

murder, swearing, fornication, adultery, and such like, to the great dishonor of God and of our nation, the overthrow of many good arts and manual trades, the disabling of divers workmen, and the general impoverishment of good subjects." Some advance has been made towards a better state of things, but alas! how slow it is.

In the Burmese war, on one occasion, the enemy made a surprise assault on the British camp. It was a moment of immense peril, for, as everything seemed to be quiet, multitudes of the soldiers were drunk. Sir Henry Havelock, however, then a young officer, was an abstainer and a religious man. He used to gather his soldiers together in a Bible class—a thing in those days almost unheard of. A despairing message about the expected attack and the state in which most of the soldiers were, was brought to the general in command. His reply was: "Send for Havelock; his men are never drunk, and he is always ready." And Havelock's sober soldiers repelled the assault, and saved the army from defeat and the nation from a catastrophe.—Archdeacon Farrar.

Again we read in Kinglake's "History of the Crimean War" that, when our soldiers first landed, nothing could exceed their kindness and good behaviour. "What," he asks, "was the reason?" The answer is, that there was "*no drink and therefore no crime.*" The drink came with the next batch of transports, and the whole condition of the army was instantly changed for the worse. They forfeited no small measure of the golden opinions which they had won.—Farrar.

Rudyard Kipling tells us how in a concert-

hall in America he saw two young men get two girls drunk, and then lead them reeling down a dark street. Mr. Kipling has not been a total abstainer, nor have his writings commended temperance, but of that scene he writes: "Then, recanting previous opinions, I became a prohibitionist. Better it is that a man should go without his beer in public places, and content himself with girding at the narrow-mindedness of the majority . . . than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There is no harm in it, taken moderately'; and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end."

### Light from the East

**WINE**—The vine, introduced from Armenia, grows luxuriantly in Palestine, and wine has always been one of its staple products. In ancient wine making, no attempt was made to keep the grape juice from the air, and so it soon fermented. The Hebrews had a number of words for wine, some of them, in certain places, apparently denoting the juice at different stages of fermentation, but all of them meaning something more or less intoxicating. Mixed wine had pungent spices added to it to give it a richer flavor and greater potency.

**STRONG DRINK**—means any kind of intoxicating beverage except wine. Jerome, who lived in Palestine in the fourth century, and who knew the use of the word among the Jews of his day, says it included beer, ardent spirits, hard cider, palm wine and mead.

### TEACHING HINTS AND HELPS

This section embraces material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

The calamities foretold in verse 10 as about to come upon vine-dressers naturally suggest the woes pronounced upon drunken debauchees spoken of in our lesson. We notice:

1. *The description given of their depraved con-*

*duct.* (a) They rise early to indulge in drunkenness, a practice considered shameful, Acts 2: 15; 1 Thess. 5: 7. (b) "They follow strong drink," Hebrew, *shecar*, and *yayin*, the names for strong drink, especially wines made artificially from fruit, honey, raisins, dates, etc. (Delitzsch.) That drinks used at the present time are adulterated, manufactured by drugs, and rendered poison-