



LESSON XII.—SEPTEMBER 22.

## Temperance Lesson

Proverbs xxiii., 29-35. Memory verses 29-31.

## Golden Text.

'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.'—Prov. xx., 1.

## Lesson Text.

(29) Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? (30) They that tarry long at the wine; they that go to seek mixed wine. (31) Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. (32) At the last it biteth like a serpent, and stingeth like an adder. (33) Thine eyes shall behold strange women, and thine heart shall utter perverse things. (34) Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. (35) They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

## Suggestions.

(Condensed from 'Peloubet's Notes.')

Who hath woe? who hath sorrow? The words corresponding to the two substantives are, strictly speaking, interjections, as in the margin of the R. V., 'Who hath Oh? who hath Alas?' The woes are too great and many to name separately. They are woes of body and mind; woes in one's self, woes in his family; pains, diseases, poverty. A man sick on account of his sins suffers very differently from one sick in the providence of God. A prison, a cross, may be a glory, or it may be a shame. Who hath contentions? may mean the conflict between desire and conscience; more probably, quarrels and bickerings. 'Quarrelsome when in his cups' is an old saying. It excites tongue and brain; and 'when wine is in, wit is out,' and every evil word is spoken that stirs up bad feeling in others. 'Strong drink inflames the passions, and, at the same time, removes the restraint of conscience and will,—it first maddens, and then unchains the tiger.'—R. Meredith. Who hath babbling? Foolish talking, vile conversation, noisy demonstrations, revelation of secrets. His tongue is 'set on fire of hell.' The R. V. translates, 'Who hath complaining?' The word is now commonly regarded as meaning "sorrowful complaint; for example, over the exhausted purse, the neglected work, the anticipated reproaches, the diminishing strength."—Delitzsch. Nothing goes right with the drinker. He complains of God, he complains of society, he complains of his family, of his circumstances, of everything. Nothing can be right to one who is so wrong. Who hath wounds without cause? Wounds received in causeless or wholly unprofitable disputes, wounds and stripes such as come of the brawls of drunken men.—Lange. The thought may go much farther than this. Drinking men are especially exposed to accidents and diseases which temperance would have prevented. Who hath redness of eyes? 'The word does not refer to the reddening, but the dimming of the eyes, and the power of vision.'—Delitzsch. The 'copper nose is another of the signs of the slave of strong drink, who 'makes his nose blush for the sins of his mouth.' The marks that distinguish the drunkard from others are first described as a sort of prison costume, by which prisoners are known, or as the brand F ('fur,' thief) on the face of a Roman thief.

They that tarry long at the wine. The tendency of strong drink is to continue drinking, to spend hours, often the whole night, in carousals. They that go to seek mixed wine. 'Mixed wine undoubtedly here

signifies 'spiced, drugged, medicated' wine, the intoxicating power of which is increased by the infusion of drugs and spices.'—Muen-scher. Such men 'drink the cup of a costly death.'

Look not thou upon the wine—do not put yourself in the way of temptation.

Thine eyes shall behold strange women. Expressing the fact that wine excites lust, and defiles the imagination and the character. The R. V., and the margin of the A. V., have, 'shall behold strange things,' as the drunkard does in delirium tremens. And all the time on the way to this his vision is perverted. Nothing appears to him as it really is. Thine heart shall utter perverse things. Because the heart itself becomes 'perverse.' Wild ravings thy heart shall utter. The primary sense of the verb being to turn a thing upside down, as said so often of Sodom and Gomorrah. Hence the noun denoting topsy-turviness, utter contradictoriness, absurdity, and wild confusion, the talk of a man in the delirium tremens.—Taylor Lewis. What ridiculous, incoherent nonsense will men talk when drunk, who at another time will speak admirably and to the point!—Henry.

As he that lieth down in the midst of the sea. Asleep on a vessel in the storm, and unconscious of his danger. Upon... a mast. An unsteady place, whence he is almost certain to fall. The drunkard is represented as surrounded by danger, and yet insensible to his perilous situation, as a reckless mariner reposing in a frail bark in the midst of a rolling, tempestuous sea; or as a sea-boy, sleeping soundly in unconscious security at the mast-head, in imminent peril of his life. The drinker does not believe he is in danger even when most in danger.

They have stricken me, . . . and I was not sick; they have beaten me, and I felt it not. This is the inebriate's contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been stricken, and not made sick; he has been beaten, but he has felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The very drinking habits dull the conscience and harden the heart. 'The fool will not learn even by experience.' When shall I awake? Better, omitting the interrogation, When I shall awake I will seek it yet again.—Cook. I will seek it yet again. The picture ends with the words of the drunkard on waking from his sleep. He has been unconscious of the excesses and outrages of the night, and his first thought is to return to his old habit.—Cook. This is a true picture. One of the greatest punishments of drunkenness is this insatiable appetite, that, in spite of all warnings and in the face of all consequences, the drunkard returns again to his cups.

'Ha! see where the blazing grog-shop appears,

As the red waves of wretchedness swell,  
How it burns on the edge of tempestuous years,

The horrible 'Lighthouse of Hell.'

—McDonald Clarke.

'At the first it is the wine of pleasant fellowship; at the last it is the "wine of the wrath of Almighty God, poured out without mixture." At the first it is the agreeable excitement of an evening; at the last it is the long-drawn agony of an endless perdition. At the first it is the grateful stimulus of an hour; at the last it is "the worm that never dies, and the fire that never shall be quenched."—Trask.

What shall we do about it? 1. Never begin. Keep away from drinking places and drinking company.

2. Do all you can to keep others from beginning.

3. Help to restore all those who have begun the downward way.

4. Sustain yourself in the right, by observation, by study, by a temperance atmosphere, by strengthening the will and the moral character, by working for the cause, by voting aright, and throwing all your influence against saloons and drinking customs in society.

## C. E. Topic.

Sunday, Sept. 22.—Topic—The saloon power doomed.—Ps. xxxvii., 1-10. Temperance meeting.

## Junior C. E. Topic.

TOUCH IT NOT.

Mon., Sept. 16.—An evil temptation. Prov. xxiii., 31.

Tues., Sept. 17.—It leads to excess.—Eph. v., 18.

Wed., Sept. 18.—It makes us forgetful. Luke xii., 42-46.

Thu., Sept. 19.—It weakens manhood.—Amos vi., 1-6.

Fri., Sept. 20.—It brings loss. Prov. xxiii., 21.

Sat., Sept. 21.—It bars out from heaven.—Gal. v., 21.

Sun., Sept. 22.—Topic—Why I will never touch strong drink. Isa. v., 11-12; 20-24.



## Alcohol and the Brain.

(A temperance lesson by Julia Colman.)

Note—Place on the blackboard the Seven Degrees of Alcoholic Poisoning:

First degree—Pressure on the Brain.

Second degree—Dizziness.

Third degree—Deceitfulness.

Fourth degree—Stupidity.

Fifth degree—Insanity.

Sixth degree—Frenzy, or delirium.

Seventh degree—The curse visited upon the children.

We will talk to-day about what alcohol does to the mind, to the 'think part,' as the little girl called it. Can you tell me what part of the body we think with?—(If there is no ready reply ask, With our hands?—With our feet?—With our head?)—What is it in the head that we think with?—(The brain). Did you ever see any brains?—Our brain is in the upper part of the head, and it is very soft and moist. It contains a large share of water. So when alcohol is carried to the brain by the blood, we feel it very quickly, because it takes up some of that water, so that the action of the brain is no longer natural nor easy.

The brain is the noblest part of man, because it is the part with which he thinks. Of course, then, it is the part with which he knows God. Most of the animals have some brains, and you may have seen some of them. They look very much like the brains of man, but they are not so fine and delicate. The animals can not think so well as we can. And man is the only creature whose brains can learn about God; at least, so far as we know, man alone, of all the beings in this world, can get hold of the idea of a God. It is very gracious of the dear Lord to give us brains which are capable of knowing him. This is what makes it possible for us to be like him. And yet man is the only being who, of his own accord, poisons his brain, this noble organ which makes him like God. Alcohol is specially a brain poison, and man drinks it.

The amount of injury done to the brain is just in proportion to the amount of alcohol taken. Some people are much more easily affected than others, but it hurts every one who takes it. Such drinks as wine, beer, and cider, where the alcohol is not strong enough to burn the mouth nor the stomach, very often produce the first bad feeling in the head. You often hear people say of such drink, 'It went to my head.' This is still more the case with the stronger drinks.

Now let us see as nearly as we can just what effect alcohol produces on the drinker through this action on the brain. First comes the pressure on the brain of which we spoke (write); second; it produces dizziness. This action does not help thought. It interferes with it and confuses it. Surely that is the last thing a man ought to allow, but that is only the beginning. The confusion increases until he can not judge correctly of anything. Not long since there was a father who came to his nice home just dizzily drunk, and his beautiful little boy came bounding to the door to meet him, crying out: 'Oh, papa's come! papa's come!' just as some of these dear little boys do, I suppose. And his papa