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THE GOLDEN RULE

A Temperance Lesson Found in Matthew 7: 1-12.

Last Sunday's lesson dealt largely with the supreme choice of God and His righteousness. Add to this the "golden rule" of this lesson and we will have the sum and ideal of our practical daily life. Add further to this "dynamic inspiration", that motive power which comes from Jesus Christ and the Holy Spirit and we are prepared to work with assured success for the promotion of temperance throughout the world.

The Golden Rule

"Therefore all things, whatsoever ye would that men should do to you, do ye even so to them." "Therefore" refers no doubt to the three preceding chapters which so briefly yet fully give in outline the precepts of the kingdom of God and show wherein they are superior to the teachings of the ceremonial law. Since the relation of man to man is to be changed from the basis of law to that of love it is our business to live a higher ethical life than was required by the Old Testament standard. In practical life we should love our neighbor as ourselves.

Adventures of the Golden Rule in the Cause of Temperance

For our temperance lesson today we will follow the excursions of the Golden Rule into various places; and while there are many other things the Golden Rule would do in these places, we will confine our report chiefly to its relation to temperance.

We will go first with the Golden Rule into the Judgment Hall. "Judge not"; the word "judge" here does not mean merely "form an opinion," for we can not help doing that and it is proper that we do form opinions. It does not forbid us to condemn all wrong and express our condemnation. The word "judge" has reference to persons, imputing wrong motives to them, putting the worst and not the best construction on the actions or words of others, condemning them without knowing the facts and motives. It is human nature to judge a man by his fault and overlook his better character. Criticism is not faultfinding; the former is usually just; the latter is unreliable. The Golden Rule sitting in Judgment Hall hears such things as these: "Because thou art righteous, shall there be no more cake and ale?" "The temperance reformers are fanatics, bigoted, narrow, puritanical, telling us what to eat and to drink." "Temperance workers have no business in politics." These are the voices of anti-temperance. But the temperance forces reply. Luke 13: 1-4 is read, citing to where those who saw men slain by the falling tower or Pilate's sword immediately judged them to be worse than others. Jesus explodes their conclusion in the scripture just quoted. Also, it is shown, how, when people misjudged the Christian for eating food that had been offered to idols, or not keeping the Sabbath as did the Jews, Paul replied in Romans 14: 1-13. In answer to this debate the Golden Rule says: "Judge not, for with what judgment ye judge, ye shall be judged." The temperance man has a right to fight all wrong and vote against all evil. The intemperance advocate has nothing right to fight for—his defense is mere sophistry. The anti-temperance man has the beam in his own eye but he overlooks that and seeks hard to detect a mote in the temperance man's eye. He strains at a gnat but swallows—whiskey. However, it is needless to cast your pearls before swine. There are those who are wedded to the bottle and the business of intemperance. They love the gods of rum and mammon too much to give attention to truth. Their weapons are sophistry, false statements, perverted affidavits and appeal to prejudice. Before such it is only waste to give them your "pearls". Work with the young, the true hearted, those not yet in the fangs of the rum traffic. Work with those who have not gone so far that you can not make an impression upon them. Put in your strokes where you can injure the cause of evil most. Withal the prayer meeting should not be forgotten. If we shall win in our great 1910 campaign we must pray. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." With a praying army, we can, by prompt, wise and

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Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

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