the lady.

"His name is papa."

"But what is his other name? What does your mamma call him?"

"She calls him papa," persisted the little one.

The lady then tried to lead her along, saying, "You had better come with me. I think you came from this way."

"Yes; but I don't want to go

back. I want to find my papa," replied the little girl, crying afresh, as if her head would break.

"What do you want of your papa?"

"I want to kiss him."

Just at this time a sister of the child, who had been searching for her, came along and took possession of the little runaway. From enquiry it appeared that her papa, whom she was so earnestly seeking, had recently died, and she tired of waiting for him to come home, had gone out to find him.

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