

ship. It brightens dark hours and gives new zest to a jaded mind. But it is the silken flow of the river, swiftly, though silently, moving towards the rapids and the cataract. There is no need that any should be deceived. The serpent's fangs have so evidently done their deadly work in so many that we know, that it should require no proverb-writer to make plain to the dullest that "there is death in the cup," no Shakespeare to say

"Oh, thou invisible spirit of wine,

If thou hast no name to be known by, let us call thee devil."

When shall I awake? I will seek it yet again? v. 35. The habitual drinker is often an early riser, for his appetite is keen upon him and his first care is to gratify

POINTS AND PARAGRAPHS

Who would willingly choose woe and sorrow? v. 29.

What more pitiable than the blear-eyed, babbling, quarrelsome, battered drunkard, if it be not the folly of those who enter upon the drunkard's way, and think they can escape the drunkard's doom? v. 29.

Those that "tarry long at the wine" are likely also to "seek mixed wine," that is, stronger and more highly-seasoned drinks. v. 30.

He who would escape the adder's sting, must keep out of the pathway where the adder lies. v. 32.

"The first cardinal virtue is wisdom. Wisdom, in the ethical sense of the term, is a very different thing from book-learning. Illiterate people are frequently exceedingly wise, while learned people are often the biggest fools. Wisdom is the sense of proportion—the power to see clearly one's ends and their relative worth; to subordinate lower ends to higher, without sacrificing the lower altogether; and to select the appropriate means to one's ends." (William De Witt Hyde in *Atlantic Monthly*.) The application of this definition to the question of abstinence from intoxicants is evident.

Each one has the remedy in his own hands, so far as his own personal risk is concerned. If he will not drink, he will not

it. One of the curiously sad sights of any little place, where everyone is known, is the procession of the "early glass" men to the tavern for their morning dram. They are restless and useless till they get it. This terrible tyranny of narcotics should frighten the young into abstinence, if they will not be otherwise persuaded. To use strong drink even in great moderation is to begin a habit, which, like an evil seed once rooted in the ground, may grow with amazing rapidity, and when grown is often ineradicable. It is better to slay the tiger's whelp, than, housing it and petting it until it has awakened up to the tiger's wild thirst for human blood, to fall a victim to its fury. "Prevention better than cure" is a motto that fits the case.

suffer in his person from the effects of drink. And each one who abstains adds to the force of sentiment against drink, and makes it easier for others to follow. Compassion for the weak and erring should lead us to abstinence, as well as the law of self-preservation.

The pledge has in countless instances been like the prop to which the young tree is fastened, until it shall have taken deep root for itself. It has saved from danger till, by the growth of knowledge and character, the danger is past.

Light from the East

Drunkenness in Bible times—was evidently not uncommon, and yet it was largely confined to the wealthier classes. The poor could not then procure the means to indulge it to any extent, whereas now the cheapening of intoxicants by brewing, distillation, and adulteration, combined with much higher wages, have brought them within reach of all, and the poor, who have few enjoyments and many trials, have much temptation to indulge to excess. Among the woes of the ancient drunkard delirium tremens had no place. In the East to-day drunkenness is mostly confined to the Christian sects, and these, being a scattered minority amongst a population to whom, as Mohammedans, all intoxicants are forbidden, are hampered in obtaining them,