



LESSON VIII.—NOVEMBER 24.

**World's Temperance Lesson.**

Isaiah v, 8-30. Memory verses 11-12.

**Golden Text.**

'Woe unto them that are mighty to drink wine.'—Isaiah v, 22.

**Lesson Text.**

(11) Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! (12) And the harp, and the viol, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. (13) Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. (14) Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. (15) And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: (16) But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. (17) Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. (18) Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: (19) That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! (20) Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! (22) Woe unto them that are wise in their own eyes, and prudent in their own sight! (22) Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: (23) Which justify the wicked for reward, and take away the righteousness of the righteous from him!

**Suggestions.**

God's chosen people are compared to a vineyard. The Lord God had set them out in just the most favorable circumstances, a good land, good laws, and good ancestry; plenteous harvests, weekly Sabbaths, prophets and teachers; while his own loving care he watched over them and protected them from their enemies. And what was the result? Did the vine bear the rich luscious grapes that were to be expected of it? Did the people thus favored bring forth the blessed fruits of righteousness and godliness in return for all the love lavished upon them? Alas, when Jehovah looked for the pleasant fruits of his vineyard, he found nothing but wild grapes, the fruit of self-indulgence and sin.

The Lord God sent his servant the prophet Isaiah to tell the men of Judah and Jerusalem that their sin and carelessness was bringing on them a swift and sure punishment. The vineyard which had brought forth wild, bitter grapes was now to be left to itself, God's protecting care would be removed and strangers and enemies would come and tread it down, laying it waste, and finally leaving the land desolate, would carry off into captivity the people who had so abused the privileges God had given them. For the vineyard of the Lord of hosts was the house of Israel and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Isaiah's message was one of sorrow and warning, the people were bringing upon themselves their own doom, their own woes. The prophet's warning cry was not what brought the woe, it was simply setting forth in plain terms, the reasons for their approaching punishment.

Woe unto them that rise up early in the morning that they may follow strong drink;

that continue until night till wine inflame them! And the harp and the viol, the tabret and pipe and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hand. They give no thought to God nor to that part of their being which cries out for God, their higher powers are all forgotten as they freely indulge in their physical tastes and appetites. Man has three natures, physical, intellectual and moral, when the physical nature is allowed to control the body, the intellectual and moral senses receive little cultivation. The physical appetites are all God-given and pure but must not be exercised unlawfully or to excess. Be temperate in all things, and abstain altogether from intoxicating drinks, for strong drink inflames the passions and lessens the self control. Those who commit sin are the servants of sin (Rom. vi., 16). Those who turn away from God are carried into captivity (Isa. v., 13), by their own pride, lust and imagination. Isaiah was warning the people not only that they would be taken into captivity bodily as a punishment for their sins, but that they had already sold themselves into the bondage of sinful habits. The nations who were to come from the ends of the earth and carry the Jews off into captivity were only an outward and visible setting forth of that which had already taken place in their minds and hearts.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. Every sin has its own punishment inevitably attached to it, he who commits a sin of any kind harnesses himself to the consequences, as it were with a cart rope. And yet a man may be so blind that he will mockingly ask what harm there is in sin, where are the evil consequences? where is the God who punishes sin? while all the time he is binding himself faster with the chains of sin and buckling on the harness of doom!

Woe unto them that call evil good, and good evil! They are thereby destroying their own God-given powers of discernment between right and wrong, as well as perverting their fellow-men. The men who are the most bound down by sin call themselves free men, and call true Christians slaves, they put darkness for light and light for darkness. No man can be free unless he yields himself to Christ to be freed from his sins, for whom the son makes free is free indeed. (John viii., 34-46). Woe unto them that call evil good, those who advocate the saloon as the poor man's friend, those who advocate moderate drinking. There would be no drunkards if there were no moderate drinkers, for no man takes his first drink with the intention of finishing his career in the gutter or poorhouse.

**C. E. Topic.**

Sun., Nov. 24.—Topic.—Thanksgiving.—Isa. xxv., 1-8.

**Junior C. E. Topic.**

A JOYFUL THANKSGIVING.

Mon., Nov. 18.—Thanksgiving in song.—Ps. xxviii., 7.

Tues., Nov. 19.—'Joy to the world.'—Luke ii., 14.

Wed., Nov. 20.—'That sweet story of old.'—Mark x, 14.

Thu., Nov. 21.—'I love to tell the story.'—Mark vii., 32-36.

Fri., Nov. 22.—'Jesus loves even me.'—1 Tim. i., 15.

Sat., Nov. 23.—All should praise God.—Ps. lxxvii., 3-5.

Sun., Nov. 24.—Topic.—Singing for Jesus.—Ps. cxlviii., 1-14; cxlix., 1 (A Thanksgiving song service.)

**Preoccupy.**

It is not enough for the Sunday-school teacher to reprove the scholar whose mind wanders; he must give the mind something to attend to, he must make his thought attractive, he must preoccupy the mind. There is enormous significance in the original meaning of our word 'prevent.' To prevent is, literally, to 'come before.' He who comes first may naturally hope to retain possession. If the church and the Sunday-school could only prevent the saloon and the gambling-hell in our new Western towns, it would make all the difference in the world.—Dr. H. L. Wayland.

**French Schoolmasters to Teach Anti-Alcoholism.**

French schoolmasters have just received from the Minister of Public Instruction a strongly-worded circular impressing upon them their duties as regards the drink question. The French used to be a remarkably sober race, but in the course of the past half-century, and particularly during the last twenty years, the progress made by drunkenness has been appalling. At present more alcohol is consumed per head of the population in France than in any other country. The ministerial circular calls attention to this deplorable fact, and enlarges on the extreme importance of a vigorous temperance crusade being undertaken by the University, or, in other words, by the official schoolmasters throughout France. M. Leygues orders the schoolmasters no longer to consider the inculcation of temperance principles as a merely subsidiary part of their duties. Temperance teaching is henceforth to have a recognized place in the official scholastic programmes, 'in just the same way as grammar or arithmetic.' The instruction given in this connection is to be made the subject of examinations, in which the pupils will be expected to pass. The minister advises the organization of special lectures and courses, and appeals to the entire body of schoolmasters to make it a point of honor to show the utmost zeal in promoting this most necessary campaign.

**Change in Opinion.**

A prominent journal of Boston said recently: 'You cannot emphasize too strongly the change in public opinion against alcohol that has been going on in this country during the last fifteen years among all classes of business men. Merchants, bankers, railway managers, in fact, employees among all classes now refuse to employ men known to be even moderate drinkers because they say alcohol unfits a man for service of any kind that requires responsibility or skill. Business men of to-day say they cannot trust a man who drinks, that alcohol clouds the brain and therefore they will not employ a drinking man. That this changed sentiment is a result of an educated public opinion as to alcohol is obvious, and that physiological temperance teaching in the public schools has contributed to produce this, is self-evident.'—Pacific Ensign.'

**The Fourfold Duty of the Pulpit.**

The Rev. Dr. James Stalker, of Glasgow, in concluding an address to his congregation recently on the drink evil, said—'It will always be the duty of the pulpit to insist on four things, not as matters of opinion, but in the name of God—first, that drunkenness is a deadly sin; secondly, that no drunkard shall inherit the kingdom of God; thirdly, that it is the vocation of Christians to use the most effective means for putting an end to anything that is dishonoring to God; and, fourthly, that the only perfect defence against drunkenness is a living, working, and rejoicing religion; as the Apostle says, well knowing why he places the two states in opposition to each other, 'Be not drunk with wine, wherein is excess, but be ye filled with the Spirit.'

**Cigarettes.**

Suppose a boy has a lot of cigarettes, and smokes a few of them every day. Is there any injury in this? I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation (as if there were any such thing as moderation in stim-