

**"Don't Drink No Beer."**

"DEAR papa," said Charley, "don't drink no beer,"

A voice rang out so full and clear,  
As passed from the hall that summer day  
A father rich in two boys at play.

"Your papa, dear Charley, ne'er drinks the beer,"

Said the mother. "I know, I know, for fear  
He might forget I mind him now,"

Said the child, with an anxious thoughtful brow.

The boy had seen in the street a sign  
That made his heart stand still with fright,  
And heard it was beer that wrought such  
woe  
To a prostrate form lying there so low.

Had this blessed child a prophet's ken?  
Did he look far off to the moment when  
The tempter's wife might lure him on  
With her siren voice and her midnight song?

When the darling lay in the arms of death,  
With brow so pale and quivering breath,  
He said in accents slow and clear,  
"Dear papa, never drink no beer!"

In coming years when the Moloch lies  
In wait for another sacrifice,  
May the father hear those whispers clear,  
"Dear papa, never drink no beer."

O ye who toll with heart or brain  
In the mart of life! your lips refrain  
From the madd'ning bowl, and ever tear  
The insidious glass, the glass of beer.

**LESSON NOTES.****FIRST QUARTER.**

A. D. 56 or 58.] [March 25.]

**TEMPERANCE LESSON**

Gal. 5 1-26 Commit to mem. vs. 22-25

**GOLDEN TEXT.**

If we live in the Spirit, let us also walk in the Spirit.—Gal. 5, 16.

**OUTLINE.**

1. The Works of the Flesh.
2. The Works of the Spirit.

TIME.—56 or 58 A. D.

PLACE.—Corinth or Ephesus; commentators differ as to the year and place from which this letter was written. All agree it was by Paul.

EXPLANATIONS.—Walk in the Spirit—That is, live from day to day as taught by the Spirit. The lust of the flesh—That is, merely human desires springing from our corrupt human nature. Under the Law—That is, the old Jewish ceremonial law. Witchcraft—Or magic; or such acts as were done for money by those like Simon Magus. Have crucified the flesh—That is, have so overcome such temptations as spring from corrupt human nature, that they have no power.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we taught—

1. That drunkenness is a sin against God?
2. That no drunkard can enter heaven?
3. That religion is the only cure for sin?

**THE LESSON CATECHISM.**

1. How does Paul say one may overcome temptation? By walking in the Spirit.  
2. How can one walk in the Spirit? By living as the Spirit teaches.  
3. How may we know what the Spirit teaches? By daily doing God's will.  
4. How may we learn to do God's will? By diligent study of God's word.  
5. What rule for absolute temperance in all things is given by the GOLDEN TEXT? "If we live," etc.

DOCTRINAL SUGGESTION.—The Holy Spirit.

**CATECHISM QUESTION.**

16. What has our Lord said about the books of the Old Testament? He calls them the Scriptures, says that they testify of him self, and that they will not pass away. Luke xxiv. 44, 45; John x. 35; Matthew v. 17, 18.

**SECOND QUARTER.****STUDIES IN THE NEW TESTAMENT.**

A. D. 30.] LESSON I. [April 1.]

**THE MARRIAGE FEAST.**

Mat. 22. 1-14. Commit to mem. vs. 11-14.

**GOLDEN TEXT.**

Blessed are they which are called unto the marriage supper of the Lamb. Rev. 19. 9.

**OUTLINE.**

1. The Feast.
2. The Guest.
3. The Garment.

TIME.—30 A. D.

PLACE.—Jerusalem.

EXPLANATIONS.—Parables—Illustrations of truths. The kingdom of heaven—The power or the way of truth in the universe. Made a marriage—That is, provided all the festivities accompanying a marriage, which in the Orient are very many and long continued. To call them that were bidden—An Oriental custom: the first invitation was general, the second announced the beginning of the feast. Have prepared my dinner—There were a series of wedding feasts; this was the introductory one. Into the highways—That is, beyond the city, into the country roads. Both bad and good—All classes, irrespective of previous life, are offered the Gospel, and all who accept come to the feast. Not having a wedding garment—Or a garment suited to the time and place such as all were expected to provide, or to obtain from the master of the feast. He has not taken the care that was required and expected. Protestants generally understand this to be symbolic of faith.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we taught—

1. That the Gospel is an invitation to a marriage feast?
2. That all who will may come to the feast?
3. That the unworthy will be finally cast out?

**THE LESSON CATECHISM.**

1. Who were first told that the time had come for the marriage feast of the king's son? "Them that were bidden." 2. Whom did Christ mean to point out by this description? The Jews, God's chosen people. 3. How did the king treat their refusal to come, and their wicked violence? He utterly destroyed them all. 4. Who then received of his boundless bounty? All that could be found. 5. What was the only condition of their presence at the feast? Having on the wedding garment. 6. How does our GOLDEN TEXT describe the condition of these guests of the king? "Blessed are they," etc.

DOCTRINAL SUGGESTION.—The grace of God.

**CATECHISM QUESTIONS.**

17. Is this the reason why we believe the Old Testament? There are many other reasons, but this is the chief reason. Our Lord honoured the Old Testament, and we must honour it, and receive it as the word of God.

18. How does the New Testament teach his religion? It contains the history of his life and death, the record of his teaching while he was among men, and the doctrine which he taught the Apostles by his Spirit after he ascended into heaven.

**WINTER SLEEPERS.**

THERE are some kinds of animals that hide away in winter, that are not wholly asleep all the time. The blood moves a little, and once in a while they take a breath. If the weather is at all mild, they wake up enough to eat. Now, isn't it curious that they know all this beforehand? Such animals always lay up something to eat, just by their side, when they go into their winter sleeping places. But those that do not wake up never lay up any food, for it would not be used if they did.

The little field-mouse lays up nuts and grain. It eats some when it is partly awake on a warm day.

The bat does not need to do this, for the same warmth that wakes him

wakes all the insects on which he feeds. He catches some, and then eats. When he is going to sleep again, he hangs himself up by his hind claws.

The wood chuck, a kind of marmot, does not wake, yet he lays up dried grass near his hole. What is it for, do you think? On purpose to have it ready the first moment he wakes in the spring. Then he can eat and be strong before he comes out of his hole.

How many things are sleeping in the winter! Plants, too, as well as animals. What a busy time they must have in waking up, and how little we think about it! The same God that teaches the field-mouse to lay up nuts and grain, and the woodchuck to pile the dried grass near the mouth of its hole, teaches us to prepare for our waking after the long sleep of death. There will be a waking, children. If we have prepared for it and laid up treasures in preparation for that day it will be a joyful waking; but if we neglect to prepare for it, our waking will be eternal woe, and we shall find ourselves shut out from Jesus and happiness forever.

**THE ONE GIFT.**

THERE is one gift which we may all make to God, and which he will value more than anything else we can possibly offer to him. It is that to which he refers when he says, "My son, give me thine heart." If we had millions of money, and we should offer it all to God, it would be worth nothing to him, unless we first gave him our hearts.

A little Sabbath school girl brought a present to her teacher of a bouquet of beautiful flowers.

"And why do you bring me these?" asked her teacher.

"Because I love you," was her quick reply.

"And do you bring anything to Jesus?" asked her teacher.

"Oh, yes," was her reply, "I have given my heart to Jesus." That was a beautiful answer. And that is just what Jesus expects each one of us to do. He wants us to remember him in our youth, and to give him our hearts, as this little girl had. And he wants us to do this for his own sake, and out of love to him. And then everything we do for him, and everything we give to him, will be pleasing and acceptable to him.

**A MOONLESS MONTH.**

THE month of February, 1866, was in one respect the most remarkable in the world's history. It had no full moon! January had two full moons, and so had March, but February had none. Do you realize what a rare thing in nature that was? It had not occurred since the time of Washington, nor since the discovery of America, nor since the beginning of the Christian era, nor since the creation of the world. And it will not occur again, according to the computation of astronomers, for—how long do you think?—two and a half million of years! Was not that truly a wonderful month?—Golden Days.

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