National Temperance Study Course For Sunday Schools

STUDY IV. OCTOBER 23, 1938

ALCOHOL IS NOT A STIMULANT

By HOWARD E. HAMLIN

I shall now tell you about my serious effect on the nervous system. If I am injected into a sensory nerve in concentrated form, you will lose the usual feeling in the part of the body from which those sensory fibres come. This is because I anaesthetize the nerve pathways which carry the impulses that give you feeling from these localities. If a similar injection of alcohol is made into a motor nerve you will lose the power to move the part of your body to which these motor fibres go. This result is called paralysis. This shows the extreme effect that I produce when applied in concentrated from. In your blood I do not ordinarily reach such a strength although when you are "dead" drunk from drinking me, you lose all feeling and you cease moving the parts of your body. The difference usually is only a matter of degree. This effect of mine on your nerves occurs because I numb or narcotize them so that their normal processes are slowed up or abolised.

I produce a similar effect on the nerve cells of your brain, for they, too, are bathed in alcohol as long as I am present in your blood. But, my effect is registered earlier on a special group of nerve cells of the brain, which have made their appearance later in the evolution of the animal kingdom. These cells are known to the physiologist as the cells called "supra-segmental neurones." Instead of young acting at once whenever a stimulus is applied, as many animals do, you have through these nerve cells the power to delay your action until a more appropriate moment arriver. This happens because these nerve cells enable you to "inhibit" your action. You have many examples of such inhibitory nerve cells in your body. The action of the heart is frequently made slower by impulses sent over such nerve fibres. In fact, the faster pulse rate which your heart shows after I have entered your blood is due to the fact that I have narcotized these nerve cells that inhibit your heart rate. I was looked upon as a stimulant for a long time, and still am thought to be so by many people because of this effect upon the heart rate. But, this is just another place where I deceive those who are ignorant of the real facts.

In so far as I narcotize or numb these inhibiting nerve cells of your brain, I take away from you the normal power of control which you have over many bodily activities which constitute your mode of behaviour. You talk more freely, but far less wisely. You say things and do things which you would be ashamed of if you were in your normal mind. You think you are stimulated, but I have depressed your "controls." You think you are strong and can lick anybody in the crowd, but you are only deceived, for because of your lessened powers of co-ordination you are more confused in your movements, and have therefore less chance of winning a fight.

I affect your judgment and memory in the same way. Your mind is not so clear, your judgment not so good. You are a danger rather than an aid to the welfare of human society.

You are not stimulated, but are rather like an automobile on an incline when the brakes are released. It runs "wild." You likewise run "wild" when I release your inhibiting nerve cells that act like brakes on your control.

I AM HARD ON YOUR SCHOOL RECORD

Some studies were made in recent years in Italy and Austria to determine my effect on the scholarship of school children. In these countries some children are given diluted native wine. The effect of occasional drinking and daily drinking was contracted with no drinking at all. The study at Brescia, Italy, was made on a group of 3,999 students. The results of this Italian study were as follows; in this group of 462 non-drinkers, almost half had high grades, and only a few had poor grades.

In the group of 1,516 children who were occasional drinkers, less than a third had high marks, not half had fair marks, and more than a fourth had poor marks.

There were 2,021 children in the group of daily drinkers. Not a third of them had high grades, a few more than a third had fair grades, but there were as many with poor grades as there were in both the occasional and non-drinking group combined.

The study made by Dr. Bayer on the scholarship of 591 children in Veienna showed the same tendency for high percentage of high grades and low percentage of low grades among the non-drinking group, and the reverse in the groups getting alcohol once, twice, or three times daily.

So here again the evidence is against me. If you wish to succeed in school you will be wise to keep me out of your blood, for I destroy your power of attention, weaken your memory, impair your intellect, and lessen your ability to do creative work —all so essential to true scholarship.

As Helmholtz, a noted German physiologist, put it: "The smallest quantity of alcohol scares away ideas."

QUESTIONS

1. (a) Why has alcohol been thought to be a stimulant? Value 5 marks.

1. (b) How does alcohol affect the memory? Value 5 marks.

2. What is the effect of beverage alcohol upon school record? Value 10 marks.

STUDY IV. OCTOBER 23rd

TRUE TO THEIR PLEDGE

(Jeremiah 35: 1-19)

By CHRISTINE I. TINLING

The Israelites were very slow to learn. God did many wonderful things for them; He delivered them out of the land of Egypt after He had showed His power by the ten plagues. He led them through the Red Sea as by dry land; He provided for them for long years in the wilderness, even sending them bread from heaven day by day. At last He took them safely into the Promised Land, drove out their enemies before them, and divided this beautiful country among their tribes. But they forgot His works and all His goodness and turned aside after false gods. He sent His prophets to them with messages time after time, but they did not pay much attention to them and continued to be forgetful and disobedient. Then God had to punish them for their own good, so He sent Nebuchadnezzar against them and his army encamped before Jerusalem.

The city was soon crowded with those who had come in from the country districts to take refuge from the invader. There was no safety outside the walls, so the people packed up their belongings and hastened to enter the gates. Fathers and mothers and children came flocking along the country roads towards the capital. Among them was a company of people who seem to have carried their tents and pitched them on their arrival in an open piece of ground. The place must soon have looked like a gipsy encampment.

No doubt the boys and girls of Jerusalem watched with much interest as the tents went up and asked their parents who these people were. Then father or mother would answer, "These are the Rechabites, and they live mostly on the desert land to the south of us, but now they have come in to take refuge from Nebuchadnezzar. They don't build houses but always live in tents."

Doubtless the boys and girls enquired again, "Why do they do that?" and the answer was something like this: "The Rechabites are descended from a certain man named Jonadab, the son of Rechab, who lived more than three hundred years ago. He thought that life in the country was better and more wholesome than city life, so he commanded his children never to build houses or live in towns but always to dwell in tents and make their home in the open country. He also made them promise never to use strong drink or even to grow vines lest they might be temped to make wine. Although he has been dead so many years they still obey his commandment and they have only come into Jerusalem for a little while. When the danger is past they will return to the country."

Now when God wanted to give an object lesson to his disobedient people He chose to use these Rechabites to teach them. He first called Jeremiah and gave him certain directions which the prophet faithfully carried out. He invited the Rechabites to meet him in the temple. The whole family of them assembled there and the meeting was held in one of the upper chambers. There were a good many of these rooms in the temple, for they ran along three of its four sides and there were three storeys of them. They were used as storerooms for keeping vessels and furniture and other articles connected with the house of worship, and they were also convenient for holding gatherings of one kind and another.

The Rechabites arrived, led by the head of the family, Jaazaniah. They probably wondered what the prophet wanted with them, and I think they were surprised when they saw large pots of bowls full of wine. These vessels were something like modern punch bowls, only much larger, and from them the individual drinking cups were filled. Looking round they soon saw a large number of these drinking cups as well. Turning to the head of the family Jeremiah invited him and all of them to take some wine. Their reply was a very decided "No." "We will drink no wine," said they, "for Jonadab, the of Rechab, our father, commanded us saying, Ye shall drink no wine, neither ye nor your sons for ever, neither shall ye build house nor sow seed, nor plant vineyard, nor have any, but all your days ye shall live in tents, that ye may live many days in the land wherein ye be strangers."

They said they had always faithfully obeyed the commandment of their ancestor, they and their wives and their sons and their daughters, and they intended to continue so to do. Some people would have thought that since it was Jeremiah who set wine before them it would be quite right to drink it, for he was a prophet of God and a most good and holy man. Some to-day will take a glass of wine if they are urged by one whom they respect and admire. They think there can't be much harm in taking a little if some truly good person offers it to them and says it is all right. But the Rechabites were fully persuaded in their own minds that it would be wrong to drink wine, even at the invitation of a prophet. So they refused and their words sound like the words of a temperance pledge. "We will drink no wine," they said emphatically.

Now Jeremiah had only offered them the wine to prove their faithfulness and obedience. God had told him to do this because the Israelites needed an object lesson. It seems that a large crowd was then gathered in the court outside the temple and Jeremiah left the chamber where the Recabites had met and went outside and spoke to the people. He told them how faithful this clan had been and how they had kept their temperance pledge all these years because their ancestor had required it of them. But the people of Israel had not been faithful; they had been disobedient to God. He had sent his prophets to them to urge them to mend their ways and they would not even listen. Now God was going to punish them. They all knew what this meant, for the army of Nebuchadnezzar lay encamped about the city.

We don't know how the people took this message and cant say whether they were ashamed of themselves or not. But we may be very sure the Rechabites felt glad to have earned such praise from God for their faithfulness.

There are tens of thousands of people today, men, women and children, who are following the good example of the Rechabites. They have made the resolution. "We will drink no wine," and have signed the pledge of total abstinence for life. This is a very wise thing to do. No one was ever sorry for having kept the pledge, but multitudes are sorry that they ever learned to use strong drink.

The pledge is a sacred promise. We should always be careful when we make promises, and never make them unless we intend to keep them. Dwight Lyman Moody, the great evangelist, once, when a boy, went to work for a farmer and promised to stay for a certain length of time. The farmer gave him nothing but cornmeal and milk for breakfast, cornmeal and milk for dinner and cornmeal and milk for supper. This went on until Dwight had eaten nineteen meals all just alike. He wanted to leave when he saw what his fare was to be, but his mother made him stay out his time because he had given his word. Mr. Moody said that all the rest of his life he was very chary about making promises and did not make them without careful thought. Now the pledge is a specially serious promise and it ought never to be taken hastily or thoughtlessly. It is written: "When thou vowest a vow unto God defer not to pay it. Better is it that thou shouldst not vow than that thou shouldst vow and not pay." That means, it is better not to make a promise than to make it only to break it. But the pledge usually begins with the words, "Trusting in God's help," and if we really do that we shall not fail.

The temperance pledge not only enables us to avoid a great danger, but it is also a help to getting on in the world. Those who keep it find they can, as a rule, save money. Once there was held in London a celebration in honour of those who had been total abstainers for fifty years. Many temperance veterans were there. One of them was an old gentleman who had held a high position in the British army. A reporter asked him how old he was when he signed the pledge. "I was a boy of twelve," he replied. "And what made you do that in those days when it was so unpopular?" the the newspaperman enquired. "I signed," he said, "because I wanted to do some good in the world and to help others. But I found I myself was the one who got most good from that act; the pledge has been worth more than a fortune to me." Very many old folks will do a sensible and business-like thing if they, too, sign the pledge before they start in life."

God rewarded the Rechabites for their faithfulness, and some day He will richly reward all who have been His obedient children and have tried to do what they knew to be right.

QUESTIONS

1. What promise did the leader of a tribe ask from his people? (Value 10 marks.)

2. Tell in your own words the story of the testing of the Rechabites. (Value 10 marks.)

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To the thousands who toss, night after night, on sleepless beds and to whose eyes slumber will not come.

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Through the co-operation of the sponsors, whose advertisements appear in connection with the contest, The Charlottetown Guardian is publishing the Foto Blox Contest for thirty consecutive weeks, and prizes are being awarded each week as listed above, in the form of service or merchandise orders.

CONTEST RULES

Any readers of the Charlottetown Guardian may participate, (Excepting employees of the Guardian Publishing Co., and members of their families.)

It is important that each reply shall be accompanied by a receipt from one of the firms whose announcement appears in the contest.

It is also important that you state on your entry which of these firms you wish to draw your prize on.

EXPLANATION OF CONTEST

Scattered throughout this contest section you see several pieces of a photograph. When properly placed together these pieces form the picture of the business premises of one of the sponsors of this contest.

Contestants are simply required to state the name of the firm, the name of the manager, the kind of business, and the street on which is located the business premises shown in the picture.

HOW TO ENTER

Read the ads thoroughly — in one or more of them you may find a clue to the solution. Clip the sections of the picture and assemble them so as to recognize the business premises. YOU DO NOT HAVE TO SEND THE PICTURE WITH YOUR REPLY.

Write your entry ON ONE SIDE of a sheet of paper, giving the particulars in this manner:

SOLUTION to LAST WEEK'S CONTEST

Sponsor—Toombs Music Store.

Manager—A. E. Toombs

Business — All kinds of Musical Instruments, Radios, Refrigerators, Vacuum Cleaners, Electric Lamps, Etc.

Location—167 Queen Street.

Then attach to your reply a receipt from any one of the sponsors of this contest showing that business has been transacted with at least one of them.

Also be sure to state the name of the firm from which you wish to receive your prize.

All correct replies have equal chances of winning. The winning entries are drawn for and the prizes will be awarded in the order in which they are drawn.

All prizes are awarded in the form of orders on the advertisers indicated in the replies and are NOT TRANSFERABLE.

All replies must reach this office not later than noon on Thursday.

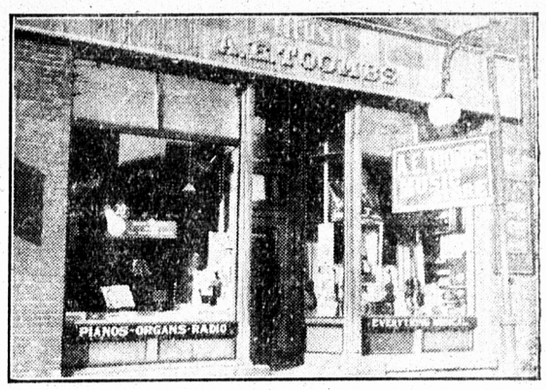
Send in as many replies as you wish but be sure to attach an entry slip to each reply.

Address all entries to the
EDITOR
"FOTO-BLOX" CONTEST
The Charlottetown Guardian

PRIZE WINNERS LAST WEEK

1. Mrs. Claude MacNeill, O'Leary.
2. Mrs. Lloyd Warren, Savage Harbor.
3. Miss Shirley Long, 114 Kent Street.
4. Mrs. Ambrose Sentner, Brookfield.

TOOMBS MUSIC STORE



167 QUEEN STREET

The above store, situated on Queen Street is one of the finest Music Stores in Eastern Canada. Here you may purchase every and any type of Musical Instrument, including Violins, Harps, Guitars, Mandolins, Banjos, Accordeons, Drums, Flutes, Pipes, Harmonicas, and all orchestra equipment and supplies.

Mr. A. E. Toombs the genial proprietor is an expert in the art of repairing and rebuilding all types of instruments. Toombs' have a thoroughly equipped repair department in connection with their store where they recondition and repair pianos, organs, violins, and all kinds of musical instruments

At the Toombs Music Store you will find two of the finest makes of radios on the market. The General Electric and the Northern Electric. They are now showing a large display of all the new 1939 models in both makes, and in both electric and battery sets. In these two lines you are bound to find the kind of set you want at the price you wish to pay.

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At the present time there are some wonderful bargains here in reconditioned pianos. These have been completely overhauled and rebuilt as good as new.

A wide range of sheet music and phonograph records is also on sale, and they always stock a full supply of radio tubes, flashlights, batteries, and bulbs.

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Entry slips for the Foto-Blox Contest are provided with each transaction and you are invited to draw your prize order on The Toombs Music Store.

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