THE SUNDAY SCHOOL

Lesson XIII. - Second Quarter, For June 30, 1907.

evils.

To Correct Evils.

THE INTERNATIONAL SERIES.

Stext of the Lesson, I Cor. x, 23-33. Memory Verss. 31-Golden Text, Rom. xiv, 21-Commentary Prepared

Rom. xiv, 21—Commentary Prepared by Rev. D. M. Stearna. Reprint two, by American Pres Association. The letter was written to those who should be compelled to pay state, poration owning such property should be compelled to pay state, inter coming of our Lord Jeaus Christ (chapter i, 2, 7), and the closing words are, "If any man love not the Lord Jésus Christ let him be accursed; the Lord cometh" (xrl, 22). The letter opens with an assurance to the faith-fulness of God, who calls unto the fel-lowship of His Son Jeaus Christ our Lord son God, who calls unto the fel-bowship of His Son Jeaus Christ our Lord and ends with the exhortation. opens with an assurance to the faith-fulness of God, who calls unto the fel lowship of His Son Jesus Christ our Lord and ends with the exhortation, "Watch ye; stand fast in the faith; quit you like men; be strong" (i, 9; xvi, 13). Some of these people had been thieves and drunkards and worse, but were now washed, sanctified, justified and temples of the Holy Ghost through the precious blood of Christ (vi. 2-11, 19, 20). The epistic was written to re-mind them of their former lost and helpless condition, their redemption through a crucified and risen Christ. land is more valuable to these monthe resurrection glory that awaited them in the kingdom, and in view of all this to walk in love, steadfast, undeposed. movable, always abounding in the work of the Lord (chapters xill and

xv. 58). Our lesson is taken from the section of the epistle which concerns the be-liever's attitude in reference to things offered to idels and his conduct toward those who still worshiped idols (chap those who still worshiped idols (chap-ters vill to xi, inclusive). The believer, the child of God, given to Christ out of the world, is still left in the world that through him the world may nee and know and believe in the Lord Jesus Christ (John xvil, 20-23). The one great question, therefore, for the believer in them and the start of the bliever is low can be life to line the believer is. How can by life to line at powerfully for Christ-how can the life of Jesus be unde manifest in me? (II Cor. iv. 11.) The section of the epistic selected for our lesson is a summary of this important matter, be-ginning with the statement that while it may be increased, having a matter while it may be increased. it may be perfectly inwful for me to do many things it may not be expedi-ent for me to do them, insimuch as lib-erty on my part might not help others. The lesson closes with the saying that as believers we are not to seek our own profit, but the profit of others, that they may be saved, or, as it is set forth in the closing words of the pre-vious chapter, we are so to keep un-der, bruise, beat black and blue our body of sin, the self, the old man in us, for the gospel's sake, that we may by all means save some (ix 19-27). If we do otherwise we may find our lives

disapproved at the judgment seat of Christ and see our works cast away, burned up and we ourselves saved as by fire (chapter iii, 13-15; II Cor. v. The opening verses of our lesson chapter tell us of many in Israel when

chapter tell us of many in Israel who having been redeemed from Egypt fail-ed to enter the promised land because of unbelief and idolatry, not that we are to think of them as lost, but as cut off from present privileges here, even as in chapter xi, 30, we read of bellevers at Corluth who were sick and dying because of sinful lives when they ought to have been glorifying God. The matter of eating this or not eating that is comparatively a triffing matter, insomuch as it is not what we eat or drink that necessarily defles us

matter, instituted as it is not what we can to drink that necessarily defless us. See Mark vil. 18, 19. Note also Col. B. 10, 17. The life of a child of God is one of perfect free-dom to only the riches and rithness of his Father's home, but in such a way as to make others want to belong to the same family. Our enter soul

States.

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In Father's home, but in such a way as to make other's want to belong to the same family. Our earling and drinking and all our conduct before men should be after such a fashion as would lead others to want to know our foot. Glorifying food means mak-ing film se gloridus in the eyes of oth-ers that they shall be drawn to Him. Take any kind of a shorer such as is described in chapter si, 2, 26, and ther-is not a single thing that God asks or expects of such in the way of reform to make him a child of God. All such that this a child of God. All such that him a child of God All such that because Hig to save thenselves than deal Linarus could do to get our of that tomb, but the same word that gave Lonarus Hig can and will give life to any dead stimer. "The gift of God is earmal life." "Look onto me and be saved." "as many as rescrided U.

GENERAL TOOMB'S LETTER. (Continued from 1st page

Gen. Toombs then gives his repeal of all charters created or re opinion as to what steps should be newed since Jan. 1, 1863." taken by the State to correct these "3rd. The right to forfeit by

"3rd. The right to forfeit by judicial judgment all the charters in the state for violation of the same. These corporations move and live and have their being in daily viola-First, he contends that the cororations should be made to pay 23-33 taxes upon all their property, just Text, as natural persons have to do. In repared every county where a railroad has

ought now to be applied." "The prosperity of the commun. wealth demands their enforcement" —(just laws)—"the Constitution demands it. The true interests of the comparisons threaders of the corporations themselves demand

Do Justice to All.

"It is a simple demand that all rights be respected and justice be done. Industry cannot revive under the crushing load of national taxes. "Tolls and tariff thus levied are simply spoliation in its worst form. Such a grant of power would be a "the cry for redress is going up

shame upon the government of Rus sia or Turker." "This claim to fix tariffs and pools communism to alarst the erv of "This claim to fix tariffs and pools communism to alarm the simple upon all the products of labor and and nowary." "The monopolists will find that

and is more variable to thread the though driven back for a time it laborer and the land. borer and the land. "These railroid kings must be ing tide, gathering strength f om every breaker, until its pathway may be strewn with the wrecks of society" "Ist. We have the right of Emi-

"Ist. We have the right of Emi-pent Domain; the right to tak all voice of wisdom, justice and moder railroads for public use when the public interest demands it by pay-

The battle erv of wor to youth vanquished, alone will be heard amid ing just compensation." vanquished, alone will be heard a "2nd. The right of legislative the parring elements of discord."

NEW AND SEASONABLE RE. CIPES By Sara Cranford.

MERT AND MILD. ONDOS SALAD

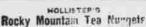
MOT AND MILE OXING SALAD. --Slice, crosswipe, two peeled Bermuda onions as thin as possible, sprinkle lightly with salt and pour a little vinegar over it. Let stand in a cold place for a about an hour. Cook tree red bests, plange them into cold water to rish off the skins, then cut them in thin slices and the aliese into an over strip.³ When cold put the bests into a boil with the drained unions, sprinkle with salt and paprika and poor over four or five table-spontals of oil. Toss and mix for sometime, adding more oil, if necessary, to coat the whole thoroughly. Then add about two tablespoonfuls of vinegar and mix again. Serve on a bed of carefully arranged lettuce invest.

FRUBARD MERINGCE.

.FUTPARE MEDISCIE. - Procure some fresh, pink-tintel rhif-harb, peel aod cut into inke lengths – Put a inver of stale sponge cale into a scell-but-tered pudding tisk, on this put some rhu-burh, and sprinkle this with sogar, a coating of andied orange peel and a few grains of suft. Conver the dish for the first teo minues of the toking, which lasts half an inver. Heat the whites of three eggs till to and quite dry, then best into them, gradhalf, three level ablespontials of sogar, but the balang and the beating the dish in three level tablespond as of sogar. When the valid the spinge the top with, grant the solution base to a delicate favor other one base to a delicate favor other one with constants.

THEAT. SALAT

For the tomators, cover closely and set in a stry part of the refrigerator to became off set. For the densing hear the yolds of one e.g. add one-fourth of a tenspoonful each is soit and purprise, then two tablespoonful as it singar, and when well mixed, beat in un-applied of one of a tenspoonful at a time. I wan agginer to whip to with. When read to set aside beat in one or two trulles, humen the - Thus counting of densities it. thopset is a This quantity of dressin sufficient for 12, -o the quantities may

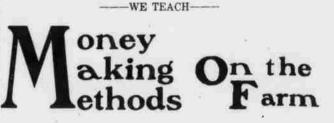


A Bany Machine in 1 are broads A Bany Machine in 1 are broads Bringe Golden Realth and treasment Vigez A specific for Construction, he interestion, Jac-mit Midney Troutises, Frances, Jacobson, in put Blood, Bad Breath, Starg St. Roccis, Hondheim and Backatose, 10° Rocky Monato Thes in raile broad Backatose, 10° Rocky Monato, Thes in raile broadsers David St. Guunia - maile by Hondarstan David Constray, Machine Wes, GOLDEN NUGGETS FOR SALLOW PEOPLE

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3; xiv, 22; Rom. vi. 23; John I, 12), The way of sulvation for the sinner through Jesus Christ and His finished work is most plain, but the great bindrance is the selfish, self seeking, self indulgent, worldly, domineering, un-Christilke life that so many live who are called by His name.

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Temperance means self control, self enunciation, following Him who never persed Himself, never sought His own will or His own glory, but came to glorify God and to seek and save the host. When our one ambition is to please Him, to magnify Him, to so let please Him, to magnify Him, to so we Him live in us that people shall be attracted to Him because of us, then we shall have learned the meaning of temperance. This will not be accomtemperance. This will not be accom-pliabled up any amount of effort on our part or even by striving or agonis-ing, but by so behelding Him that the giory of His life shall be reproduced in ours by the same spirit who dwelt in Him (II Cor. HI, 18: 1v. 6). See also Gai. fl. 20; Rom. vi. 11, 13.

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