

Apples.

BY REV. J. F. MARLATT.

Apples red, or apples yellow,  
Apples sour, or sweet, or mellow,  
Apples large and little, too,  
Apples dear, because so few,  
Striped, brown, or ripe, or green,  
Thought, or spoken of, or seen—  
Hunger comes at their suggestion,  
And they're good for indigestion.

Who would live in any place,  
Or marry into any race,  
Or feel respect for any man  
Whose mouth with water never ran,  
When in fritters, pies, or rolls,  
Stewed or baked, on pans, or coals,  
In your hands, or on the tables,  
Offers him a feast of apples?

Cider's what they call the juice;  
Peacocks once know well its use,  
When at weddings, funerals, too,  
Only "hardest" kind would do.  
What a palator cider made!  
Gave the nose a crimson shade,  
Called the blushes to the cheek,  
Made the dumbest tongue to speak.

Apples freely you may eat,  
Cider, though, will trip your feet,  
Apples by the bushels bear,  
But of cider, lad, beware.  
Strange it is, but just like sin,  
Cider was rich juice within,  
But when flowing swiftly out,  
Scatters trouble all about.

Apples, apples, bring us more,  
Red or yellow, sweet or sour,  
Choicest of the fruits of earth,  
Good for food and good for mirth!  
May and June with joys are sparse,  
For the apples then are scarce;  
For no month can be complete  
Without apple-bins replete.

Apples red, or apples yellow,  
Apples sour, or sweet, or mellow,  
Apples large and little, too,  
Apples sweet with sun and dew.  
Russet, rambo, golden pippin,  
Northern spy, or Spitzenborgen,  
Fritters, dumplings, apple pie;  
Give us apples till we die!

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—NOVEMBER 26.

WOES OF INTEMPERANCE.

Prov 23 29-35 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.

OUTLINE.

1. Woes, v. 29, 30.
2. Warning, v. 31-35.

Author.—Probably Solomon.

LESSON HELPS.

In this lesson the inspired writer pictures the woes of drunkenness. Unhappily for society the evil is still with us. The ancient picture has its modern reality. Law and Gospel have only achieved a partial triumph, and each generation needs the solemn warning of the ancient writer. Much has been done in recent days to stem the dark tide of this sin, and much remains to be done.

29. Six questions are asked. Solomon refers to the natural effect of drunkenness. The drunkard is unhappy, though for a time he sings and laughs, as one may do in his insane moments. The drunkard "hath contentions"—That is, quarrels without reason. He "hath babbling"—He talks and says nothing; he utters sounds without knowing what he means. He "hath wounds without cause"—Gained in no honourable conflict, or as the result of accident. He "hath redness of eyes"—His eyes are bloodshot. Such a one is not to be ridiculed, but to be pitied, and to be saved, for he is a man.

30. "They that tarry long at the wine"—Partly because they love it, partly because of their boon companions, who in modern days treat and are treated. If each man drank alone or paid his own bill there would be less drunkenness. The saloon is well lighted, and often thronged. The social life of the present day is too much on the side of the drinking custom. "They that go to seek mixed wine"—Wine was often mixed with myrrh, opium, and other drugs which stupefied. In these days (1) distillation and (2) adulteration are responsible for much evil. To poison poisons for gain is to a great extent a modern art.

32. "At the last"—If it were only so at the first how many millions would be saved from an untimely grave! The results of sin are not seen when one begins to sin. Counsel and warning are given, but they are not heeded, or noticed, only to be laughed at.

33. Intemperance leads to other vices, and is joined with them. It strengthens them. Many a drunkard seems anxious to do what is wrong.

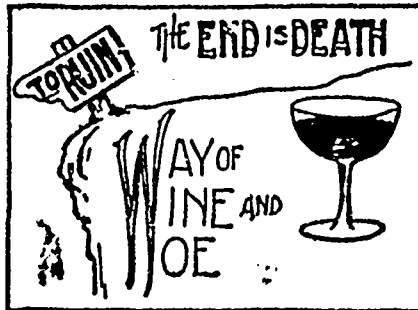
34. "As he that lieth upon the top of a mast"—An example of foolhardiness. Such a man is regardless of life. A drunkard cannot take care of himself. Helpless, he is exposed to accident or the attacks of the robber.

HOME READINGS.

- M. Woes of intemperance. (Temperance Sunday).—Prov. 23. 29-35.
- Tu. God's judgment.—Isa. 5. 8-16.
- W. Anger of the Lord.—Isa. 5. 18-25.
- Th. The mocker.—Prov. 20. 1-11.
- F. Sudden destruction.—Nahum 1. 1-10.
- S. Desolation.—Isa. 24. 1-12.
- Su. His portion.—Matt. 24. 42-51.

QUESTIONS FOR HOME STUDY

1. Woes, v. 29, 30.
- What six questions are asked in verse 29?



ance mocks the reason and deceives those who yield to its influence. They will seek yet again that which cannot satisfy, and which will destroy both body and soul. Let us be contented to know that this road leads to certain ruin, and touch not the unclean thing.

SIX QUESTIONS.

The lesson is about wine, and we will write on our ladder the precept, "Touch not, taste not, look not." If you keep so far away from what will hurt you that you can neither touch, taste, nor see it, you will be safe, won't you?



ONE OF OUR INSTITUTIONS.

In the above cartoon, Mr. J. W. Bengough, the accomplished artist, presents another of his striking indictments of the liquor traffic. The picture explains itself. In the left-hand door of our national gin-mill, enters a bright, promising youth; from the right-hand door he staggers a demoralized wreck; while the bloated liquor-seller is rolling in the profits of this nefarious traffic. For this crime against humanity our nation is responsible. For this guilty traffic in the bodies and souls of men is licensed, protected, and guaranteed in the receipt of its blood-money, by the men we send to Parliament at Ottawa. The cure for this national sin and crime

is in the hands of the electors. Let temperance electors watch the division lists of the House of Commons. Let every man who gives a vote in favour of the liquor traffic be a marked man; and, irrespective of party allegiance, let him never receive the support of a single temperance elector again. If this were done, it would very speedily be seen that the country was "ripe" for a prohibitory liquor law.

This is not the first time that Mr. Bengough has done stalwart service to the cause of temperance. Many of his cartoons have been tremendous indictments against the liquor traffic, and many of them have been circulated as temperance campaign documents.

What answer is given?

Who pronounces a woe on the wine-drinker? Isa. 5. 11, 22.

Against what deceiver are we warned in the Golden Text?

Is wine any less a foe to-day than when this was written?

2. Warning, v. 31-35.

What counsel is given about wine?

Why is this the safest course?

What is the final effect of wine-drinking?

How does it affect the passions?

To whom is a drunken man likened?

What complaint will the drunkard make?

What will he do when he recovers?

What says Solomon elsewhere about such folly? Prov. 26. 11.

From what blessedness will all drunkards be excluded? 1 Cor. 6. 10.

What is said of him who makes drunkards? Hab. 2. 15.

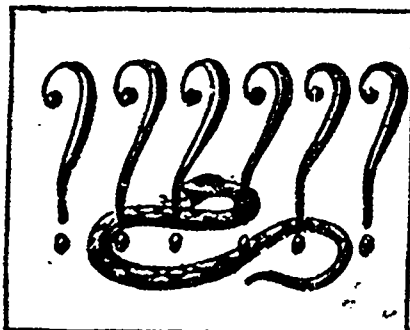
What is the wise course about wine and strong drink? Col. 2. 21.

PRACTICAL TEACHINGS.

- How in this lesson are we taught—
1. That drunkenness brings misery?
  2. That drunkenness shortens life?
  3. That total abstinence is the way of safety?

The way of wine has ever been a way of woe. However fair and pleasant the path may seem, the ends thereof are the ways of death. All the high and holy power God has given us will die under the curse of strong drink. Intemper-

Six questions.—We see in our cut six question marks or interrogation points. The first one stands for "Who hath woe?" Woe is great trouble and distress. Generally there is some reason for it that can be found out. If it comes because one has done wrong, it is very



necessary to know how it came about. The second question is, "Who hath sorrow?" Even little children know what sorrow is, and how the heart is grieved and sorry when it comes. Then, "Who hath contentions?" That means quarrels and fights. You may know that men sometimes do fight and abuse each other. It is a very sad and dreadful thing. Solomon asks sadly about them and why they fight. But he keeps on and asks a fourth question, "Who hath babbling?" That means foolish, silly, useless, and hateful talk. One that babbles is quite sure to make trouble. And yet again the question comes, "Who hath

wounds without cause?" It is surely bad enough to be hurt when there is some good reason for it, as when a soldier goes into battle for his flag and his country and a shot from the enemy's gun strikes him. But to be wounded for no good cause—O what a pity! "Who is the man?" asks Solomon. And once more, "Who hath redness of eyes?" That is something surely that no one wants.

The answer.—There is one answer to these six questions. Oh, remember it always! Here is the reason for all the woe, sorrow, wounds, and such distressing things. Who are they that have them? "They that tarry long at the wine." Those who drink anything that can intoxicate, anything that has alcohol in it; those are the ones that have all this deep trouble. Solomon tells us not even to look at the wine, for, though at first it may seem to be harmless and pleasant, at last it "biteth like a serpent and stingeth like an adder." Both these are among the most poisonous things that crawl. Strong drink is like these.

We will make a serpent coiled, or curled up ready to spring. We will put it right among the interrogation points, for this dreadful serpent of strong drink, this serpent alcohol, is the one that makes this grief and trouble. Not all trouble comes from drink, for there are other reasons for it sometimes; but let any one drink and stay too long at the wine, and he is perfectly sure to have these woes and wounds. He may get hurt in some drunken fight, when there was no need of his being hurt at all.

"The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him."—Lincoln.

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