

did he tell the people to do? **To repent of their sins.** What did he preach in their synagogues? **That he was the Saviour from sin.** How did he show his divine power? **He healed all manner of sickness, and cast out unclean spirits.**

**LESSON VII** gives the beginning of the sermon on the mount. Can you tell who are blessed by God? What did Jesus call his disciples? **The salt of the earth.** What were they commanded to do with the light he gave them? **Let it shine before men.**

**LESSON VIII** tells of what Jesus came to do. What was it? **To keep the whole law of God.** How did he say we must keep God's law? **With our hearts.** What does God's law require of us? **To love each another.**

**LESSON IX.** What is given us in this lesson? **The Lord's Prayer.** How does Jesus tell us to give? **Quietly and for his sake.** Why must we forgive those who wrong us? **Because God forgives us.**

**LESSON X** tells of God's care for us. Why is there no need for us to be troubled about earthly things? **Because God has promised to supply all our wants.** What must we seek first? **The kingdom of God.** What will he give when we do this? **All other things.**

**LESSON XI.** What is given us in this lesson? **The Golden Rule.** Can you repeat it? Of what does Jesus assure us? **That God hears and answers prayer.**

**LESSON XII.** What does Jesus tell us to choose? **The strait gate and the narrow way.** Who are all who walk in this way known? **By their good lives.** Who are the wise ones of this earth? **Those who do the will of God.** Why? **Because they shall live forever.** Who are the foolish ones? **Those who follow the world.** Why? **Because they shall be lost.**

A. D. 60.]

Rom. 13. 8-14.



[Commit to memory verses 13-14.]

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love

thy neighbor as thyself.

10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

#### TEMPERANCE LESSON.

[Sept. 25.]

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

#### General Statement.

From the great ethical statement of the gospel in the Sermon on the Mount, we turn to its great doctrinal statement in the Epistle to the Romans. In that epistle we are called upon to study a brief commentary from the pen of the mighty apostle Paul upon the Saviour's law of love. Paul here enforces the command to love our fellow-man, and explains it. We are to live with love in our heart, and with the thought of eternity before us. 8-11. He that realizes the nearness of the eternal world will put aside the works of darkness and

will robe himself in the armor of light. Ver. 12. The apostle names some of the sins which we are to renounce, and prominent among them we find "rioting and drunkenness." Following these are mentioned those darker immoralities so common in the ancient world, and still closely associated with the drink-habit. Ver. 13. As a guard against these temptations we are exhorted to put on as a garment the Lord Jesus Christ, whose power will give us victory over the lower lusts of the human nature.

#### Explanatory and Practical Notes.

**Verse 8. Owe no man any thing.** The apostle has been speaking of our obligations to rulers and civil authorities; and this is reminded of our duty to one another. The thought is "keep free from obligations by paying your debts." A very rich man once said that he owed his fortune to the rule to buy nothing for which he could not pay. (1) *There is no other expense which imperishes so many us strong drink. But to love one another.* A debt which can never be paid in full, for it grows by giving. The more we love our fellow-men the deeper is our enjoyment, and the wider are our opportunities. (2) *If a man loved his neighbor would he ever put the bottle to his lips and tempt him to become a drunkard?* Fulfilled the law. The law puts into language what the loving heart would naturally do. A mother needs no law to tell her to be kind to her child, and the lover will treat his affianced with tenderness. (3) *Law never states what love does of its own accord.*

**9. For this.** Paul names the commandments of the second table, referring to our duties to our fellow-men, and shows that love keeps them all. **Thou shalt not.** All these commandments are unnecessary to the one whose heart glows with love to his fellow. Briefly comprehended, Rev. Ver., "summed up." The brief statement which follows gathers in itself the essence of all law. **Thou shalt love thy neighbor.** This is the fundamental principle of the temperance reform. He who loves his neighbor will not drink, not only because of danger to himself, but also of danger to his neighbor. He will use all his influence to keep his brother-man from becoming a drunkard, and will work and vote to protect the home from strong drink.

**10. Love worketh no ill to his neighbor.** Read the note of Albert Barnes on this verse, written fifty

years ago, long before the temperance reform enjoyed its present prominent position. "There are many employments all whose tendency is to work ill to a neighbor. This is pre-eminently true of the traffic in ardent spirits. It cannot do him good, and the almost uniform result is to deprive him of his property, health, reputation, peace, and domestic comfort. He that sells his neighbor liquid fire, knowing what must be the result of it, is not pursuing a business which works no ill to him; and love to that neighbor would prompt him to abandon the traffic. See Hab. 2. 15. 'Woe unto him that giveth his neighbor drink, that putteth his bottle to him, and maketh him drunk also, that thou mayest look on their nakedness.'"

**11. And that.** Rev. Ver., "And this," that is, our love to our neighbor. **Knowing the time.** We should be all the more attentive to this duty, because the opportunity for its exercise is short. (1) *Eternity is at hand, and we must make the most of time.* **To awake out of sleep.** To arouse from our indifference and sloth, and be awake to the needs of the hour. This is especially true of the temperance cause. The present is a time of greater interest and opportunity than ever the past has been. Now is the time to think and talk and vote on this burning question, which makes every other public question petty when compared with it. What is "civil service reform" in comparison with a question which touches every home throughout the land? Now is our salvation nearer. Our final deliverance from the conflict of life, and the consummation of the gospel. It is evident that Paul here refers to the coming of the Lord, which he confidently expected in his own time. We may refer it to the triumph of the Gospel in the world.

**12. The night is far spent.** The night of earlier sinfulness