

unless they are wine producers themselves. There is a good deal of secret drinking among Turks of the higher class, but almost none among the poorer Moslems of any race. It is to be feared that the increased volume of

Western travel in the East is depreciating Oriental morals in this particular. The average trader in Jerusalem does not expect to do well with the tourist, until he has given him a dram of the strongest brandy.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades and from different points of view.

For Bible Class Teachers

AN ANALYSIS

Temperance means self control. The Greek word (*enkratia*) is so rendered in the margin of the Rev. Ver. This self-control extends to eating, drinking, and whatsoever we do. Temperance in this comprehensive Scriptural sense is "the fruit of the Spirit" and is opposed to "the works of the flesh," Gal. 5: 19-23. It is in this broad unqualified sense that Paul says: "Every man that striveth in the games is temperate in all things," 1 Cor. 9: 25. (Rev. Ver.) In our lesson a specific form of temperance is inculcated—that which relates to intoxicants. It is beyond doubt that the wines and strong drinks mentioned in Scripture were intoxicating. Hence we have here:

1. *An account of intemperance in its origin.* (a) It comes of tarrying long at the wine, v. 30, spending precious hours imbibing it in private, in saloons, and other places of resort. (b) It is aggravated by seeking or trying "mixed wine." The law of stimulants is that the habitual use of them begets a strong desire for larger and more inciting doses. This appetite frequently becomes ungovernable and ends in helpless drunkenness and all its attendant ruin to soul and body. Hence the inspired writer gives us—

2. *A graphic glimpse of the effects of intemperance.* These are inevitable. The intemperate person can no more escape the consequences of his sin than he can run away from his shadow. What are they? Woe, sorrow, contentions, babbling, wounds without cause, the biting of a serpent, the stinging of an adder, the tyranny of licentious passion (vs. 29, 32, 33); froward utterances, the product of a depraved heart and debauched conscience; miserable unrest, as if

tossed about on the mast top (v. 34), physical and moral insensibility—stricken and unconscious of being hurt, beaten without feeling it, and withal an insane determination to seek more strong drink. (v. 35.) Surely "wine is a mocker and strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20: 1.) He is not a free man, but a pitiable slave (2 Pet. 2: 18). Every city, town and village in our land furnishes appalling evidence of the truth of these representations.

3. *There is a consensus of Scripture testimony in this respect.* The simple truth of God is more forcible than anything we can say. It is "sharper than any two-edged sword," and therefore we refer teachers and pupils to the following passages without comment: Isa. 5: 11, 12, 22; 28: 1, 7; Prov. 31: 4, 5. Wine and strong drink were prohibited to Nazarites, Num. 6: 3; to the mothers of Samuel and Samson, 1 Sam. 1: 14, 15; Judg. 13: 4, 7, 14. Wine was prohibited to the priests, and was refused by Daniel, Lev. 10: 9; Dan. 1: 5, 8, 16. The lesson points out,

4. *The remedy for intemperance.* (a) Guard against the beginnings of the evil. "Look not thou upon the wine," etc., v. 31. "Watch and pray, that ye enter not into temptation," Matt. 26: 41. Instead of meddling with what is known to be seductive and dangerous, "abstain from all appearance of evil," 1 Thess. 5: 22; Prov. 1: 10. (b) Take the word of God as a lamp to your feet, (Ps. 119: 105), and cleave to Christ as the only Saviour.

For Teachers of the Boys and Girls

There are many reasons why we should abstain from the use of strong drink, but the one which, perhaps, appeals the most forcibly to the young is that which is urged by the Wise Man in our present lesson—its awful effects upon those who indulge in it to