

branch, the end on which the fruit hung, or the other end. With a wise look, he said, "Of course the end where the fruit is." But a little thought will show that he was wrong. It is the end of the branch that touches the trunk which, after all, is of the greatest importance. For, if the connection is kept unhindered at that point, the sap will pour through the branch, and the bunches of fruit will appear at the outer end as a matter of course. If we desire to bear the blessed fruit of the Christian life, we must see to it that our spirits are in constant contact with the Spirit of God. His influences flowing into every part of our being will produce the fruit without fail.

The Most
Important End

If we live in the Spirit, v. 25. One of the speakers at a meeting pointed out to his neighbor a man in the audience. "Once", he said, "that man was a notorious drunkard",—but for a year he had been so changed that it was like a transfiguration. "And do you see that lad?" he asked. "That is his son. I met him one day in the street, and I said, 'Well, Willie, how are you getting on now?' 'Oh, splendid', he said. 'Oor home's juist like a magic lantern since father stoppit drinkin'!' " That is a picture of how the Holy Spirit, when He takes up His abode in our hearts, can transform our whole lives, making them pure and beautiful.

"Juist Like a
Magic
Lantern"

TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

The Expositors' Greek Testament summarizes this Lesson thus:—"Men who regulate their lives by the Spirit will not carry out the desires of the flesh. For God has set these two forces in mutual antagonism within our hearts, for the express purpose of keeping due check upon the will. So, if ye be guided by the Spirit, ye are not subject to law: for the Spirit masters unlawful lusts before they issue in action, and its fruits are such as no law can condemn." As a temperance Lesson, this, of course, deals with fundamental problems, and it will be worth while studying the physical and spiritual elements involved in temperance and intemperance.

1. Study the terms, "flesh" and "spirit". See 1 Cor. 2 : 14 for the same distinction between the natural man and the spiritual man. Note the term "flesh", as liable to temptation and issuing in enmity to God if unchecked. (See Rom. 8 : 6, 7.) The flesh is not wrong in itself, as it is God-given, to serve God's own purposes in the world. Its evil reign begins when it becomes master. The natural man must keep its proper place.

Then study "Spirit", the spiritual man, and its place of supremacy in man's life. Note vs. 22, 23 as showing the harmony between flesh and spirit, when the spirit is

supreme. This must be viewed in its widest range.

2. Take this in its special bearings. Intemperance springs from the unregulated desires of the flesh; temperance, or self-control, from the supremacy of the Spirit of man in fellowship with God's Spirit. Note the forces making for intemperance. These include all that minister to the flesh or weaken the control of the spirit, such as lack of prayer, Bible study, worship and Christian work. There are positive forces on the side of intemperance, such as poverty, lack of proper nourishment, education, low companions. The social or anti-social forces are powerful and deadly. This is a good place to study social and economic problems as contributing factors in intemperance.

Note the forces making for temperance. These include all that deny the flesh and minister to the spirit, such as worship, social fellowship, normal laws of living, education, personal evangelism. The temperance problem is exceedingly complex, and can only be successfully solved by linking human life to spiritual energy and ideals.

For Teachers of the Senior Scholars

This Lesson passage has a wide sweep. It is a good deal more than a Temperance Lesson, unless we interpret temperance in the New Testament sense of self-control. The Lesson deals with human life in all its phases, in its worst forms of degeneration, and in its