

## Devotional Service.

By REV. T. J. PARR, M.A.

### AUGUST 19.—"THE WOES OF THE DRUNKARD"

Prov. 31: 29-35.

QUARTERLY TEMPERANCE MEETING.

#### HOME READINGS.

Mon., Aug. 13.	The effects of drink.....	Isa. 29: 1-7
Tues., Aug. 14.	An afflicted family.....	Deut. 32: 18-20
Wed., Aug. 15.	Unto the third and fourth generation.....	Exod. 24: 1-8
Thurs., Aug. 16.	The ruin of a state.....	Prov. 31: 4, 5
Fri., Aug. 17.	Intemperance and selfishness.....	Isa. 5: 11, 12
Sat., Aug. 18.	Drunkennes punished.....	Matt. 24: 42-51

We have presented in this chapter from Proverbs the revolting picture of the drunkard; and a most remarkable thing it is that men will look upon that picture in all its horrible details, and then deliberately proceed to make themselves like it. When the sailor knows that there is a treacherous whirlpool in the ocean which has engulfed many noble vessels, he is careful to avoid it, to keep far beyond the outermost ring of the current. But many men seem to try how near they can come to this social and moral gulf of death without being drawn beneath the waters. It is a dangerous experiment, and often a fatal one. The advice of the wise man in order to ensure safety is, "Look not upon the wine." He seems to go even farther than the safe modern proverb, "Touch not, taste not, handle not;" for we refuse to look upon the intoxicating beverage, it is certain we shall never touch, taste nor handle it, and hence never fall into its destructive clutches.

#### THE PHOTOGRAPH.

Like other photographs, this one of the drunkard is made up of various features, each horrible in itself, but when combined they constitute the most degrading semblance of a man that one would care to see. Look at this portrait of the drunkard feature by feature, and then imagine, if you can, how it would be possible to induce any sane man to transform himself into such a creature.

1. *His sensual indulgence.*—He is one of those that "tarry long at the wine, that go to seek mixed wine." He seeks pleasure out of intoxication. He pursues as a source of enjoyment; and to do so he neglects his business, his social, his domestic, or his religious claims. For he taries long at the wine. His thirst for strong drink becomes so intense, and the demand for stronger liquor so increasing, that he seeks "mixed wine"—spiced, and drugged, and poisoned—to gratify his morbid appetite, and excite his fevered brain. Men generally begin with liquor that is light and pure, such as is sold for medicine, and then, when the appetite has grown strong, and the will has grown weak, as is always the case, then these men take to drinking common, poisonous stuff, and later, when their mouths and throats become less sensitive, they drink more poisonous stuff, because it bites, and burns, and stings, and scratches more furiously as it goes down.

2. *His offensive quarrelsomeness.*—"Who hath contentions?" "Who hath babbling?" When alcohol excites the brain, the tongue is allowed to give utterance to filthy, ill-natured and ridiculous things that the victim would be ashamed of in sober moments. Strong drink is the prolific producer of profanity, and vile imaginings and conversation. What quarrels, fightings, crimes, murders, have grown out of the drunkard's babblings! They supply our police with labor, our judges with occupation, our poorhouses with paupers, our jails with prisoners, our gallows with victims.

3. *His bloodshot face.*—"Who hath redness of eyes?" The habits of the drunkard come to be marked by their effects upon his looks. The inflamed eye, the fiery, bloated and disfigured countenance, indicates that alcoholic poison has gone through his frame and set on fire the circulating blood. When alcohol is taken into the stomach, it cannot be digested. It is an alien enemy in the human body. Just as soon as it is swallowed the system is at once engaged in throwing it off. The lungs throw it out in the breath, the stomach rebels against its presence; and when it mixes with the blood, it irritates where it goes. This is what makes men's noses, and eyes, and faces fiery red—the alcohol in the blood is showing its effects on the outside surface of the body. Even the drunkard's look becomes the index of drink's effect. His vacant stare shows that the great laws and grand mission of human life are crushed within, and that he is branded with infamy by the very thing which he vainly hoped would make him happy.

4. *His wretched condition.*—"Who hath woe? Who hath sorrow?" It seems that the drunkard gets into a wretchedness for which no equal can be found. The very means of his pleasure "hith like a serpent and stings like an adder." Whose woe is greater than his? He has the woe of ill-health, for drunkenness ruins the physical constitution, and generates the foulest diseases. He has the woe of worldly poverty, for drunkenness unfits him for those duties by which a subsistence for himself and family can be obtained, as well as robs him of the means he has for the support of himself and those dependent upon him. The pauperism of the country has its chief source in the liquor traffic. He has the woe of social contempt. Who can respect the drunkard? Not his neighbors, not even his wife and children—they soon get to loathe and shun him. He falls into disrespect, disrepute and shame. He has the woe of moral remorse. His conscience condemns him, the Bible condemns him, civil law condemns him, public opinion condemns him. He is cursed with a curse of his own making, and a truly wretched creature he is.

5. *His easy temptability.*—"Thine eyes shall behold strange women." The idea suggested is that a man under the influence of strong drink is easily tempted, is ripe for the crimes of falsehood, blasphemy, adultery, and other enormities. His judgment is clouded, his sense of propriety is gone, the passions are inflamed, and the breath of temptation, which might be resisted under other conditions, bears him away into sin. He stands ready to be tempted into almost any crime, and is ready to commit the most shameful indecencies, and to glory in his shame.

6. *His Reckless Stupidity.*—"Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." In a state of intoxication the drunkard will conduct himself in the most reckless and stupid manner. Herod gave the order for the beheading of John the Baptist while under the influence of a drunken revelry. Some men spend the last dollar, and dispose of their property by gambling under the pressure and fascination of intoxication. I have known prominent business men to make consummate fools of themselves, and become the subject of joke and ridicule and insult through their fondness for strong drink. The condition of the drunkard too is exceedingly precarious—while intoxicated, he is liable, physicians say, to expire at any moment. He is surely like a man "that lieth upon the top of a mast," and the intolerable and idiotic stupidity which leads a man to conduct himself in this way the English language scarcely has words to properly characterize.

7. *His Unconquerable Desire.*—"When shall I awake? I will see it yet again." However bitter the remorse, and however saddening the reflections of the victim of drink,

his burning thirst remains unquenched, and his insatiable desire continues unsatisfied. He seeks relief in the very cup which has thus far ruined him, and this is the inevitable result of the drink habit—it weakens the will and creates a desire for alcohol which nothing can quench. It sets on a fearful disease in the system which the physicians call alcoholism. Truly, there is a sufficient number of diseases to which men are held without the deliberate and criminal attempt to create more. The drunkard is condemned at the bar of conscience, of revelation, and of God, and awful is the future that lies before him. Look at this terrible picture, young people, in all its dreadful details. It is here raised on the eternal rock of truth to warn every nation of his danger on the sea of life. Avoid it as you would avoid poison, and both by personal example, and social and political influence determine to attain total abstinence for the individual and total prohibition for the nation from all intoxicating liquors.

#### SOME OPINIONS.

Intemperance is a hydra with a hundred heads.—*Chrysostom.*

Other vices make their own way; this makes way for all vices. He that is a drunkard is qualified for all vice.—*Quarles.*

Intemperance wipes out God's image and stamps it with the counterfeit die of the devil.—*Gough.*

Once the demon enters,  
Stands within the door,  
Peace and hope and gladness  
Dwell there nevermore.—*Chellis.*

### AUGUST 26.—"MINISTERING TO CHRIST."

Matt. 25: 31-46.

#### HOME READINGS.

Mon., Aug. 20.	Called to be disciples.....	Matt. 10: 1-14
Tues., Aug. 21.	Doing the greater work.....	John 14: 11-14
Wed., Aug. 22.	Ministering to the needy.....	Luke 4: 16-21
Thurs., Aug. 23.	The Christian and the sufferer.....	Isa. 53: 1-10
Fri., Aug. 24.	How to help in wider fields.....	Mat. 23: 14-17
Sat., Aug. 25.	In his name.....	Luke 9: 46-48

Our deeds determine our destiny—this is the great lesson taught in the solemn passage selected for our study this week. To understand our Saviour's teaching, however, we must take that whole teaching into view. In doing so, we shall see that, while good deeds are emphasized in this passage as an essential to heavenly reward, faith in Christ, love for Christ, loyalty to Christ, as the foundation for our good deeds, is also an essential to salvation. Two New Testament writers represent these two essentials in the Christian life—Paul and James—Paul, showing the importance of faith in Christ, and James, declaring the necessity of good works as manifesting the existence and reality of faith. Faith and works—both are essential, and one cannot exist without the other to be acceptable to God. But in our topic study, Jesus declares that without good deeds, without rendering service in his name, without doing right because we love him, there can be no enjoyment of the heavenly inheritance. Faith is the chariot that conveys us to the gates of heaven, but our good deeds are the passport that admits us to the joys of the blest.

#### THE JUDGMENT SCENE.

In the vivid picture of the judgment scene presented in our scripture, the Judge, the Son of Man, is seated upon his throne—a King, as well as a Judge, in finished victory, on the seat and source of sovereign power. He is not in humiliation now, not poor, unknown, despised and rejected of men, and crucified, but in his own true nature, divine, honored and worshipped, the Glorious King of kings, and Lord of lords. He is not alone now; for instead of a few humble followers, he will have a glorious retinue of