

## THE WAY TO THE POORHOUSE

*I will seek it yet again*, v. 35. A man met a ragged creature on the highway. Once the ragged one had been rich, respected and eminently useful in good work. He was staggering along with a bottle of liquor under his arm to the poorhouse where he was sheltered. But he had lost his way, and to the man he said, "Can you tell me the way to the poorhouse?" "You have it under your arm, my poor fellow", was the reply.

## STRONGER THAN MOTHER LOVE

This heart-rending incident comes from an old-world city. A doctor had been summoned to see a sick girl in a poverty-stricken home. The patient lay moaning on a bed of rags. The mother stood by; her tattered clothes and blotched cheeks telling their own tale of drink. The doctor perceived at a glance that the girl's life could be saved in only one way. With skilful hands, he inserted the little silver tube in her throat that enabled her to breathe freely. Then he went away, promising to return next day. He came back, to find the girl dead, and the silver tube gone,—pawned by the mother for drink!

## THE ENEMY OF THE BEST

A well known literary man writes: "I have not failed to observe that all the drams from lager beer to brandy dull the edge of self-criticism and make a man content with

something less than the best work of which he is soberly capable. He thinks his work better, when he is really only more satisfied with himself."

## TAKE THE PLEDGE

It is on behalf of these drunkards that I appeal to you; and for the sakes of their little sons and of their little daughters, and for the sake of those myriads of white young souls which are being trained in our schools. Remember, gentlemen, I entreat you, that the drunkards of to-day are not the drunkards of to-morrow; their ranks, as they are daily thinned by death, are daily recruited by those who as yet are not drunkards. If I knew that in this hall there were but one youth or man who would fall hereafter into this horrible abyss, then I should feel it would be well worth the sacrifice of every one of us taking the pledge, if by so doing we could but save that one.—Dean Farrar.

## THE SONG OF VICTORY

Orpheus, the minstrel of the Argonauts, when the ship passed near the island of the Sirens and their sweet but fatal song was audible to the mariners, and began to tell upon their wills, struck his harp and raised his voice aloft in praise of the heavenly powers. The better song overpowered the worse, with its pure positive. Let us practice not Orphean but Christian music in our hearts, and we shall find its power upon the enemy.—Bishop Moule.

## TEACHING HINTS

This section embraces teaching material for the various grades of the school.

## For Teachers of the Older Scholars and Bible Classes

The Lesson can be viewed as a picture of the terrible consequences of intemperance in ancient days, and should serve to show how deeply the evil is intrenched in society.

The doctrinal basis of temperance in all things has been reviewed so frequently, that it may be well in this Lesson, to turn to local conditions in regard to the traffic in drink, and study these in the light of the Lesson text. Make a thorough study of the social conditions, and have the class share in the work. News items showing the accidents

due to alcoholism, records of police courts, the reports of the Minister of Justice, the problem of poverty, the waste of manhood and womanhood,—these and similar questions should be assigned to individuals who are competent to handle them. The results of such inquiry submitted for discussion will awaken much interest.

Or the following points may be taken up in their order:

1. *The picture of intemperate living*, v. 29. Call out the details, and note the word painting. Study the personal, social, physical woes of the drunkard. Modern illustrations abound on every hand.

2. *The occasion of the drunkard's woes*, v. 30. This is represented as habitual indulgence.