

is seen in his punishment of sin. **And God that is holy, shall be sanctified in righteousness**—Shall be revered and worshipped as holy by reason of his righteous dealings. (J. F. and B.)

17. Then—When God's righteous judgments have fallen and the nation is carried into captivity. **Shall the lambs feed after their manner**—R. V. "as in their pasture." The city shall become a rural pasture land. **And the waste places of the fat ones shall strangers eat**—The deserted lands of the rich, then gone into captivity, shall be possessed by foreign nomad tribes.

II. THE DRUNKARD'S DEGRADATION.

18. The evils denounced in the following verses are the invariable concomitants of unrestrained appetites and degraded morals. **The third woe** is pronounced against impious, defiant, **PERSEVERANCE IN SIN.** **Woe unto them that draw iniquity with cords of vanity**—Their strong desire, is as it were, a magnet drawing to them the wickedness that they wish to indulge in. By "cords of vanity," the unutterably folly and wickedness of the means which they take to secure the gratification of their desires is expressed. **And sin as it were with a cart rope**—By this figure the strength and determination of their evil desires is indicated.

19. That say, Let him make speed and hasten his work that we may see it. A drunken and impious defiance of God's threatened work of judgment. **And let the counsel of the Holy One of Israel draw nigh and come that we may know it.** They do not believe that the threatened evil will ever come (Isa. 66: 5; Jer. 17: 15; Amos 5: 18; 2 Pet. 3: 3, 4).

20. The fourth woe is denounced upon

those who **CONFOUND MORAL DISTINCTIONS.** **Woe unto them that call evil good, and good evil**—(Jer. 2: 19; 4: 18; Acts 8: 23; Rom. 3: 14; Heb. 12: 15). Those who call things by the wrong name e. g. temperance legislation, interference with liberty and the liquor traffic are honorable and respectable business. **That put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter**—By sophistical arguments the evil is justified and its odious features apologized for, or explained away.

21. The fifth woe is attached to overweening **SELF-CONFIDENCE.** **Woe unto them that are wise in their own eyes and prudent in their own sight**—Those who think that they know better than others who have learned from experience and the word of God. Those who say "We know when to stop," "We are not to blame if others make fools of themselves" (Prov. 5: 7; Rom. 1: 22; 12: 16). The drunkard thinks he is in no danger when all his friends see that he is on the brink of a precipice.

22. The sixth woe is denounced against **CORRUPT JUDGES.** Intemperance has destroyed their sense of honor and justice. **Woe unto them who are mighty to drink wine and men of strength to mingle strong drink**—They are heroes of the wine cup. The wine was mixed with spices to increase its intoxicating properties (Prov. 9: 2, 5; S. S. 8: 2).

23. Which justify the wicked for reward, and take away the righteousness of the righteous from him. One who is the slave of his appetites cannot be trusted to decide justly or wisely.

PRACTICAL LESSONS.

1. Intemperance brings nothing but woe. Lord Shaftesbury, with his unrivalled experience, was right in his conviction that "it is impossible, absolutely impossible, to do any thing permanently or considerably to relieve poverty until we have got rid of the curse of drink." Lord Beaconsfield said, In the success of our efforts to control it "is involved the triumph of the social virtues, and the character of the great body of the people," according to Chief Justice Coleridge, we might, but for drink, shut up nine out of every ten jails in England; we could thus, in the opinion of men like Bright and Cobden, make England such a paradise as at present we hardly dream. (Farrar).

2. It hardens the conscience. At first the intoxicating cup is handled with care. The young man may be on his guard for a time, but the solicitations and jeers of boon companions overcome his caution. Once fallen he must assume a bravado which his conscience reproves, to maintain his reputation. A second offence against sobriety is treated as a jest.

Outraged conscience is silenced by excuses and promises. The poison of alcohol works a moral as well as a physical degeneration and with a weakened moral sense, self-respect is lost.

3. It brings poverty, disgrace and ruin upon its victims. "Alcohol," said Sir Andrew Clark, "is a poison,—so is strychnine, so is opium: it ranks with all these agents." He said that for at least 25 years he had been physician to one of our greatest hospitals, and had to enquire into the habits and health of about ten thousand people a year, and, as a result of his studies, he held that "health is a state which cannot be benefitted by alcohol in any degree. Nay, it is a state which, in nine cases out of ten, is injured by alcohol; "it can bear it sometimes without obvious injury, but is benefitted by it never." There are 32,000 prisoners in the kingdoms, and, though the immense majority of them have been either inebriated, or at least, non-abstainers, no alcohol is given them during their sojourn in prison for years together, and yet prisoners form