

contention, babbling, redness (or dimness) of eyes—all "wounds without cause."

Now let them look at the foe by whom these wounds have been inflicted. Is it some monster? No; a simple thing, a harmless-looking thing, a pleasant-looking thing—just the wine that sparkles in the glass and tempts the thirsty and the weary. But wine is spoken of as one of the gifts of God. Gen. 49. 11; Psa. 104. 15; Hos. 2. 8; Joel 3. 18; Amos 9. 13; Zech. 9. 17. It cannot then be evil in itself. And we are not told that it wounds all who touch it.

It hurts those who "tarry long" over it. Some take a glass or two and then stop. Others are carried on little by little, hardly knowing how until this simple-looking thing has got the mastery over them, and has begun to rob them of their self-control, dignity, and health.

It hurts those who go to "seek" it; those over whom it has acquired such a hold that they cannot get on without it, that it is the one constant object of desire.

The teacher will enforce the application of the subject according to his own convictions. We are not bidden by Scripture to be abstainers, and were the "wounds" of which we have spoken less terrible, it would only be necessary to give the warning against excess. But the wounded are of all ranks, all ages and conditions, women and children as well as men; even children of God have suffered from the "bite" and "sting" of this small but potent thing.

It is not only the giddy and light-minded who have gone through the experience described in verses 34, 35; the insensibility and utter callousness toward all surroundings; but respectable Christian women and earnest Christian men! Solomon bids us "look not on the wine," etc., that is to say, be not enchanted by it, be not taken captive. Surely, in view of the terrible "wounds without cause" that are so thick around us, the teacher may add his earnest advice to "touch not" this thing which has been transformed by abuse from a blessing into one of the most terrible curses of modern days.

But if he even go so far, the lesson will be incomplete if he go no farther. The "wounded" round about us must not be forgotten. Is there any healing for them? Yes, there is a Physician who can undertake even their case. Christ is able to cure even these "wounds without cause." And what is our part? To pity them, to pray for them, to help them as far as we can—all may help by example.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: [Numbers marked with a star refer to poetical volumes, others to

prose.] Ver. 29: *2002, 8181, 11540. Ver. 30: *932, 3328. Ver. 31: 1656, *2993, 6039. Ver. 32: 6329, 9953. Ver. 33: 5311, 10862. Ver. 34: 8176. Ver. 35: 12155.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

This is a lesson which suggests its own plan of teaching. Let the teacher take it up clause by clause, illustrating its statements by facts which are known to all.... The Analytical and Biblical Outline states the evils of intemperance, or "Woes in the Wine-cup." Let these be shown by the teacher.... A good plan would be to draw on blackboard or slate the picture of a wine-glass, with a serpent coiling around it. Write between the folds of the serpent the nine woes given in the Analytical and Biblical Outline, and show their application to drunkards of to-day.... The safeguard against intemperance, as stated in verse 31, should be impressed upon the scholars, "Look not thou," etc. Show that the only way of safety is total abstinence.... ILLUSTRATION. A man said, "I am worth seventy-five thousand dollars, and I will give half of it to any one who can help me to get past that tavern without going in." A good way to help him safely past would be to shut up the bar.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Alcohol an Enemy.* To be taught: 1. That the Bible warning is against strong drink. 2. Why it warns against it. 3. How we may escape the evil of intemperance.

1. Teach that Solomon was a very wise man; that when he wrote this he had lived many years, and had seen what trouble strong drink caused. Does one need to live many years now to see the evil of strong drink? Let children tell some instances of what it does? Ask who has seen a drunken man? Here are six questions. Let children answer them, putting them in language easily understood, as "Who hath contentions?" "Who is quarrelsome?" "Who hath babbling?" "Who talks foolishly?" etc. Tell that in many places the Bible warns against drunkenness. Read 1 Cor. 6. 10; Isa. 28. 1, 3; Prov. 23. 21, and others.

2. Tell story of a boy who was running toward a steep bank. The boy did not see it, but his father did, and he ran calling him to come back. God is our Father, and He sends these warning cries in his book that we may hear him and be saved. Teach why there is danger in drinking wine. Wine is grape-juice, you say; can that hurt me? Tell