

SUNDAY SCHOOL LESSON

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LESSON FOR NOVEMBER 2

TEMPERANCE LESSON. (World's Temperance Sunday.)

LESSON TEXT—Jer. 25:1-8, 12-14, 18, 19.
GOLDEN TEXT—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.
PRIMARY TOPIC—A true temperance story.
JUNIOR TOPIC—What alcohol does.—Prov. 23:31, 32.
INTERMEDIATE TOPIC—The clean strong life.
SENIOR AND ADULT TOPIC—Our personal responsibility for temperance reform.

I. The Rechabites Tested (vv. 1-5).

In the days of Jehoiakim the Lord charged Jeremiah to bring the Rechabites into the house of the Lord and test them regarding the drinking of wine. This he did in a place where the people might behold them, the aim being to teach Israel by example. The father of the Rechabites had given command that they should not drink wine. Their filial obedience put to shame the Israelites for their lack of obedience. Jonadab, the father of the Rechabites, was only a man, but the one whose commands Israel were disregarding was the Almighty God, their Creator and Savior. It is God's plan that every man be tested. Being a free agent he only can have character through testing. It was for this reason that God placed Adam and Eve in Eden and permitted the devil to test them. While we should be concerned with the removal of temptations from men, we should be more concerned with teaching them their responsibility and showing them how to overcome.

II. The Filial Loyalty of the Rechabites (vv. 6-11).

Though they were out of their own country, in the midst of a foreign people, they refused to drink wine, declaring that they had been true to the instruction of Jonadab all their lives. Obedience to his instructions had been practiced by all men, women and children. It is a fine thing when children keep in memory their fathers and render obedience to their commands.

III. The Loyalty of the Rechabites in Contrast With the Disloyalty of the Israelites (vv. 12-16).

1. The appeal (vv. 13, 14). He made the appeal on the basis of the filial loyalty of the Rechabites. He reminded them that the Rechabites were obedient, though their father was dead long ago. He also reminded them that he had spoken to them in person, rising up early to do so.

2. The ministry of the prophets (vv. 15, 16). When the people failed to render obedience to God he sent to them the prophets, who plead with them to amend their ways by turning away from their idols. Matthew Henry indicates the points of contrast somewhat as follows: (1) The Rechabites were obedient to one who was but a man; the Jews disobeyed the infinite and eternal God. (2) Jonadab was dead long since and could not know of their disloyalty or correct them from it. God is all-wise and lives forever and will punish for disobedience. (3) The Rechabites were never put in mind of their obligations, but God sent his prophets who rose up early to remind them. (4) Jonadab left the charge, but no estate to bear the charge; but God gave the people a goodly land and blessed them in it. (5) God never tied up his people to any hard task like Jonadab did, yet God's people disobeyed him and the Rechabites obeyed their father.

IV. Judgment Upon the Jews for Disobedience (v. 17).

God declared that he would bring judgment upon them according to what he had said. Judgment is determined upon those who disobey and rebel against God.

V. Reward of the Rechabites for Their Loyalty (vv. 18, 19).

Because they had been true to the commands of Jonadab they should have continued representation before God. God has such regard for filial obedience that he lets no act go unrewarded.

God Knows His Own.

The church must keep herself pure. Neither false doctrine, nor false life, is allowable. The searching eyes of God see every corner of his dwelling-place. Nothing is hidden from his search. "The Lord knoweth them that are his, and them that are not his cannot deceive him. So, "let everyone that nameth the name of Christ, depart from iniquity."

The Miracle of Divine Grace.

The miracle of divine grace is too great for our understanding. The most dreadful thing about sin is the terrible feeling that the sinner can never again be as though that sin had never been.—Rev. Reginald J. Campbell in the Churchman.

Power of Prayer.

Prayer is the summing up of the Christian life in a definite act, which is at once inward and outward, the power of which on the character, like that of any other act, is proportioned to its intensity.—Benjamin Jowett.

What We Will and Must.

There is no contending with necessity, and we should be very tender how we measure those that submit to it. "This one thing to be at liberty to do what we will, and another thing to be tied up to what we must.—L'Esrange.

Real Butterflies as Ornaments.

The mounting of real butterflies as millinery ornaments is a work of great skill, and one in which the clever fingers of the Frenchwoman are almost indispensable. The insect to be utilized is first left for a day upon damp sand in order to soften it and make it easier of manipulation. Both sides of the wings are then covered with a transparent white alcohol varnish, and it is at once backed with sateen of an appropriate shade, according to a writer in Wide World. When dry, this stuff is carefully cut round so as to exactly fit the butterfly, which is then mounted on a wire—a light and graceful object for a modiste.



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