

application of it. The prophet denounces the merciless oppressions of the Chaldeans. They made the weaker nations around them mad with cruel injustice, and then mocked their misery. He compares their conduct to that of a brutal man who should *force* his neighbour to get drunk, forcing the liquor down his throat, as "cowboys" are reported to do on Texas railroad trains, so as to make him an object of derision to all beholders, fun for a brutal crowd. However, he warns the Chaldean oppressor that his turn was coming. "Drink thou, also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." This imagery I have already commented on. "Drink thou, also," might, with as much propriety, be made an encouragement for drinking, as "woe unto him," be quoted against offering drink to our neighbour in the way of hospitality. When I say that the Hebrew word translated by "giveth drink," really means "forcing him to drink," and the Hebrew for "putting thy bottle to him," means "pouring in thy bottle full," as Fuerst translates it in his Lexicon; or, as Maurer, *qui infundis iram tuam atque adeo inebrias*, "who pourest in thy anger, and so inebriatest;" enough is said to show that the idea of force is contained in the bare words as well as in the argument, and force for a most vile and barbarous purpose. And yet, "sipping his glass of sherry," falls, according to the Temperance authorities, under this woe !*

*The Revised Version deprives the temperance orator of his best-beloved and most picturesque verse, as the "bottle" goes :—"Woe unto him that giveth his neighbour drink, that addest (or pourest)