

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

TEMPERANCE LESSON*

If ye bite and devour one another, v. 15. To bite might seem at first to be a sin of the teeth, only no tooth is half so keen and poisonous as an enemy's tongue. A simple catalogue of the sins of the tongue is enough to terrify us. The Psalms are full of this evil. The Proverbs condemn it in their strongest terms. James declares that a man is as good as perfect if he can bridle his tongue. Pascal represents evil-speaking as so universal, that, if people only knew what we said about them we should not have four friends left us in the world. "What are the chief cares of a young convert?" asked such a convert of an aged Carthusian monk. "I said, I will take heed to my ways, that I sin not with my tongue," replied the saintly father. "Say no more for the present," interrupted the youthful beginner; "I will go home and practice that, and will come again when I have performed it." No other p. ver than the Spirit of God, operating through a loving heart can sanctify the tongue. But when He has cleansed the inner springs of thought and feeling, the stream of speech becomes pure and sweet.

Walk in the Spirit, and ye shall not fulfil the lust of the flesh, v. 16.—The story is told of a famous corsair of the olden time. In a spirit of mad frolic, he took the bells that warned mariners off some dangerous rocks, and laughed as he sent them gurgling down to the bottom of the sea. Years passed and the reckless captain, with his wicked crew, sailed the seas in safety, going long unpunished for his crimes of plunder and murder. But the day of reckoning came, and the lawless pirate with his men and ship went down, wrecked on the very same rocks. Would we save our lives from wreck and ruin? Then beware of doing despite to the Spirit of God and His most loving and gracious warnings.

Ye cannot do the things that ye would, v. 17. "Down and out," says the world, when one fails. Not so, God. Elijah failed; and God took him away where he could get fresh strength, sending him back to do his work as bravely as before. Peter failed; but God had forgiveness for him, and a high place in His service. John Mark failed; and God did not cast him away as useless, but so trained him that at last he won the confidence of the very apostle who had condemned him. Have we failed to do what we would have liked to have done? Let us take our failure to God, and He will show us how to bring success out of it.

Murders, drunkenness, v. 21.—Among the Italians there was a horrible method of disposing of an enemy. Pretending friendship, a man would present his rival with a ring. It contained a diamond in which was secreted a drop of deadliest poison. In the setting of the diamond was left the jagged edge of a claw. Grasping his enemy by the hand in the apparent warmth of friendship, the murderer would contrive to drive the claw through the skin, squeeze the poison into the wound, and leave the object of his hatred to die in a few hours in intense agony. Under the specious guise of friendship, how often has the poison of alcohol been introduced into a young life! The inten-

tion was very far from that of injury. The last thought in the world was one of destruction. But yet the end was the same. The poison inserted as the name of friendship has done its deadly work; and the fresh young life now lies like a tree dispossessed of its fruit and with its leaf and promise faded. Who is responsible? Alas, that such falls should be so frequent. It is a holy war that is waged against the arch-destroyer—drink.

Temperance, v. 23. Carefully prepared statistics bring home some startling facts regarding the drink traffic in Canada. During the year ending June 30, 1905, the amount spent on intoxicants, throughout the Dominion was \$54,547,382. In the manufacture of liquor, 3,700,000 bushels of grain, which might have gone to feed the hungry, were destroyed. At a very low estimate the loss of 4,000 human lives, during the same year, can be traced to the drink traffic. \$3,534,608 of the amount spent in caring for the neglected, helpless, insane and criminal classes may fairly be charged to the traffic in drink. There is need, no mistake, for much earnest temperance work to rid our fair land of this giant evil.

He that soweth to his flesh, Ch. 6:8. Most plants live on the air and the nutritious liquids they absorb through their roots; but there is a peculiar class that, strange to say, preys on insects. It changes its color to a fleshy hue. The lips of the flower are coated with honeyed sweetness. But in the hollow of the cup-like flower lurks death and destruction. Attracted by the color, tempted by the odor of the honey, insects climb the deadly flower. Oftentimes they show an amazing caution in the way they avoid the treacherous edge. But sooner or later they forget themselves, go too near the slippery brink, lose their foothold, and tumble inside the fatal cup. It is in this fashion that men are tempted to sow to the flesh. Its proffered pleasures attract them, stupefy them, and often, despite even the warnings of the wisest heads, lead them at last to take the fatal step. It is not possible to sow to the flesh and not reap the fatal consequences.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Lasciviousness—No one could describe the unbridled wantonness, the luxurious and outrageous excess, which characterized the pagan world of Paul's time. Never before or since, in any civilized community, have the works of the flesh had fuller swing, than in the Neronian reign. The wealth which flowed into the hands of a few in the capital of the world, and the unrestrained court life of the irresponsible emperor, whose name is now the synonym for cruelty and iniquity, combined with the utter lack of either religious conviction, or lofty moral ideal, produced a state of things which has happily never been paralleled. Their dominant impurity is stamped on their coins, cut on their gems, frescoed on their chamber walls, and stereotyped on the pages of their poets and historians.

There is no sweetness in life nor hope in death, save in love.

Can you find a law of God which is in itself, and on all sides of it, a dark and repulsive thing? Can you find one which is not, in fact, a prescription commanding us to be happy and showing us the way?—Enoch Mellor, D.D.

"I BELIEVE IN GOD THE FATHER."

These words are sometimes referred to as an assertion of what is called "The Universal Fatherhood of God." But this is a mistaken application. The words as used in the Apostles' Creed apply only to the relation of the Father and Son in the Divine Trinity. "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son our Lord." The great discussions and controversies, in which the Church was engaged, when the Creed was formulated, were concerning the character and nature of Christ. It was his relation to the Father that was defined in the first article of the Creed.

There is no assertion of the universal Fatherhood of God in the inspired Word. "The sons of God" are those who are united to Christ. "As many as received Him, to them gave He power to become sons of God...which were born...of God (John i. 12, 13). "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). To unbelieving Jews Jesus said, "If God were your Father, ye would love me" (John viii. 42). "Ye are of your father the devil" (verse 44). Are the children of the devil sons of God? People may be the children of God in the same sense that all created existences are, but they are the sons of God, spiritually, only through spiritual birth.

The doctrine of the divine Fatherhood is sometimes used to cover dangerous errors. It is said, "A father will not judge severely the faults of his own children. The punishments that God inflicts are remedial. They are but the chastening of a heavenly Father. What son is he whom he chasteneth not? A father will not punish his own child with everlasting fire." The clear distinction which the Word of God draws between the sons of God and the children of the world is obliterated by the unqualified assertion of the sonship of all men and the universal Fatherhood of God. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—A. M. in Herald and Presbyter.

THE DANGER OF THE SECOND ATTACK.

It is the unseen danger that often makes the most trouble for us. Any ordinarily careful person can cross a crowded street or the railroad tracks and avoid the team or the train that is in plain sight. But how often has such a person jumped out of the way of a danger plainly seen only to be overtaken by another that was hidden from view! It is the second train of care, bearing swiftly down from another direction on the wayfarer who has safely escaped the first, that does the damage. And that is the way the supremely skillful Enemy of all of us often maces his attacks. He uses one temptation more as a blind than as a real temptation, and while we are congratulating ourselves on having routed it, he hurls another against us that overcomes us before we fairly realize that we are attacked. No man can see in every direction at the same time; only God can foresee and plan and safeguard us against the Satanic treachery of what we must oppose. How foolish to expect to live safely in our own power!—S. S. Times.

*S.S. Lesson, Sept. 30—Galatians 5:15-26; 6:7, 8. Commit to memory vs. 7, 8. Read Ephesians 5: 11-21. Golden text—Wine is a mocker, strong drink is raging.—Proverbs 20:1.