

action was taken by the French government regarding absinthe, a dangerous liquor of a similar kind.

Professor Sarolea, a Belgian, the head of the Department of French, in the University of Edinburgh, declared in a recent public lecture, that the tragedy of Louvain was a tragedy of drink. The German soldiery were so crazed with wine and other liquors that they were ready for any crime.

Lord Kitchener, the great War Secretary of Britain, has ordered that no alcoholic drinks shall be used in his household. This famous general is not afraid of German or Austrian foes, but he is seriously concerned about the evil effects of drink on the people of his own country.

The Premier of Saskatchewan has promised

that the sale of intoxicating liquors in bars and saloons throughout that great province shall be abolished during the war and that, when the war ends, the people of the province will have an opportunity of voting to make the abolition permanent.

Mr. Lloyd George, the British Chancellor of the Exchequer, said not long ago, that Britain had three great enemies, Germany, Austria and Drink and that the greatest of these was Drink. Although the Chancellor has the heavy task of raising money for war purposes, he is willing to sacrifice the immense revenue received from the drink traffic, in order to free Britain from this worst of foes. King George was so impressed by the Chancellor's statement that he offered publicly to give up the use of all alcoholic drinks and to forbid the use of them in his household.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

To us moderns, this psalm is like a perplexed voice trying to reach the ear of God through the telephone of prayer, v. 1. At places there seem to be confused rumbling noises on the wire and the exact sense is not easily caught.

To the Hebrew, however, the figure is rather that of incense, rising in curling white wreaths, till it reaches the invisible, v. 2. It represents a tempted soul, whose worst temptation is to lose God in the bewilderment of fleshly sollicitations. On such agonized pleading is seen the stain of blood. It is a sacrifice, v. 2.

1. *The demoralizing influence of bad company*, vs. 3, 4. The tempted man prays that he may not put himself under the power of evil by unguarded words that commit him to wrong courses, v. 3. Too ready response to an invitation to "treat" leads many into intoxication. Careless acts easily follow careless speeches, v. 4. Evil results. "Inclination" needs to be stiffened into loathing for what is wrong. "Sociability" that drags

men from bad company to bad practices, needs to be turned into a wise reserve and aloofness. Many become drunkards through excess of sociability. Corrupt society is corrupting.

2. *The steadying influence of good company*, vs. 5-10. Reproof from a good man is worth more than praise from harmful associates. Feasting with the upright is choicer than with the debauched. The oil he gives for the head, whether reproof, or encouragement to do right, refreshes more than the "dainties" of the wicked. The only harm-proof shield for the "calamities" which iniquity brings is prayer, v. 5. In some confused fashion (v. 6) the tempted man feels that even whilst praying he may be hurled over a precipice; for the best of men are barbarously treated when they fall out of good society into merciless hands. Intemperance has had many involuntary victims. Their bones bleach, as in open sepulchres, amidst the very activities of life, whether the obscure reference (v. 7) is to ploughmen, or woodmen. But in every peril of temptation the best and most steadying association of all is the divine companionship, v. 8.

So, with redoubled energy, the prayer ascends that the society of God Himself may