

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."