

knowledge on the part of the scholars that their teacher is praying for them will spur their home devotions, and the teacher's simple, ready participation in the school prayers will prompt their own. An excellent occasional method of opening the school is by a succession of very brief—almost sentence—prayers from six or eight of the teachers. A frequent topic for discussion in the teachers' meeting should be how best to inculcate in the school the spirit of devotion, since this great result is to be won only by the co-operation of all the working forces of the school.

Much is gained in this matter if you gain variety. Sometimes ask the older scholars themselves, several of them in succession, to offer brief prayers at the opening of the school. Sometimes let the superintendent's opening prayer attract attention by its exceeding brevity—only three or four sentences, embodying a single petition. Be dead in earnest—no, be alive in earnest. Be thoughtful and versatile. Be bright and cheery, and simple-hearted and sympathetic. In these prayers, that should furnish the life-blood to the school, be all things to all—children, if by all means you may win one of them.



### Bible Wines.

(Dr. R. H. Macdonald, of San Francisco.)  
CHAPTER II.—USE OF THE GRAPE.

1. Q.—What was the earliest mode of using the grape?

A.—That of getting the pure juice, 'the pure blood of the grape,' and drinking it at once. (Gen. xl., 11.)

2. Q.—What was the simplest use?

A.—That of eating grapes to the fill, as mentioned in Deut. xxiii., 24 and similar to our grape cure of the present day.

3. Q.—What was the honey referred to in Exodus iii., 8, and several other places?

A.—Simply grape juice boiled down until it resembled molasses. Honey is mentioned fifty times in the Bible, and in only three cases does it mean honey made by bees, it usually means grape honey.

4. Q.—Where is this still made?

A.—In Palestine and Southern France.

5. Q.—Does it have intoxicating qualities?

A.—No, it is simply a sweet syrup.

6. Q.—What were those boiled grape juices called by ancient authorities?

A.—Democritus, a celebrated philosopher, 361 years before Christ, called them wine. Aristotle also, born 384 years before Christ, says, 'The wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve it in water.'

7. Q.—How many ways of using grapes were known to the people of ancient times?

A.—Sixteen different ways.

8. Q.—Why were grapes in any form either dried or in a liquid state, so valuable?

A.—Because the ancients had neither tea, coffee, nor sugar, and they depended largely upon grapes for anything sweet.

9. Q.—What does Dr. Eli Smith tell us in regard to wine?

A.—'Wine was the least of all the objects for which the vine was cultivated.'

10. Q.—Did total abstinence exist throughout the Bible countries in ancient times?

A.—It did for thousands of years. The Oriental priests from Egypt to India were not allowed to drink fermented wines, and total abstinence from them was habitual in Palestine at the time Christ was on earth.

11. Q.—Why, then, are we warned against drunkenness in the Bible?

A.—Because fermented wine was used in many places, and though it rarely contained more than .04 of alcohol, a great deal of it would make people drunk. But drunkenness like that of to-day did not exist, because distilled liquors were then unknown.

12. Q.—Give Bible proof that drunkenness such as exists now, was not known.

A.—Christ met with all sorts of sinful people, but not once is it mentioned that he saw a drunkard.

### The Coming Man.

(By Ella Wheeler Wilcox.)

Oh, not for the great departed  
Who framed our country's laws,  
And not for the bravest hearted  
Who died in freedom's cause,  
And not for some living hero  
To whom all bend the knee,  
My muse would raise her song of praise,  
But for the man to be.

For out of the strife which woman  
Is passing through to-day,  
A man that is more than human  
Shall yet be born, I say;  
A man in whose pure spirit  
No dross of self-will lurk;  
A man who is strong to cope with wrong,  
A man who is proud to work.

A man with hope undaunted,  
A man with godlike power,  
Shall come when he most is wanted,  
Shall come at the needed hour;  
He shall silence the din and clatter  
Of clan disputing with clan,  
And toil's long fight with purse-proud might  
Shall triumph through this man.

### An Absent Scholar.

(Friendly Greetings.)

'Why, Cleveland, I was just on my way to ask what had become of you,' said the teacher as he turned a corner and came suddenly face to face with a lad who was carrying a broken chair along the street.

'Where were you last Sunday—I hope not ill?'

Although Cleveland's pleasant 'No, sir, thank you,' did not fully answer Mr. Gregory's question, there was something in the lad's face that prevented his pressing the enquiry. That something satisfied any anxiety he might have been feeling before on his account. He saw that all was right with his young friend.

'We hardly knew how to get on without you,' continued the teacher, kindly, 'And you did not even let me know beforehand that you were not coming! You will be with us next Sunday, I hope?'

'Yes, sir, I think so,' said Cleveland, gravely, and with a warm shake of the hand the two separated.

Though absent from Sunday-school, Cleveland had not been absent from the prayer-meeting the Saturday before. Upon that particular evening Mr. Gregory had read only one verse—'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

He had dwelt upon the 'therefore' which connects these verses with the riches of the all-knowing God in the chapter before; then upon 'the mercies of God' as a reason for 'the living sacrifice' being presented. Lastly, he spoke of the reasonableness of that sacrifice, and how it ought to include the full consecration of daily life.

Throughout the address, Cleveland, who was a truly Christian youth, had felt uncomfortable. The Spirit of God was making him conscious of something in his daily life which he felt to be inconsistent with Sunday-school teaching.

'Good-night, Cleveland,' the teacher had said cheerfully, not noticing the unusual gravity of the lad's expression. 'I hope we shall have a good class to-morrow.'

But when to-morrow came, Cleveland's place was empty.

That evening a friend called to enquire for him. At first, Cleveland replied evasively as to the cause of his absence from school, but as they were walking to the house of God 'in company,' he told his companion how that verse at the prayer-meeting had gone to his heart, and then about the new situation which was a little trying to his Christian profession—and how it had been borne home to his conscience that he ought not to go and fetch the workmen's beer daily, as he had been doing.

'Yet, if you refuse, it may cost you the situation, and it's a good one,' remarked his friend.

'I know it,' replied Cleveland quietly, as they entered the church together.

Earnestly and humbly the young fellow implored God's help, praying also that he would grant him favor in the eyes of his

master, as he made the stand which he knew for conscience' sake he must make. Small though this matter may seem to some, to him it was the test of his full consecration, pressed upon his spirit by the Spirit of God, and thus infinitely important. The difficulty was fairly faced, and then committed to God.

'Cleveland, you've forgotten the beer,' said his master, sometime the next morning. The latter was a respectable, upright man, but one who considered that men need a little stimulant to work well upon.

'I'm sorry, sir, but I can't go for it,' said Cleveland, respectfully.

'How's that, my lad?' enquired the master, not unkindly.

'Because, sir, I've signed the pledge.'

All right, my lad,' said the master. 'I knew that you had signed the pledge yourself, and I was rather surprised that you cared to be seen inside a public-house.' Next Sunday, Cleveland was in his class as usual.—S. E. A. Johnson.

### 'All Things to all Men.'

An illustration of the benefit that may be conferred upon a 'weak' brother by meeting him in the Pauline spirit is given in Newman Hall's 'Autobiography.'

The preacher once in delivering a lecture on temperance to young men, in order to make clear the insufficiency of high education alone to save from moral ruin, related the following incident:

'A young man of intelligent face and gentlemanly manners, but very shabby in appearance, followed me after sermon to the vestry of Surrey Chapel in great distress. I asked him what had brought him into such a condition. He said:

"The drink. I can't keep from it. I've respectable relatives; but all they give me goes for drink. Tell me what to do!"

'I told him that for him total abstinence was essential, and that I was an abstainer in order to encourage such as he. I signed the pledge again for him to follow, which he did. I then said:

"But we must pray for help."

'He said he did not believe in God, yet he knew the Greek Testament, and had 'coached' men at Oxford for bishops' examinations! He only believed in the Spirit of the Universe.

'I said I believed also, and so we could unite in prayer. We knelt down, and I prayed to the Great Spirit of the Universe to pardon and help him. With tears he said, "Oh, that my mother had seen this signature, to make her death more happy!"

'At the close of my lecture to the young men, a middle-aged gentleman, with an elegant young girl on his arm, came up to speak to me. "You do not remember me? I'm that young man, and this is my daughter. I'm the editor of one of the journals here, and a member of the Church, and I wish you would call on my wife and see our happy home, made so by God's blessing on your counsel."

'I called next day and took tea with him and his wife and daughter. There was an unmistakable atmosphere of refinement and domestic happiness in the little circle that pleased me greatly. Not long afterwards I read of his funeral, attended by many literary and other friends, in token of the respect in which he was held.'

If Doctor Hall, instead of stepping down as he did to the young man's plane of belief, had lectured him on pantheism, there would have been no mutual prayer and perhaps no rescue.—'Sunday Companion.'

### Why He Lost the Games.

'You won't ever catch me drinking beer again,' said a young man who is fond of all sorts of games. He is a good player in all games of skill, and always wins. One day he had played several games and won, as usual, but was coaxed by another young man to go and have a glass of beer with him. He drank only half a glass of the stuff and the games were renewed. To his surprise the young man lost every game. 'It is all because of the beer,' said he. 'I won't drink it again.'

Beer muddles and stupefies. If you want a clear, steady brain, do not touch it.—'Temperance Banner.'