

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es) /  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				/							

# Teachers' Preparation Leaflet

LESSON 12.

JUNE 17th, 1894.

2nd QUARTER.

The Woes of the Drunkard. Prov. 23: 29-35.

GOLDEN TEXT: "Look not thou upon the wine when it is red." Prov. 23: 31.

COMMIT TO MEMORY VERSES 29-32. CHILDREN'S HYMNAL, 241, 114, 173, 116.

PROVE THAT—God provides the best refreshment. Isa. 25: 6.

SHORTER CATECHISM—Quest. 107. What doth the conclusion of the Lord's prayer teach us?

## DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Prov. 23:29-35.	Isa. 5: 11-16	Isa. 5: 18-25.	Amos 6: 1-7.	Nahum 1: 3-10.	Matt. 24:44-51.	Rom. 13: 8-14.

INTRODUCTORY.—Our lesson is taken from a section of Proverbs completed by an unknown author before the time of Hezekiah. This division of the book begins with 22: 17 and ends with 24: 22. It is distinguished from the preceding portion by (1) the formal preface to verse 17, corresponding to 1: 6; (2) the style of the proverbs which are no longer verses of two antithetic clauses, but longer sentences comprising two, three or even five verses; (3) they are admonitions rather than statements of facts; and (4) there are peculiarities of language easily perceived by the student of Hebrew. Some think that they are to be ascribed to the same author as wrote the Introduction, Chaps. 1-9. The chapter contains warnings against avarice, intemperance, licentiousness and kindred vices.

## NOTES AND EXPLANATIONS.

No consideration of local circumstances is necessary to the right understanding of this lesson, for, unfortunately, drunkenness is not peculiar to any one race or clime, and its baneful effects are the same whether in the orient or the occident. It is one of the besetting sins of our country and the Anglo-Saxon race. So notorious is the prevalence of this evil, that the excessive use of intoxicating liquor has been termed "Intemperance," by way of eminence, as if all other cases, in which moderation and self-control were lacking, were insignificant in comparison. These ringing words of an ancient sage are full of earnest warning to the men and women of to-day, and are especially important to the young whose habits have not yet become fixed. To indulge in strong drink, even in so-called "moderation," is to wantonly invite, for a paltry momentary pleasure, all the evils mentioned in the lesson and to perpetuate in social life a custom most fatal to many of the brightest and most promising of our youth. He only is a "wise man" who heeds the admonition of our

THE TEACHERS' PREPARATION LEAFLET is published weekly by the General Assembly's Sabbath School Committee, Presbyterian Church in Canada, at 35 cents a year, or 25c. if four or more copies are sent to one person. Address Rev. T. F. Fotheringham, 107 Hazen Street, St. John, N. B. Editing Committee: Rev. T. F. Fotheringham, Jas. Turnbull and Principal Kirkland.

lesson, "Look not upon the wine." The Bible endorses the teaching of common sense, that "it is foolish to play with fire." "No drunkard shall inherit the kingdom of God." Note the sins with which drunkenness is classed, 1 Cor. 6: 10; Gal. 5: 19-22.

LESSON PLAN. I. Sorrow in the Cup. vs. 29, 30. II. Poison in the Cup. vs. 31, 32. III. Delirium in the Cup. vs. 33-35.

I. SORROW IN THE CUP. What six questions are asked in verse 29, and what is the one answer to all. **Woe** . . . **Sorrow**—Lit. "To whom is 'ah' and to whom 'alas'?" as in R. V. margin. Read Isa. 5: 11, 22; Hab. 2: 5; Prov. 20: 1; Eph. 5: 18, **Babbling**—R. V. "complaining," i. e. anxious care and trouble. **Wounds without cause**—the result of wanton and insensate quarrelsomeness. **Redness of the eyes**—R. V. marg. "darkness of the eyes." This would refer to the bleary dimness of vision rather than to a bloodshot appearance. In Gen. 49: 12, there can be no reference to the effects of drunkenness. So *Lange* translates the same word there by "dark gleaming" referring to eyes sparkling as with mirth. The Samaritan version, by an almost imperceptible change in one letter, reads "more beautiful," instead of "red," and this may be the correct word. Teachers should not refer to this passage without explaining its apparent commendation of wine. **Seek**—R. V. "seek out," marg. "try." The same word is used of seeking God, (Job 11: 7) and wisdom, (Prov. 25: 2.) Contrast the two classes of seekers. The Septuagint reads "those who hunt out where carousals are taking place." "To drink wine" seems to have been a common expression for a lawful merry-making,—see Job 1: 4 **Mixed wine**—(9: 5) wine whose intoxicating power has been increased by the addition of drugs and spices. "Woe," indicative of agony and distress; "Sorrow," implying poverty and misery. The drunkard brings these things not only on himself but on others. Is there a family that has not suffered in this way directly or indirectly? "Contentions," "trouble," "wounds," "impaired eyesight," only need to be mentioned. Describe a beautiful child growing up to man's estate and becoming a drunkard—the features of the child, the boy, the young man and the confirmed inebriate.

II. POISON IN THE CUP. Against what are we warned in verse 31? **Giveth his color**—R. V. "giveth its color," the neuter possessive pronoun was not used when the authorized version was made. Literally, "giveth out, or moveth its eye," either referring to the sparkling wine, or to the beads or bubbles on its surface. **Moveth itself aright**—R. V. "goeth down smoothly," lit. "goeth a straight or right way," (Song of Sol. 7: 9,) referring to the smooth flow of rich old wine as poured into the goblet, or drunk out of it. The Septuagint gives a curious variation in the text here "For if thou shouldst set thine eyes on bowls and cups, thou shalt afterwards go about more naked than a pestle," (Prov. 20: 1.) **Adder**—Marg. "cockatrice." R. V. marg. "basilisk." The same word occurs in Isa. 11: 8; 14: 29; 58: 5. According to Wood in his *Bible Animals*, this is not the *Cerastes* or horned snake, since that it is subject to charmers, which, according to Jer. 8: 17, is not the case with the serpent here mentioned. Canon Tristram suggests that it is the yellow viper, (*Dabaia xanthica*.) The cockatrice is an animal as purely legendary as the griffin, or the phoenix. But at the time our translation was made Natural Science was still in its mythological stage and the existence of such a creature was generally believed in. The name is derived from the comb, or crest, it is said to possess, and from the crownlike appearance of this, it was also called the "basilisk," or "royal" serpent. What clause of

the Lord's Prayer should be used here? He who invites danger is a fool. At first supposed pleasure; at last temporal and eternal ruin. The serpent and the adder are good types of alcoholic liquor in their mode of action and results.

III. DELIRIUM IN THE CUP. How are the following expressed in the lesson? (1) The poison of alcohol? (2) The bad company it leads into? (3) The talk of drunkards? (4) Their fearful danger? (5) Their inability to take care of themselves? (6) Their inability to reform? **Strange women!** R. V. "strange things." The idea of lustful excitement is not congruous to the second clause of the verse, and the laws of Hebrew parallelism require that there should be correspondence between clauses in thought as well as structure. It is, however, true in fact that wine inflames the passions. Sight and speech are both affected by strong drink. Horrid objects affright the vision, and the tongue utters the ravings of a maniac, (15: 28.) A vivid picture of *delirium tremens*. **Midst of the sea**—i. e. out on the high seas. Sleeping when he should be on the lookout, or at the helm, stupidly unconscious of his danger. Others think it means helpless as a 'drowned man at the bottom of the sea. **Top of a mast**—The figure of a vessel tossed on the waters is doubtless suggested by the drunkard's reeling gait. This sets forth the extreme peril of his condition, a peril that confronts all who venture to "look on the wine." **Sick**—R. V. "I was not hurt"—did not feel the abuse received while intoxicated. **Seek it yet again**—Read Eph. 4: 9; Deut. 29: 19, 20; Isa. 56: 12; 2 Pet. 2: 22. In the drunkard's delirium imagery of the most horrible kind passes before the imagination and is shown by the perverse things uttered by the heart. The drunkard loses control of all his faculties. The force of habit is at least so strong for evil that, although in his sane moments he knows the effects of his conduct, he yet continues in his evil course unless rescued by the grace of God.

## SUMMARY AND REVIEW.

By Rev. R. H. Abraham, M. A., D. Sc., Burlington, Ont.

With the opening question as a text, we shall seek to enumerate the woes of the drunkard. Dr. C. S. Robinson calls this passage of God's Word "The Drunkard's Looking-glass." In this lesson we have clearly depicted the evils of drunkenness as seen in the drunkard himself. The woes of the drunkard in Solomon's time are the woes of the drunkard to-day. Let us notice them as they appear in this lesson.

I. **DISTRESS** (vs. 29.) "Who hath woe?" Literally "who hath 'ah'?" an interjection expressing distress. This word expresses the general misery and wretchedness of the victim of strong drink. Distress in body, in mind, in family is the drunkard's lot.

II. **REMORSE** (vs. 29.) "Who hath sorrow?" "who hath 'alas'?" The backward look of the drunkard over his so called good time brings not joy, but sorrow. Much of which is remorse over his conduct—over a wasted life, blighted prospects and blasted hopes.

III. **IRRITABILITY OF TEMPER** (vs. 29.) "Who hath contentions?" "Quarrelsome in his cups" is an old saying. Strong drink arouses all the evil propensities in man's nature, making him quarrelsome, ready to take offence. It influences the passions while it removes the restraint of the will. What quarrels, fightings, and even murders continually resulting from the use of strong drink. The dying testimony of many criminals has been "Rum did it."

**IV. NOISY DISPOSITION (vs. 29.)** "Who hath babbling?" This no doubt may refer to the tendency of strong drink to lead to boisterous, incoherent, foolish talk, vile conversation, noisy jesting, etc., which are so common in the drunkard. Whatever there is of a boisterous character in man's nature it will reveal itself when under the influence of drink. It may refer to the complaining disposition which the use of strong drink produces. With him nothing is right, he complains against God, society and his own circumstances, which latter are as he has made them.

**V. KILLS THE BODY.** The drunkard has "wounds without cause," "redness of eyes." Thus he is seen to be in an unhealthy state. The red eye is the signal of nature proclaiming the presence of disease. How strong is medical testimony against the use of strong drink as being injurious to health. Sir Andrew Clarke says, "Good health will, in my opinion, always be injured by even small doses of alcohol." again he says, "Out of every hundred patients that I have charge of at the London Hospital, seventy of them owe their ill-health to alcohol." Revelations from the dissecting room tell that the brain, stomach, liver and kidneys, all are diseased through strong drink.

**VI. NEGLECT OF DUTIES (vs. 30.)** The tendency of the drinking habit is to waste time. The hours of the drunkard pass quickly and are unimproved. He spends the day and often much of the night in "sprees" which are at times protracted through days and even weeks, while homes, business, and all important duties of life are neglected. They are neglectful of the fearful consequences of indulgence in strong drink, as seen in the sad fate of others. They neglect the warnings so faithfully given to keep out temptation. They yield to the deceitful fascinations of the wine cup.

**VII. OUT ASSOCIATES (vs. 33.)** Tarrying at the wine, leads to keeping bad company. Drunkenness and impurity are twin vices and keep close company. Strong drink arouses all animal passions and fills the nature with evil desires.

**VIII. WILD RAVINGS.** What ridiculous, incoherent nonsense men will talk when drunk. When under the influence of wine the mind is filled with wild imaginations and the tongue becomes unruly and utters strange and confused sayings.

**IX. INSENSIBILITY TO DANGER (vs. 34.)** Utterly regardless of life. He is surrounded by dangers and yet insensible to the fact. Exposed to death and eternal ruin and yet not concerned.

**X. NOT SENSITIVE TO PUNISHMENT (vs. 33.)** Though beaten and abused, full of wounds and bruises, he knows it not, is not conscious of the blows. The nerves are paralyzed, nature's monitors are impaired and physical insensibility is the result.

**XI. EAGERNESS OF APPETITE (vs. 35.)** Unconscious of the excess and abuse of the past night, his first thought on awakening is to return to his old ways. It matters not how miserably he feels, how much he suffers, he follows the leading of the insatiable appetite within. He has become the slave of appetite and habit. Now in spite of all warnings, in the face of all consequences, he will have strong drink. Though honor, respectability, manhood be lost, though wife and family suffer, nay, cost what it will, he must have drink.

The Remedy for all this is found in vs. 31, and in the advice given by initial letters, "Drink no Wine."