



LESSON VIII.—NOVEMBER 23.

World's Temperance Lesson.

Isa. xxviii., 1-13. Commit vs 7. Read Isa. xxviii.

Golden Text.

'They also have erred through wine.'—Isa. xxviii., 7.

Home Readings.

Monday, Nov. 17.—Isa. xxviii., 1-13.
Tuesday, Nov. 18.—Prov. xx., 1-13.
Wednesday, Nov. 19.—Prov. xxiii., 15-25.
Thursday, Nov. 20.—Isa. v., 11-24.
Friday, Nov. 21.—Amos vi., 1-11.
Saturday, Nov. 22.—Nah. i., 1-10.
Sunday, Nov. 23.—1 Cor. vi., 1-11.

Lesson Text.

(1) Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! (2) Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. (3) The crown of pride, the drunkards of Ephraim, shall be trodden under feet; (4) And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. (5) In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, (6) And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. (7) But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

Condensed from Matthew Henry.

The prophet warns the kingdom of the ten tribes, of the judgments that were coming upon them for their sins, which were soon after executed by the king of Assyria, who laid their country waste, and carried the people into captivity. Ephraim has his name from fruitfulness, their soil being very fertile, and the products of it abundant, and the best of the kind; they had a great many fat valleys (v. 1, 4), and Samaria, which was situated on a hill, was, as it were, on the head of the fat valleys; their country was rich and pleasant, and as the garden of the Lord: it was the glory of Canaan, as that was the glory of all lands: their harvest and vintage were the glorious beauty on the head of their valleys, which were covered over with corn and vines. Now observe what an ill use they made of their plenty. Their king, who wore the crown, was proud that he ruled over so rich a country; Samaria, their royal city, was notorious for pride. Perhaps it was usual at their festivals, or revels, to wear garlands made up of flowers and ears of corn, which they wore, in honor to their fruitful country. Pride was a sin that generally prevailed among them, and, therefore, the prophet, in his name who resists the proud, boldly proclaimed a 'Woe to the crown of pride.' If those who wear crowns be proud of them, let them not think to escape the woe. What men are proud of, be it ever so mean, is to them as a crown;

he that is proud thinks himself as great as a king; but woe to those who thus exalt themselves, for they shall be abased; their pride is the preface to their destruction. Ephraim was notorious for drunkenness, and excess of riot; Samaria, the head of the fat valleys, was full of those that were overcome with wine; were broken with it, so the margin. See how foolishly drunkards act, and no marvel, when, in the very commission of the sin, they make fools and brutes of themselves; they yield, (1) To be conquered by the sin; it overcomes them, and brings them into bondage, (II. Pet. ii., 19), they are led captive by it, and the captivity is more shameful and inglorious, as it is voluntary. Some of these wretched slaves have themselves owned that there is not a greater drudgery than hard drinking. They are overcome not with the wine, but with the love of it. (2) To be ruined by it; they are broken by wine; their constitution is broken by it, and their health ruined; they are broken into their callings and estates, and their families are brought to ruin by it; their peace with God is broken, their souls in danger of being eternally undone.

V. 2.—The justice of God takes away their plenty from them, which they thus abused. Their glorious beauty, the plenty they were proud of, is but a fading flower. God has an officer ready to make a seizure for him, has one at his beck, a mighty and strong one, who is able to do the business, even the king of Assyria who shall with the turn of a hand, destroy all that which they were proud of, and pleased with, v. 2. He shall throw it down to the ground, to be broken to pieces with a strong hand, with a hand that they cannot oppose. Then the crown of pride, and the drunkards of Ephraim, shall be trodden under foot; (v. 3) they shall lie exposed to contempt, and shall not be able to recover themselves.

He next turns himself to the kingdom of Judah, whom he calls 'the residue of his people,' (v. 5) for they were but two tribes to the other ten. He promises them God's favors, and that they should be taken under his guidance and protection (vs. 5, 6), when the beauty of Ephraim shall be left exposed to be trodden down and eaten up. In that day, when the Assyrian army was laying Israel waste, and Judah might think that, their neighbor's house being on fire, their own was in danger, then God will be to the residue of his people all they need, and can desire; not only to the kingdom of Judah, but to those of Israel, who had kept their integrity, and, as was, probably, the case with some, betook themselves to the land of Judah, to be sheltered by good king Hezekiah. When the Assyrian, that mighty one, was in Israel as a tempest of hail, noisy and battering, as a destroying storm bearing down all before it, especially at sea, and as a mighty flood of waters overflowing the country, (v. 2), then in that day will the Lord of hosts, of all hosts, distinguish by peculiar favors his people who have distinguished themselves by a steady and singular adherence to him, and that which they most need he will himself be to them. He will be to them for a crown of glory, and for a diadem of beauty. They that wore the crown of pride looked upon God's people with disdain, and trampled upon them, and they were the song of the drunkards of Ephraim; but God will so appear for them by his providence, as to make it evident that they have his favor toward them, and that shall be to them a crown of glory; for what greater glory can any people have, than for God to own them as his own?

V. 7.—But they also, many of them of Judah, have erred through wine. There are drunkards of Jerusalem, as well as drunkards of Ephraim. Those were guilty of it, whose business it was to warn others against it, and to teach them better, and therefore who ought to have set a better example; The priest and the prophet are swallowed up of wine; their office is quite drowned and lost in it. The priests as sacrificers, were obliged by a particular law to be temperate (Lev. x., 9), and, as rulers and magistrates, it was not for them to drink wine, Prov. xxxi., 4

The prophets were a kind of Nazarites (as appears by Amos ii., 11), and, as reprovers by office, were concerned to keep at the utmost distance from the sins they reprov'd in others; yet there were many of them ensnared in this sin. The priest stumbled in judgment, and forgot the law; (Prov. xxxi., 5), he reeled and staggered as much in the operations of his mind as in the motions of his body. What wisdom or justice can be expected from those that sacrifice reason, and virtue, and conscience, and all that is valuable, to such a base lust as the love of strong drink is? Happy art thou, O land, when thy princes eat and drink for strength, and not for drunkenness! Eccl. x., 17.

C. E. Topic.

Sunday, Nov. 23.—Topic—Thanksgiving and thanksgiving. Ps. cxvi., 12-17; Jer. ii., 27.

Junior C. E. Topic.

LEARNING FROM ANIMALS.

Monday, Nov. 17.—Lessons from ravens. Ps. clvii., 9.
Tuesday, Nov. 18.—Lessons from horses. Job xxxviii., 19-25.
Wednesday, Nov. 19.—Lessons from eagles. Isa. l., 31.
Thursday, Nov. 20.—Lessons from ants. Prov. vi., 6-8.
Friday, Nov. 21.—Lessons from spiders. Prov. xxx., 28.
Saturday, Nov. 22.—Lessons from lions. Ps. xxxiv., 10.
Sunday, Nov. 23.—Topic—What we can learn from animals. 1 Kings xvii., 1-6.

Laws for Teachers.

(James Edmunds, in 'The Standard.')

1. Make the lessons of a given course a unit by establishing associations between them.
2. Closely relate the lessons to the lives of your pupils through their actual experiences.
3. Present the lesson clearly and graphically.
4. Awaken interest and secure attention.
5. Have weekly, quarterly and monthly reviews.
6. Make your pupils think!
7. Make the purpose of the Bible school, and of each lesson, definite and tangible to your pupils.
8. Give proper emphasis in your teaching.
9. Impress the pupils with the lesson through as many sensible channels as possible.

The following quotations are given for the sake of added clearness and emphasis: 'Unrelated facts cannot be remembered; they would have little or no value if they could be recalled.' . . . 'A distinct and lasting impression requires attention, interest and purpose on the part of the learner.' (Patrick). 'If the original impression . . . is what it should be, accurate, comprehensive and independent, memory may be left very largely to take care of itself.' (McLellan). 'The more the relations that are established among the items of knowledge, the greater will be the association of ideas, and the more active and tenacious the memory.' (Compayre). 'Briefly, then, of two men who the same outward experiences, the one who thinks over his experiences most and weaves them into the most systematic relations with others, will be the one with the best memory.' (James). 'The teacher ought always to impress the pupil through as many sensible channels as he can. Talk and write and draw on the blackboard, permit the pupils to talk, and make them write and draw, exhibit pictures, plans, curves; have your diagrams colored differently in their different parts, etc., and out of the whole variety of impressions the child will find the most lasting ones for herself. . . . This principle of multiplying channels and varying associations and appeals is important, not only for teaching pupils to remember, but for teaching them to understand. It runs, in fact, through the whole teaching art.'