

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of Sunday School Course, Moody Bible Institute, Chicago.)
(Copyright, 1916, Western Newspaper Union.)

LESSON FOR NOVEMBER 12

WORLD'S TEMPERANCE SUNDAY.

LESSON TEXT—Romans 14:13-15.
GOLDEN TEXT—It is not good to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Rom. 14:21.

The early Christian church had two outstanding problems, the question of the Sabbath days (two of them) and the question of eating meat offered to idols. This lesson suggests the solution of the latter. Our modern problem of intoxicating liquors is very much the same as this ancient one of the early Gentile Christians.

I. "Let us not therefore judge one another" (vv. 13-15). There are certain acts which are universally conceded to be right and within the Christian law of liberty. There are also other acts which are as plainly prohibited. There are a large number of acts which lie in the region between these two, and men ought to be careful how they condemn one another for these latter things. Where good and true men differ, their acts, on the matter of the Sabbath (See Col. 2:16), or on temperance, must be determined as being unto the Lord, sincerely, conscientiously. It is not for us to judge (v. 13), literally, to pronounce judgment. They have a right to their opinion and to their liberty of thought and action, but (vv. 14, 22, 23) as for Paul or the Christian, he must have a clear conscience. He must have faith, and be assured that he is right; otherwise he is condemned by God and by his own conscience, and is not a sincere Christian disciple. The word "therefore" in verse 13 points back to verse 12, which ought to be carefully pondered. As we have each to render our accounts to God, we should stop judging one another. Food is a very proper thing, and laws are also proper, yet love is the ruling principle of the Christian life.

We ought to have our liberty curtailed rather than have our souls lost. If we magnify our liberty to the sacrifice of our brother's soul we "walk no longer in love." The demands of Christian love are more to the true followers of Christ than the permissions of Christian liberty. The privilege of eating and drinking while it injures others, however harmless to yourself, is not to be tolerated. The word "stumbleth" here used (v. 21) implies a movable trap or snare, literally an impediment placed in the way so as to cause another to fall. We must never forget that even a weak brother is "a brother for whom Christ died."

II. "Let not your good be evil spoken of" (vv. 16-23). The kingdom of God is not meat and drink, but it is a life of righteousness, peace and joy in the Holy Ghost. Our liberty is to be so used that it shall not be evil spoken of. The real proof that we are in the kingdom of God and that the kingdom of God is in us is not found in our scrupulousness or lack of it, in our eating and drinking, but in the manifestations of righteousness in our lives, and of having peace in our hearts (15:13). This peace must be manifested toward our fellow men (v. 19; Ch. 15:18) and being filled with "joy in the Holy Ghost." The object of our pursuit is to be the things which make for peace, the things whereby we may fill one another up, not the exploitation of some pet hobby, for the kingdom of God does not consist of riding hobbies.

In this matter of temperance reform we all recognize that alcohol has many uses besides that for drinking purposes, and that there are various opinions about drinking certain forms of it, and various ways of advancing the temperance cause, all of which are honestly held by many good men, but Christian patriotism demands that every true-hearted man or woman, every one who is loyal to his country, to humanity and to his God, should take Paul's position, (1) That he will not be a stumbling block in the way of the weak and of the young. (2) That he will not do anything to destroy his brother for whom Christ died. (3) That he will deny himself anything for their sake. (4) That his attitude will be that of love and not of selfishness. This places temperance on a high moral plane, but the world is also beginning to recognize that the temperance question is also an economic one.

It is well to have faith, but it is also well to have the love that does not injure others by the exercise of that faith. The question is, "Are you perfectly sure this thing is right?" When in doubt as to whether any action will please God, doubt your doubts, and avoid that act.

III. "We then that are strong" (15: 1-3). This section is in reality a continuation of Chapter 14. Paul is continuing his thought that we are not to please ourselves, but rather to live such lives as will edify or build up our neighbor. Our strength is not given to us that we may glory or lord it over our weaker brethren, but rather that we may serve them.

FOR YOUNG FOLKS

Sleepy Time Story About Some Interesting Little People.

LEGEND OF LONG GONE DAYS.

Strange Thing That Happened to a Good Natured Farmer and His Wife. Fairies Show Gratitude For a Kindly Act—Things of Interest to Children.

Tonight, said Uncle Ben to little Ned and Polly Ann, I am going to tell you about the

LITTLE HILL MEN.

In the district of Erslev stands a fine farm which is known all over the country as the "Mound Garden," or, as some would say, "Hill Garden," and this is why it is so named.

Near the farm is a beautiful green mound or hill in which dwell many little Bergmen or Hill people.

When the farmhouse was built Jon, the farmer, wanted for his garden some fresh green sod. So, going to the Mound, he carefully cut the greensward from it and carried it to his farm yard.

In the evening Jon's wife, Thyra, went to the kitchen to light the lamp and prepare supper, but to her great surprise she could not enter.

"This is very strange!" she thought. "The place seems crowded. I can't find room even across the threshold."

Thyra began to feel frightened and called loudly for her husband:

"Jon, Jon, come quick; I cannot get into our own kitchen!"

Jon came at once. "You must be out of your mind," he said. "Why don't you make a light?"

"I cannot get near the lamp," answered Thyra.

"I'll go and do it," announced the farmer.

But, lo, when Jon tried to enter the kitchen he found it so crowded that he could not enter either, push as he might.

"Who is here? Who is here crowding up my kitchen?" he demanded. Immediately there was a chorus of replies.

"We others, we others, who live in the Mound!"

"And what do you want in our kitchen?" cried Jon.

"You have taken the roof off our home; all the greensward has been cut away; so 'we others' have come to your kitchen!" was the reply.

"I did not know it was your roof," said Jon.

"It was," declared the Hill people. "And now it is raining hard and the rain comes down into our very dining hall. We do not want to get wet, so we have come to your kitchen to keep dry and warm."

"Very well," replied Jon; "stay where you are until the rain is over and tomorrow I'll put back every bit of sod I took away. I am sorry I have given you so much trouble."

So the farmer and his wife allowed "we others" to remain in the comfortable kitchen, and next morning when the rain had ceased to fall Jon carried back all the grassy sods and replaced them carefully on the Mound.

Back to it then trooped all the Bergmen or Hill people, and from that day Jon prospered and nothing ever went amiss on the farm. He had the richest fields of grain, the finest crops in the countryside, for, of course, having gained the friendship of the Bergmen, they were always working for him and aiding him in every way they could possibly devise. So no wonder Jon and Thyra prospered in everything they undertook.—Philadelphia Record.

The Industrious Bee.

Busy, busy little bee,
Work all day industriously,
Gathering honey drop by drop
From each nodding clover top.

Golden beams of sunny light,
Gladly kiss you in your flight;
Golden treasure stores for me—
Sunny, sunny little bee.

A Novel Introduction

By WILLARD BLAKEMAN

I had been at the Chocohasset Inn, a summer resort, a couple of days when a young lady arrived whose appearance struck me favorably and forcibly. I was standing on the porch when she came up the steps, and, though she did not notice me, I had a very good opportunity to observe her. "If she is so attractive in appearance," I remarked to myself, "begrimed with engine dust, what must she be in evening dress?"

The next morning I went down to breakfast, forgetting to lock the door of my room. On returning to get a cigar, what was my surprise to see the young lady whose appearance I had admired coming out of the apartment. I doffed my hat and stood looking at her inquiringly. She had taken the key, which I had left inside, from the lock and was putting it on the outside. Having locked the door, she turned and faced me. Noticing by my expression that something was wrong, she looked at me inquiringly.

"I fancy you have made a mistake," I said.

"How so?"

"You have evidently mistaken my room for yours."

"Not at all; this is my room."

I beckoned to a chambermaid who was passing and asked her to call for the clerk of the house. He came up and, after telling him of the situation, I asked him what was the number of my room. He said he would have to go back to the office to find out, whereupon I said:

"You needn't do that. Go into the room with the lady and learn whose baggage is there."

He opened the door and entered the room, the lady following him. I followed the lady. I had put my trunk in a closet, removing what I especially needed to the bureau drawers. The consequence was that the room appeared to be empty. The girl looked about her, and I saw by her expression that she was puzzled. The clerk opened the closet and displayed my trunk with men's garments hanging above it. The girl looked astonished. He then opened a bureau drawer, and there lay a number of laundered shirts. The girl was astonished.

"I returned to my room after breakfast," she said, "remembering that I had left my portmanteau in this little place on the bureau. I took it without looking about me."

"That's exactly where I left my money," I said, and, lifting the lid of the place referred to, I displayed—emptiness.

"Great heavens!" exclaimed the girl. "Can I have taken your property?" She produced a roll of bills and with trembling hands counted them. "Oh, my good gracious! I didn't have but \$7; there are thirty here."

Had I acquiesced in her statement, as I should have done, the episode would have been ended, and my acquaintance with the lady would have remained undeveloped. But I especially desired that the acquaintance should continue. I did not attempt to soothe her feelings. I did not say that I believed her story or that I disbelieved it.

"I wish you both to come to my room," she said, evidently much troubled, "that I may show you there is \$7 in the same place relatively as this."

"Please excuse me," I said coldly. "It would not be the part of a gentleman to ask for proof in such a matter from a lady."

She cast a half troubled, half indignant glance at me; then, turning on her heel, she said to the clerk imperatively, "Come with me."

He seemed much surprised that I did not at once warmly exonerate the lady and followed her as she had commanded.

I knew very well that the episode had not ended, and I was not mistaken. Later in the day the landlord came to me and said that the lady who had mistaken my room for hers desired to see me, that she might convince me of her innocence of any wrong intention and that she had taken my money by mistake. She was waiting for me in the parlor. I went

there at once and approached her with serious mien.

I permitted her to labor through a defense that no lawyer would give a fig for, I wearing an expression of doubt, and when she could go no further from sheer worry I broke into a smile.

"Do you suppose," I said, "that I would suspect that what you did this morning was intentional?"

"Then why have you acted as if you have?" she exclaimed, both relieved and irritated.

There was a pause. I couldn't give the true reason, yet I must get out of the hole somehow.

"I have a reason," I said—"a very important one. But I cannot at present give it to you. Should you care to know it, say, six months hence I will tell it. Possibly the time may be shorter. It may be a few weeks, a few days. We shall see."

I did not doubt that she would keep in touch with me till she got that reason. I was formally introduced to her, and she came for me every day while we were together at the Inn to extract it from me. While I was putting her off I was talking and acting very sweet to her, and before we left the place had made such headway that I confessed the true cause.

She pretended to be very angry with me for my action in the matter, but this did not prevent her accepting future attentions, and in the end she accepted me as well.

A Fort in the Sand.

Down near the beach at Southampton, N. Y., lives little Charlie Smith. There with his playmates he spends many pleasant hours. Here you see



Photo by American Press Association.

THE RIFEMAN.

him behind his sand fort looking through a port made of a discarded life buoy, probably thrown away from a yacht. He is in deep earnest, as his broomstick gun clearly proves.

RULES FOR TREE PLANTING

Select the kind of a tree that will grow best in your location. Choose a variety from those already thriving in your vicinity.

A ten to twelve foot tree is considered the best size for ordinary planting. It should be free from scars and pests. The trunk should be straight, and it should have a long leader.

When digging trees in the woods be careful not to injure the roots, and secure as many of the fibrous ones as possible. Nursery grown trees are better because they have been transplanted several times and have better root systems.

Do not allow the roots to become dry. Keep them moist and covered until you are ready to put them in the ground.

Ragged ends of broken roots should be cut off with a sharp knife.

A Technical Wife.
Flatbush—The English language has approximately 600,000 words, half of which are of a technical nature and rarely used. Bensonhurst—Well, my wife uses 'em all. She's very technical, you know.—Yonkers Statesman.

Cholly—That dog knows as much as I do! Ethel—Well, that's enough for a house dog!—Puck.

GERMAN CHANCELLOR OPENS REICHSTAG



Photo by American Press Association from Medem.
Chancellor von Bethmann-Hollweg, opening the reichstag on Sept. 25, spoke on Germany's foreign policy. Here he is walking with members of the reichstag on way to celebration of Bismarck's birthday recently.

SIX DOORS

FOR ASPIRING YOUNG PEOPLE

1st Door—Berea's Vocational Schools

Training that adds to your money-earning power, combined with general education.

FOR YOUNG MEN—Agriculture, Carpentry, Bricklaying, Printing, Commerce and Telegraphy.

FOR YOUNG LADIES—Home Science, Dressmaking, Cooking, Nursing, Stenography and Typewriting.

2nd Door—Berea's Foundation School

General Education for those not far advanced, combined with some vocational training. No matter what your present advancement, we can put you with others like yourself and give chance for most rapid progress.

3rd Door—Berea's General Academy Course

For those who are not expecting to teach and who are not going thru College, and desire more general education. It also gives the best general education for those who wish a good start in study and expect to carry it on by themselves.

4th Door—Berea's Normal School

This gives the very best training for those who expect to teach. Courses are so arranged that young people can teach through the summer and fall and attend school through the winter and spring, thus earning money to keep right on in their course of study. Read Dinmore's great book, "How to Teach a District School."

5th Door—Berea's Preparatory Academy Course

This is the straight road to College—best training in Mathematics, Sciences, Languages, History and all preparatory subjects. The Academy is now Berea's largest department.

6th Door—Berea College

This is the crown of the whole institution, and provides standard courses in all advanced subjects.

PAYMENT MUST BE IN ADVANCE, incidental fee and room rent by the term, board by the half term. Installments are as follows:

	FALL TERM	ACADEMY AND NORMAL	COLLEGE
Incidental Fee	\$ 5.00	\$ 6.00	\$ 7.00
Room	5.00	7.00	7.00
Board 7 weeks	9.45	9.45	9.45
Amount due Sept. 13, 1916	\$20.05	\$22.45	\$23.45
Board 7 weeks, due Nov. 1, 1916	9.45	9.45	9.45
Total for term	\$29.50	\$31.90	\$32.90

*This does not include the dollar deposit nor money for books or laundry.

Special Expenses in addition to Incidental Fee—Business

	Fall	Winter	Spring
Stenography and Typewriting	\$14.00	\$12.00	\$10.00
Bookkeeping (brief course)	14.00	12.00	10.00
Bookkeeping (regular course)	7.00	6.00	5.00

Business course for students in other departments:

Stenography	10.50	9.00	7.50
Typewriting, with one hour's use of instrument	7.00	6.00	5.00
Com. Law, Com. Geog., Com. Arith., or Penmanship, each	2.10	1.80	1.50

In no case will special Business Fees exceed \$15.00 per term. Any able-bodied young man or young woman can get an education at Berea if there is the will to do so.

It is a great advantage to continue during winter and spring and have a full year of continuous study. Many young people waste time in the public schools going over and over the same things, when they might be improving much faster by coming to Berea and starting in on new studies with some of the best young men and women from other counties and states.

Applicants must bring or send a testimonial showing that they are above 15 years old, in good health, and of good character. This may be signed by some former Berea student or some reliable teacher or neighbor. The use of tobacco is strictly forbidden.

Winter Term opens January 3rd. Hurry! Rooms nearly all taken. Don't come unless room is engaged by a dollar sent to your friend, the Secretary.

MARSHALL E. VAUGHN, Berea, Ky

Country Needs Good Citizens. Good Christians Make Good Citizens

IT was Daniel Webster who said, "Whatever makes men good Christians makes men good citizens."

If ever there was a time when this country needed good citizens it is now. There is no better way to make a good Christian and a good citizen than to exploit the GO TO CHURCH movement. Talk it up wherever you go. Every time you GO TO CHURCH try to get some one to go with you. If you have a friend who is derelict in his religious duty plead with him. Reason with him. Point out to him that it is his duty as an American citizen to GO TO CHURCH.

IT OFTEN HAS BEEN SAID THAT, NEXT TO THE CHURCH, THE NEWSPAPERS ARE THE MOST POWERFUL AGENTS FOR GOOD. MANY NEWSPAPERS HAVE TAKEN UP THE GO TO CHURCH SLOGAN. NEWSPAPERS, LIKE THE CHURCHES, ARE INTERESTED IN THE GENERAL WELFARE OF THE PEOPLE. HUNDREDS OF THOUSANDS OF PERSONS WHO SELDOM WENT TO CHURCH NOW GO EVERY SUNDAY AS A RESULT OF THE SPLENDID PUBLICITY CAMPAIGN THAT HAS BEEN WAGED. THERE IS NO DENYING THIS WONDERFUL GO TO CHURCH MOVEMENT. IT IS GETTING ON TREMENDOUSLY. IT IS CONFINED TO NO PARTICULAR SECT OR CREED. THE CHURCHES OF ALL DENOMINATIONS HAVE BEEN BENEFITED.

Now that the GO TO CHURCH movement is in full swing, keep it going. Don't cease in your efforts. Crowd the churches. If there isn't enough room build more edifices. Remember the words of Webster that "whatever makes men good Christians makes them good citizens." This country wants good citizens. Today it is more than ever the country of promise.

If you GO TO CHURCH don't think that there your duty ends. You'd be surprised how easy it is to get others to join the GO TO CHURCH throng. In one town in the middle west there was a GO TO CHURCH converts' competition. The man who won the contest got 110 others to attend divine service on Sunday. Never let an opportunity go by to sing the praises of the GO TO CHURCH movement.