

(4) The Word of God shows us our sins and makes us sorry for them. "All the people wept when they heard the words of the law." This was because they saw how much they had been disobeying the law. If we read or hear the Word of God with reverence it will show us many a fault and shortcoming in ourselves. This is well, even if it makes us sad, for godly sorrow worketh repentance.

(5) The study of the Bible should always bring joy. The joy can come only after the sorrow, however. When we have repented and have been forgiven then we should rejoice. God wants sunshine, not clouds; songs, not lamentations. Then He wants us to share our plenty with those who lack. For example, on Thanksgiving Day it is not enough to have a good dinner ourselves; we should see that some other family not having our plenty shall have a dinner too.



LESSON 9.—NOV. 26, 1899.

Woes of Intemperance.

(Lesson Text: Prov. 23: 29-35. Commit to Memory Verses 29-32.)

GOLDEN TEXT—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.—Prov. 20: 1.

DAILY READINGS.—Monday: Prov. 23: 29-35. Tuesday: Isa. 5: 8-16. Wednesday: Isa. 5: 18-25. Thursday: Prov. 20: 1-11. Friday: Nahum 1: 1-10. Saturday: Isa. 24: 1-12. Sunday: Matt. 24: 42-51.

TIME AND PLACE.—Written by Solomon about 900 B. C., at Jerusalem.

How to Prepare this Lesson.

This lesson has been chosen by the Lesson Committee out of the regular order so as to furnish a temperance lesson. Study the different verses to get their meaning. Look up other passages in the Bible in which the subject is referred to, for example: Deut. 21: 20; Prov. 20: 1; 21: 17; 23: 20, 21; 31: 4, 5; Isa. 5: 11; Matt. 24: 49, 50; 1 Cor. 5: 11.

The Lesson Applied.

(1) Intemperance brings woe and sorrow. Sometimes men say they drink to drown their grief. But they only make new and more terrible sorrows for themselves. The troubles which come in the ordinary course of God's providence may be comforted. There is a beatitude which says, "Blessed are they that mourn: for they shall be comforted." But there is no comfort in the drunkard's sorrow. Some troubles have their compensations; they make people better. But the drunkard's sorrows do not work for his good unless they drive him at last to God. Fortune wasted, home torn down, furniture pawned, friends lost, manhood debased, dishonor—is there any other such sorrow as intemperance makes?

(2) Intemperance makes a man quarrelsome. "Who hath contentions? who hath wounds without cause?" Drinking saloons are scenes of strife. The great bulk of crimes are committed during intoxication. Statistics show that more than fifty per cent. of all murders in this country and in Great Britain are committed in drunken brawls. Some wounds are honorable. The soldier's scars are badges of merit, decorations; but the drunkard's wounds are marks of shame—"wounds without cause."

(3) Intemperance is deceitful. At first drink gives a man a kind of pleasure, is enticing and alluring, but "at the last it biteth like a serpent, and stingeth like an adder." Young men say there can be no harm in a social glass and they fancy they will

never be overmastered. There is a story of a goblet in the bottom of which was the image of a serpent coiled as if for the spring—with gleaming eyes and sharp fangs. It was concealed in the wine until the cup was nearly drained and then it appeared, rising out of the dregs as if ready to strike its fangs into the drinker's flesh. So it always is.

(4) The drunkard's case grows at last hopeless. "They have beaten me, and I felt it not: when shall shall I awake? I will seek it yet again." No matter how much he is punished, how much he suffers through his sin, the drunkard is not cured but in a little while returns again to his cups. Appeals of family and friends avail not. Self-interest has no influence in restraining him. He may be beaten, kicked out of the saloon into the streets—but after all, he goes back into his old ways. Nothing but the mighty grace of God can ever save him from the power of his sin.

(5) The lesson from all this is very plain. It is written in one sentence: "Look not thou upon the wine." Some people tell us there is no total abstinence in the Bible. This sentence sounds like a total abstinence teaching. It warns against even looking at the wine as it sparkles in the cup, for this may start a desire to taste it, and tasting it may be kindling the fire of appetite which cannot be put out. He is a fool who carries a candle into a powder magazine. He is scarcely less foolish who allows himself to begin the use of intoxicating drinks. No man rushes at once into drunkenness; it begins in a very simple, apparently harmless way. Absolute safety lies only in total abstinence—not even looking upon the wine. One who follows this rule is certainly forever safe from the terrible danger of intemperance. No other one can be entirely sure of such safety.—*Westminster Quarterly*.



About New Books.

The School Hymnal.

FOR several years the Presbyterian Board of Publication has been engaged on a series of Hymnals. First, the Hymnal for use in church services was brought out and has had a great success. Later the Chapel Hymnal was issued. This also is winning its way to a very large success. The School Hymnal is the third and last of this series. It is prepared for use in Sunday-schools and is also adapted to young people's societies. It has been most carefully prepared under the direction of the committee. Every piece has been many times tested. It contains nearly three hundred hymns and tunes. The tunes have all been chosen for the beauty of their melody and for their singable quality, but never at the sacrifice of a proper standard for religious use. A large number of the tunes are new, having been written for this book. Many others are entirely fresh, unknown to our Sunday-schools and young people's societies. The hymns have been selected with special care—not merely for transient popularity, but for real merit which will make them live. [Philadelphia: Presbyterian Board of Publication.]

The Story of Gosta Berling.

Translated from the Swedish of Selma Lagerlof, by Pauline Bancroft Flach. When "Gosta Berling" was published in Sweden a few years ago, Miss Lagerlof immediately became prominent, and, as Mr. E. Nesbit Bain writes in the September *Cosmopolitan*, "took the Swedish public by storm." She