



LESSON,—SUNDAY, NOVEMBER 24, 1907.

World's Temperance Sunday

Romans xiv., 12-23. Memory verses 19-21.

Golden Text.

Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. Rom. xiv., 23.

Home Readings.

- Monday, November 18.—Rom. xiv., 1-11.
- Tuesday, November 19.—Rom. xiv., 12-23.
- Wednesday, November 20.—Rom. xv., 1-21.
- Thursday, November 21.—I. Cor. vi., 1-20.
- Friday, November 22.—I. Cor. x., 1-22.
- Saturday, November 23.—I. Cor. x., 23-33.
- Sunday, November 24.—Gal. v., 1-26.

FOR THE JUNIOR CLASSES.

Who is your favorite hero? What man of all you have ever heard about do you admire the most? (Talk for a while on why such heroes as Wellington, Nelson, or any names the children may mention, are admired). Did you ever read much about King Arthur and the Knights of the Round Table? You know that these knights all vowed to be loyal and true, and one part of their vow was 'to go about redressing human wrongs.' You know how the Bible says that Jesus 'went about doing good.' So these knights followed his example on that point, and we admire them because of that. Suppose we hear of a miser who is all the time working to get money and saving it all up for himself. Does any one love and admire him? No; we must try to help those about us if we want to be loved and honored. Do you know what our lesson today is called? The World's Temperance Lesson. How very big the world is, and yet all over the world boys and girls will be studying this Sunday the same lesson, a lesson about how we should try to help others, and not only please ourselves. What is our Golden Text? Let us say it over together. What is the longest word in it? A stumbling block. We have read sometimes about wicked people who have piled up lumber and other material on the railway track to wreck a train so that they might be able to rob it. And our government punishes such men very severely. They don't care about how many people are killed and injured, these train wreckers, so long as they make a little money out of it. Are there any other people you can think of, like them? Yes, the saloon-keepers. Many more men are killed every year by drink than by train wreckers, and it is our duty to do what we can to stop this, and also to see that we have no part in the evil.

FOR THE SENIORS.

It will be profitable to consider for a time the particular difficulties of the early church. The great general principles on which these were met by St. Paul are the best rules that could have been advanced, and make his letters instruction not for 'a time,' but for 'all time.' The one or two cases in which he approaches a definite ruling (as, for instance, I. Cor. xiv., 34, 35), even serve to cause a little difficulty to-day, since circumstances have altered. No one can mistake his duty where the broad principle is laid down, 'Thou shalt love thy neighbor as thyself,' for 'love worketh no ill to his neighbor.' The greater includes the less, and any question where our neighbor's good conflicts with our pleasure is answered by the Divine command to act as love

would direct. There is no hesitation about Paul. The Christian's highest liberty is to use his liberty for the good of others, rather than for his own personal pleasure.

(SELECTIONS FROM TARBELL'S 'GUIDE'.)

Verse 16. Let not your good be evil spoken of. If you exercise your good, your Christian liberty, your right to eat anything, and thereby offend another whose conscience will not allow him to eat it, then others will speak evil of your liberty. It is too great a price to pay for a matter of so little importance.

Verse 23. Damned. R. V., condemned. Whatsoever is not of faith is sin. Whatever is not done because we believe it to be right, springs from self, and is, therefore, sin.—Beet.

Nothing grows upon me so much with lengthening life as the sense of the difficulties, or rather the impossibilities, with which we are beset whenever we are tempted to take to ourselves the functions of the Eternal Judge (except in reference to ourselves, where judgment is committed to us) The shades of the rainbow are not so nice, and the sands of the seashore are not such a multitude, as are the subtle, shifting, blending forms of thought and of circumstance that go to determine the character of us and of our acts. But there is One that seeth plainly and judgeth righteously.—William E. Gladstone.

Conscience. The moral sense, or conscience, is as much a part of a man as his leg or arm. It is given to all human beings in a stronger or less degree. It may be strengthened by exercise as may any particular limb of the body. This sense is submitted, indeed, in some degree to the guidance of reason, but it is a small stock which is required for this. State a moral case to a ploughman and a professor. The former will decide it as well, and often better than the latter, because he has not been led astray by artificial rules. Conscience is the only clue that will eternally guide a man clear of all doubts and inconsistencies.—Thomas Jefferson.

All decisions should be based on moral principle. A man should not ask what another person thinks he ought to do, but rather should stand fast by what, from looking within, he has discerned for himself to be right. Each man should be loyal to his own convictions. For him they are the will of God. They can be neglected, or violated, only at the risk of moral atrophy and spiritual ruin.—Amory H. Bradford.

The greatest fault, I should say, is to be conscious of none but other people's.—Caryle.

My liberty ends when it begins to involve the possibility of ruin to my neighbor.—John Stewart Mill.

(FROM PELOUBET'S 'NOTES'.)

Verses 12, 22, 23.—'The fullest freedom must be balanced by the fullest sense of responsibility to God.'—'Expositor's Greek Testament.' 'For we shall all stand before the judgment seat of Christ' (v. 10). You must use your liberty in such a way that you are willing to present it before God's pure and penetrating eyes.

Verse 22.—Hast thou faith? Do you really believe that what you are doing is right and approved by God? Have it to thyself before God. Rejoice in this liberty of yours in the presence of the Father. 'We still keep this joy and strength of liberty even when for love's sake we forego the particular acts from which, if we considered only ourselves and God, we should not be debarred.'—Lyman Abbott. Happy is he that condemneth not himself, who is so convinced that his course is right that his conscience never condemns him, even when he 'sits alone with his conscience' amid the manifestations of God's power.

Verse 23. Whatsoever is not of faith is sin. 'All that a man cannot do remembering that he is Christ's—all that he cannot do with the

judgment seat (v. 10) and the cross (v. 15) and all their restraint and inspirations present to his mind—is sin.'

'The French have a proverb, "When you are right you are more right than you think you are." The converse of this is equally true, when you are wrong you are more wrong than you imagine.'

BIBLE REFERENCES.

I. Cor. viii.; x., 23-33; xiv., 26; Matt. vii., 1, 2.

Junior C. E. Topic.

Sunday, November 24.—Topic—Home missions: The progress of work among the immigrants. Num. xv., 13-16, 29-31.

C. E. Topic.

FOREIGN MISSIONS.

Monday, November 18.—The isles far off. Isa. lxvi., 19.

Tuesday, November 19.—Messengers of glad tidings. Rom. x., 13-15.

Wednesday, November 20.—Paul's work in the islands. Acts xiii., 2-5.

Thursday, November 21.—Whosoever believeth. John. iii., 16.

Friday, November 22.—Helping by prayer. II. Cor. i., 11.

Saturday, November 23.—Blessings on the work. Dan. xii., 3.

Sunday, November 24.—Topic—Mission work in the Pacific islands. Ps. lxxii., 8-11.

One Reason.

It is an unquestioned fact that very few of the scholars in our Sunday schools do any studying of their lessons at home. They ought to study the lesson; their parents should see that they study the lesson if they are juniors in age; their teachers often urge them to study; and yet comparatively few of our pupils ever look at their lessons before they come to the school.

We are convinced that one potent reason why the pupils do not study is that home study is not really expected of them, even though it may be often talked about. The method of teaching in most Sunday schools is not that of the teacher, but of the talker. The teacher prepares and preaches a little sermonette on the lesson, instead of calling out the assumption from the knowledge and thought of the pupil; and the assumption from the beginning to the end of the lesson is that the pupil has made no preparation. The teacher tells the story to the class, even though it may be a familiar story, and could be told by the pupil almost as well.

Indeed, there are teachers—we hope that they are few—who do not desire their scholars to know much about the lesson. We know a pastor who, as an experiment took the following Sunday's lesson as the subject of an expository talk in the prayer-meeting. One of the best teachers in his school—a man conducting a large Bible class of men—seriously remonstrated with him after the prayer-meeting, saying: 'If you teach the lesson, my scholars will know as much as I do about it!'

This instance is not rare; it is typical of a tacit feeling in the minds of many Sunday school teachers. We never heard of a public school teacher who objected to her pupils knowing all that they could learn about their lessons, but there are Sunday school teachers who would almost find their occupation gone if their pupils came to the class with their lessons learned.

Our pupils do not study, often because study is not expected, because study is not recognized, because the unprepared and the prepared are on the same level in the class. Let us expect some study from our scholars; let us treat them as though they have studied, and let us teach by calling out the pupil's knowledge, not by merely pouring knowledge into him. When once the habit of home study has been inculcated, we may hope for larger results in our teaching.—S. S. Journal.