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PIE'S REMEDY FOR CATARRH OF THE BLADDER. CATARRH

The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter—Lesson VIII.—May 22.

DANIEL AND HIS COMPANIONS.—Dan. 1: 8-21.

QUARTERLY TEMPERANCE LESSON.

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. 1: 8.

THE CAPTIVE. King Nebuchadnezzar ordered that from among the captives should be selected a number from the highest families, and such as should give the best promise of talent and ability, to be trained in the language and literature of the Chaldeans. Four were selected, the chief of whom was Daniel. The others were Shadrach, Meshach, and Abednego.

THE TEMPTATION.—Ver. 8. Daniel purposed in his heart. He determined what he would do. He would not defile himself with... the king's meat. The food appointed by the king. He would be defiled by it, because the dietary might comprise the flesh of swine, hares, etc., which the law interdicted to the Israelites. Probably that which rendered the royal provisions unclean in Daniel's estimation was the custom among the heathen of consecrating each meal by offering a portion of it to their idols. Dainties and wine would corrupt the body and diminish the vigor of the mind. Nor with the wine. He has probably seen its effect on others; the bad company and danger into which it led. The four captives were tempted to do that which was debasing and degrading; to disobey the law of their God; to deny their religion and God, and yield to the popular idolatry of the day; and thus to be recreant to their country, and all the promises and hopes which belonged to them.

They were tempted by appetite. By their ambitions. By the king's command. Their course would make them appear odd, and subject them to ridicule. Where in modern life can you find a case of stronger temptation to a self-indulgent career?

THE TEMPTATION RESISTED.—Vers. 8-14. He requested of the prince of the eunuchs. The prince of the eunuchs was simply the chief officer in charge of the king's household. That he might not defile himself, as noted above. He must have thus confessed his religious scruples, and his adherence to the God of his fathers. Daniel did not believe in the maxim "when at Rome do as the Romans do." Now God had brought Daniel into favour and tender love.

The Character of Daniel as unfolded in the story of his life. (1) He was religious, faithful to God amid every temptation to deny him. (2) Full of faith in God. (3) Courageous. (4) Wise with human and divine wisdom. (5) Of the highest morality. (6) Of sterling integrity, faithful to men as well as to God. (7) Of great executive ability, so that he was the chief officer in several reigns. (8) He was patient and enduring. (9) He lived in loving communion with God. (10) He was courteous and docile. (11) He was remarkable for humility.

The Test of Facts. The king, who hath appointed your meat. It appears that the king's sincere object was to secure in them the very best mental and physical development. Why should he see your faces worse looking. The prince was afraid that the faces of those committed to his care would become thin and wasted from improper nourishment. His idea was, that high living is essential to health and good looks, a very common mistake. Than the children. Youth, young men. Of your sort. Their companions in training and study. Endanger my head. Be exposed to having his head cut off in punishment for his disobedience. Melzar. Daniel applied to him, because he was the one who actually furnished the food. But the implication is, that Daniel had permission from the chief to make the experiment. Prove thy servants. Give us pulse to eat. Leguminous plants, or their seed; as beans, peas, etc. What Daniel wanted was a vegetable diet. And water to drink. This, also, was a most interesting and important experiment, to show that wine was not necessary to healthfulness of appearance, or manly strength and beauty. Let our countenances. The whole appearance, the form, the looks. Of the children that eat. A number of other boys, were undergoing the same training. As thou seest. According to the result of thy observations.

THE RESULTS OF THE TRIAL.—Vers. 15-21. Their countenances appeared fairer and fatter in flesh. God may have specially blessed the obedience and faith of these young men. At the same time, it is to be observed that such temperance as they practised has a natural tendency to produce the result mentioned. God gave them knowledge. Some of it was direct from him, as the visions; some was by blessing their daily studies, by opening doors to wider knowledge, by aiding their thoughts and judgment; also by keeping them from those vices and prejudices which weaken in mind. Skill in all learning. In science, in astronomy, in literature, in philosophy, the Chaldeans at this time stood at the head of the world. And wisdom. Power to apply and increase this learning. All four had the learning; the special revelations were to Daniel alone. Understanding in all visions and dreams. Through which God revealed the future to Daniel, and also showed him the meaning of the visions which others saw. Visions are revelations to the prophets when awake; dreams, when asleep. Before we had so much revelation in the Bible, and especially in Jesus Christ, it was necessary for God to reveal himself to men in these ways. The divine purpose in this gift of Daniel was to qualify him for influence in that heathen court and country, and to make him a prophet of high order among his own people. Now at the end of the days. The three years fixed by the king for their training. And the king commended with them. He himself talked with them, and tested their learning and talents. Therefore stood they before the king. Were the personal advisers, and among the leading officers of the kingdom. And in all matters of wisdom and understanding. In everything which required peculiar wisdom to understand and explain it. He found them ten times better than all the magicians and astrologers. The magicians were the learned class, the scribes, the priestly class, who were connected with heathen oracles; who claimed acquaintance with the will of the gods, and who professed to have the power of making known future events, by explaining dreams, visions, preternatural appearances, etc. The astrologers were the Magi, the wise scientific men, the philosophers. Many in both classes no doubt used occult arts, and magic of various kinds. In all his realm. Throughout his whole kingdom. And Daniel continued even unto the first year of king Cyrus, who conquered Babylon. At that time the proclamation was issued by him to rebuild the temple at Jerusalem.

W. C. T. Union.

OUR MOTTO.—If God be for us, who can be against us. Let Homes be on Their Guard.

—BY VIOLA ROSBOROUGH.

In a recent visit to a little country village I was entertained in a Christian home overflowing with books and papers. One day I picked up one, obviously of a lower literary grade than most of the periodicals about me, but still seeming to be a harmless and even admirable little sheet. It was plainly intended for country and village circulation; it contained information and advice about gardening and household interests, little stories and verses and items of news, all on the order of such things in many deservedly popular domestic journals. But something turned my eye to the advertising columns. Here was a different story indeed; this simple "home" paper was full of the most plainly and outrageously indecent, immoral, and I sincerely trust illegal, advertisements. It had every appearance of being only a masked vehicle for such. It had been sent as a sample copy to my friend, and she had never looked at it. It was clear that I was the first one to do so, and I shall take care that, except for the persons whose help I shall seek in trying to check such insolent defiance of the decencies of civilization, I shall be the last. I thought nothing could be more unscrupulous than the conduct of the advertising department of some of our great metropolitan dailies, but I see I was mistaken. I tell the incident to sound a note of warning. See what is in the advertising columns of the periodicals that come into your house. Their general aspect proves nothing. These vampires who live on the destruction of both human souls and human bodies, cunningly adapt their appeals to excite the curiosity of the young, and they sell their goods, their pictures, books, etc., cheap. It is surely the duty of every one, not only to see that our families, our children, friends and children-neighbors are not thus poisoned, but to use all the means that the law gives us to stop such practices. We are all busy in our own particular life work, or are bound down by the insistent necessities of daily life; most of us cannot personally undertake such crusades, but what we can do is to find who are the persons who make these very crusades their life-work, and put the matters in their hands. That is the good, one of them, of organized reform, organized benevolence, organized advance. Rocky Creek, O.

TEMPERANCE LESSONS

FROM DANIEL'S EARLY EXAMPLE.

I. Victory over Temptation. If Daniel could overcome the temptations to which he was exposed we have no excuse for faltering. Thank God for early Christian training.

Previous right conduct, and good character formed, is a great means toward victory over any temptation. God will always open a way of escape to those who put their trust in him.

When away from home, among strangers, join yourself to Christian companions. Daniel was stronger for his companionship with the three other religious boys. The source of strength is in God. Looking unto Jesus, who was tempted like as we are, yet without sin. II. The Duty of Temptation. One fundamental principle of temperance is not to defile ourselves. Temperance is not merely total abstinence from all that can intoxicate, but from all excess, all wrong use of the appetite, all indulgence in that which defiles or injures the body.

It is our duty to care for the health of the body because it is a temple of the Holy Ghost, and an instrument for doing God's work. It is a great help to pledge ourselves openly, and to join with others in opposition to all intemperance. The advantage of temperance has been tested by a multitude of facts. Religion is the true basis of temperance principles and temperance reform.

SEVEN YEAR'S SUFFERING. GENTLEMEN,—I had suffered very much from inflammatory rheumatism, which through wrong treatment left ugly running sores on my hands and feet. With these I suffered for seven years, during which time I had neither sleep nor stocking on. I commenced using B. B. B. externally and internally, using the pills also, and I can say now that the sores are entirely cured, and have been for some time. I believe the Bitters were the means of saving my life. MRS. ANNIE BARR, Crewson's Corners, Acton P. O. Ont.

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James D. Fowler

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THE TEMPERANCE

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