THE UNIVERSALIST: SATURDAY, DECEMBER 5, 1896



teth upon the throne, and unto the Lamb forever and ever."-REV. 5:13.

compiled.

GENERAL SURVEY .- The evils of intemperance were in existence in the days of old Israel. Against these evils we find repeated warnings in the Hebrew Wisdom-Literature. Our lesson-passage is a section of what may be taken as a special address of warning to the young; the completion of the warning is in the closing part of the chapter, where the fearful effects of intemperance are vividly described. The whole chapter is included, for earnest reading at least, in our prescribed lesson.

TEACHERS' HELP.

Our lesson-passage is a section of Proverbs which makes the duty and attractions of self-control prominent.

The immediate object of our lesson is to reinforce the noble life choice of the young.

1. First Group of Proverbial Exhortations,-vs. 20, 21.

15. My son, if thine heart be wise My heart shall be glad, even mine.

The ancient teacher expresses paternal interest in his pupil. This is not a mere pretense When the teacher is the human cause of higher aspirations and better purposes in a human being, he becomes in a real sense the spiritual parent of that person. When such a object is unworthy, finds its diviner teacher sees a heart under his guidance become fixed in the love of wisdom, he is made joyful in his own heart. The phrasing, My heart shall be glad, even mine, may be paraphrased, My heart shall be glad, even I, meaning that his whole being, his entire self, will be filled with gladness.

16. Yea, my reins shall rejoice When thy lips speak right things.

The word "reins," while it may be translated with physiological literality as the "kidneys," signifies in Hebrew usage the very deepest human source of desire, passion, emotion.

17. Let not thine heart envy sinners: But be theu in the fear of the Lord all the day long.

Sawyer renders this saying, Let not thine heart be made ill disposed by sinners but be thou in the fear of Jehovah all the day. The abandon of revellers is to some enticing. To be free from thought: to be jovial, merry, hilarious; to have pleasure, bright and sparkling if not deep, in the passing moment; this has magnetic attractions for certain of the young. The exhortation is that this siren invitation be resisted; and that the whole day, the whole of every day, be lived as in God's presence,

This does not mean that all happiness is to be shunned, but only the counter feit happiness. It does mean that the real happiness is found only in the things which God approves.

19. Hear thou, my son, and be wise, And guide thine heart in the way

What must one pay for wisdom-for the life which means both a perception of truth and a cleaving to it with undying love? What must one pay for wisdom? This is its price: Self mastery. temperance, industry, candor, truthseeking and truth-speaking. Is the truth, which in its wholeness can dwell only in a clear mind and honest heart.

worth this price? To sell the truth, for any price whatever, is to be disfellowshipped by wisdom; it is to be fellow with the intem perate; it is to be related to the hypocrites; it is to tend toward beasthood.

24. The father of the righteous shall greatly rejoice:

And he that begetteth a wise child shall have joy in him.

25. Let thy father and thy mother be glad, And let her that bare thee rejoice.

Oily parents can fathom the truth here declared. A man, in all the years of his life, can never find a holier joy than that which is his when he sees his son or his daughter becoming established in the righteous life.

A corresponding prolonged agony of disappointment is in the parental heart that beholds a son or a daughter turning to folly. And the father's love, so joyous when

its object thrives, so burdened when its counterpart in the mother-heart. No love below the skies is so divine as that of the mother heart. Do we, as children, really care enough

for our shallow summer-day friends, who would lead us to do evil, to grieve and prostrate the best human love we shall ever in this world find?

TEACHING POINTS.

INTRODUCTION. -It is with especial reference to temperance, - which with us means total abstinence from all intoxicants,that the final lesson from Proverbs is to be applied.---Temperance is one of a family of virtues; we must accept the whole family to become really possessed of a single member of it. To encourage a comprehensive and earnest moral purpose

is to teach temperance; it is one of the essentials.

(1.) V. 15-19. PRECEPTS. What better thing can we do than to try and rejoice the heart, the very inner most being, the teacher we love ? ---- The morn afterwards,-the years following, life beyond earth,-should be taken account when we form our life-habits. THE WAY; there is but one right way ourney through this world.

(2.) V. 20, 21. TEMPERANCE. Intemp ance is largely a social evil. It is of promoted by thoughtless and wild c pany .--- Look calmy at the inevitable sult. Intemperate feasting and drink is consumption of one's own health; i laboring for a reward of rags .---- You h no moral right to tarnish your own me being by one sip of alcholic drink; yo have no moral right to bring anxiety or

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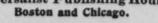
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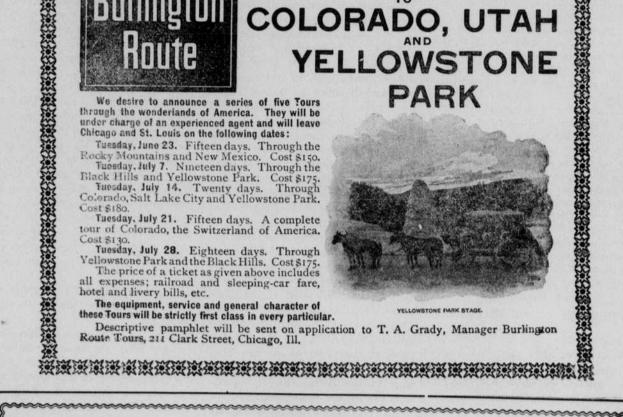
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