

MR. ATTERBURY, RULE "G," AND PROHIBITION

Persons at all interested in maintaining the national prohibition of the liquor traffic will need to face the situation that the fight to keep liquor outlawed will be long and hard. It will need great patience, courage and perseverance. Who ever knew the liquor forces to depend on facts for publicity, conduct a clean campaign and take defeat like a man? The present slogan that the saloon must not return means that some men and women want liquor, all kinds and plenty of it, but they think it can be gotten quicker if they ask for it to be sold in some other place than in a building called a "saloon." We do not think the country will be long attracted by Mr. Morrow's no-saloon proposition, that just now seems to hold the center of the stage. The issue is simply the old liquor question, of booze or no booze, not one of methods of sale, nor even the effort to tack on to prohibition the crime wave of the country.

And lest we should forget too soon how things were in the old days of the liquor trade, we are printing below some observations on the railroad worker's phase of the liquor business, from the clip sheet of the Methodist Board of Temperance and Reform.

The wets, having made a miserable hash of their opportunity in the first days of their House Judiciary Committee hearing, redeemed themselves slightly by presenting a few witnesses of standing and sincerity to conclude their testimony.

One of these witnesses was General Atterbury, president of the Pennsylvania Railroad. It is amazing that a man of Mr. Atterbury's ability and position would allow himself to be caught in a situation of such utter inconsistency. Mr. Atterbury opposes prohibition for the Nation, but he is absolutely for prohibition when it comes to conducting the affairs of the Pennsylvania Railroad.

The Pennsylvania Railroad operates under Rule "G," which says:

"The use of intoxicants by employees while on duty is prohibited. Their use or the frequenting of places where they are sold is sufficient cause for dismissal."

This is drastic prohibition. The rule uses the word. Violation of the rule calls for the most severe punishment the Pennsylvania Railroad can inflict. One drink and the employee is deprived of his livelihood; sent out to tramp the streets in search of work.

When Mr. Atterbury's attention was called to this rule he said in effect: "Oh, yes, but that is really a voluntary agreement between the employees and the railroad, and my complaint against the Eighteenth amendment is that it tries to compel people to abstain."

Rule G may be voluntary, but the employee who does not "volunteer" is discharged, or if he reconsiders after volunteering he is discharged. The rule applies to every single employee, no matter what his personal convictions as to its desirability.

The railroad president to a certain extent bases his opinions upon theories. If Mr. Atterbury wants to know just what has been the effect of prohibition, he might consult a few conductors, men who have to deal with the drink problem as a matter of every-day administration. Mr. E. M. Hughes, a Chesapeake and Ohio conductor of forty-five years' experience, says: "When there was a saloon on nearly every corner, I knew engineers and other trainmen to be taken from their engines before they had finished their runs and dis-

charged for the sole reason that they were caught drunk or drinking on duty. On each trip in those days, we were afflicted with a dozen to fifty drunks. If we have one drunk on the train in a year today he is a curiosity. Before prohibition, fighting, cutting, and shooting inside the coaches were common occurrences. More than once bullets have passed my head and lodged in the roof or sides of the cars. A bushel basket would hardly hold all the guns, knives, knucks and blackjacks I have taken from drunks on my train. It was necessary for the legislatures to give conductors power to arrest and to make it mandatory for police officers to assist them when called upon. I have seen United States senators, governors, judges and legislators on my train so drunk that they did not know their own names. Men who had been drinking heavily and who were apparently able to carry their 'load' very well in the fresh air would soon become disorderly when they entered a warm, steam-heated train, becoming quarrelsome, profane, vulgar and indecent. Women were compelled to avoid certain night trains. I can yet smell the horrible stench of some of those cars loaded with drunks.

"You would think that the low price of liquor would have discouraged moonshining in those days, but it did not. There was plenty of moonshining and plenty of bootlegging.

"In sharp contrast to the conditions I have pictured, the quiet and order on the average passenger train today resembles the atmosphere of a Sunday school. I believe that my experience has been duplicated at least in part by every passenger conductor in the United States who was on a run before prohibition and who is still in service. We men who have to deal with the product of the saloon don't want to see any form of legalized liquor sale returned to this country."—The Wesleyan Methodist.

IN THE LAST DAYS

The Bible records prophecies in some ten or fifteen statements marked by such terms as "in the last days," in "the time of the end," etc. Some of these prophecies deal with the religious, social, political and economic state of the world, and they have an alarming story to tell of great wickedness, of religious declension, and, withal, a terrible climax of Satanic power at work in the world.

Jesus said: "As the days of Noah were, so shall also the coming of the Son of Man be" (Matt. 24:37), and the "days of Noah" are thus described: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually" (Gen. 6:5). We have recently finished the reading of a book on the Soviet government in Russia, and we are convinced that the great land of Russia offers an illustration of what Satan can do in the world, similar to the gigantic evils of Noah's day. We note in the August issue of The Dawn the following program to be realized in Russia by the year 1933:

"1. On October 1, 1933, the number of the adult members of the Anti-God Society shall amount to 17,000,000.

"2. The number of the young members of the Society shall increase to 18,000,000; that is to say, all the children between the ages of 8 and 14 shall be enrolled.

"3. The religious influence in the family shall be annihilated. (Noah's victory was in

the fact that he had family religion. This is next to the last stronghold of piety, the last being the lone and individual saint.) There shall be no longer teachers who believe in God.

"4. The secondary schools, the universities and colleges shall organize anti-religious sections. On the other hand, the development of a whole series of anti-religious universities is provided.

"5. The journal Anti-God shall be turned into a daily newspaper with a circulation of 1,500,000 copies."

Now, we are not attempting to alarm our readers unduly, and we do not claim that America or England are likely to adopt a Bolshevik government just like Russia has. All we need to show is that the Bible states there will be a program of anti-Christ activities and this will be world-wide as the time of the end draws on.

It is coming to be rather easy to observe the Russian type of the spirit of the Anti-Christ. There is that strange mingling of the iron of autocracy and the clay of democracy that the Bible announced centuries ago as belonging to the end-times. There is the breaking down of family ties, the terrible economic pressures on the food and daily comforts of the people. And there is the moral insanity, the inhuman fierceness of people controlled by Satanic powers when Satan feels they are in his hands for destruction.

The American type of this development of evil comes on more slowly, but, we fear as surely. If time continues another century or more the world is a candidate for times of great distress, as well as great development. But the workman of God should not despair, nor slacken his pace in the upbuilding of the kingdom. Towering evils cannot over-top the work of God while we are still here and alive. Saint Peter gives us a beautiful word-picture of what God would have us be and do in the closing chapter of the second epistle. After telling of the coming of the day of the Lord, with its demonstrations of power in the heavens and on the earth, he exhorts his readers: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." This is an exhortation to personal piety, but along with it comes the great desire of the truly Christian heart to see God's work greatly revived and prospering. "And so much the more as ye see the day approaching" (Heb. 10:25), is an exhortation we may well take to heart, if we should be tempted to slacken our pace in labor, or lose our faith in the face of such strong evils and such deadness and indifference as surround us.

In the days of youth, our farm labors included the harvest days, and the were days when a storm would threaten in the late afternoon, with hay or grain not yet gathered in. Our readers know the new urge that the farmer and his helpers feel on such occasions, and the extra speed with which you attempt to outrace the storm. Thus do we look at the darkening heavens as we consider the signs of the times.—The Wesleyan Methodist.

On with the revival! The Holiness movement is a revival movement. While it retains this characteristic it is invincible and will surely make advancement. If it stops to contend and explain and apologize, it will lose its power. Its mission is to revive the church. As long as it is true to this mission God will see to it that it lives and makes converts.