

## Temperance Column

Wine is a mocker, strong drink is raging. Whosoever as deceived thereby is not wise.—Prov. 1:20.

### WHAT IS A "GOOD TIME?"

Some folk have a perverted sense of what constitutes a "good time." We see them as they revel and cavort in an atmosphere that reeks of filth and dissipation. They line up at the bar in the tavern, guzzle beer, shout, sing, stamp their feet and push and jostle each other around. They call that having a "good time."

The places where these "good times" are had smell so bad that the odoriferous essence of the old-time livery stable would be a welcome relief. As they become bleary-eyed, lose control of thought and muscle, absorb the stale odors of these cesspools of evil, they say they are "having a good time."

Mechanical pickpockets, punch boards, dice games dressed up with new names, confidence sharks take their money and send them home broke, to face family and neighbors with a sickly, nauseating grin on their silly faces—and they call that "having a good time!"

Lady Astor, of Great Britain, said,—“When I'm having a good time, I want to know it; I don't want my brain muddled with alcohol.” If to consume a product that muddles the brain, dissipates the physical powers, deadens the moral sensibilities, constitutes "having a good time" then we prefer not to have a good time.—Ex.

### SLAVES OF THE BOTTLE

The first sin following the flood was the sin of drunkenness. Noah became drunk upon wine and lay naked and in open shame before his family to their humiliation and shame. His son, Ham, first observed his father in the drunken debauch and went and told Shem and Japheth, his brothers, about their father's "spree."

When Noah "sobered up," and learned that Ham had "told on him," it made him angry and he pronounced a curse upon Ham. He said, "Cursed be Canaan; a servant of servants shall he be unto his brethren" (Gen. 9:25).

This first sin, shame, humiliation, anger, and curse following the flood, caused by strong drink, was prophetic of the sin, shame, sorrow, humiliation, anger and slavery that has followed in the wake of strong drink ever since.

More fathers have sinned, played the fool, humiliated their families, got mad, stirred up strife, cursed their descendants, and brought slavery and servitude, and shame upon their children as a result of strong drink—more than from any other cause known to man.

Alcohol in beer, wine, or whisky is a poisonous, habit forming, narcotic drug. It enslaves man with an appetite that increases in intensity with passing time and gnaws away his health, morals and judgment. It causes disease, insanity and ill health. It weakens his will-power and destroys his self-control. It perverts his judgment and demoralizes his sense of values. It pollutes his morals and blights his spiritual nature. It destroys his initiative and kills his ambition. It reduces him to slavery and servitude more abject and binding than the physical slavery of Ham to his brothers Shem and Japheth.—Sam Morris in National Voice.

Tithing begins in an adventure of faith but ends in a triumph of faith.

## CRIME AND LIQUOR

J. Edgar Hoover, Director of the Bureau of Investigation of the United States Department of Justice, refers to the last three years as "the most terrible period of criminal history in the life of America."

Is it merely a coincidence or is it a matter of serious significance that the three years referred to happen to be the same three years in which the United States consumption of legal beer increased about 700 per cent, that of distilled liquors 1,500 per cent, and that of vinous liquors, 2,500 per cent?—Ernest H. Cherrington.

### NO-LIQUOR-AD POLICY AIDS CHICAGO PAPER

"Despite the fact other Chicago newspapers carried over 1,000,000 lines of liquor and medical advertising unacceptable to the Chicago Daily News," read a full-page display announcement in the Chicago Daily News, more retail and more total display advertising appeared in that publication during the first seven months of 1937 than in any other Chicago newspaper—morning, evening or Sunday.

The News also points with pride to a new high in its circulation, noting that it is the "twenty-fourth consecutive circulation gain, comparisons being with the respective months a year previous," and adds that "prizes, premiums, or any other artificial stimulants to circulation growth are not employed."—National Voice.

### A RULE OF PRAYER

Chester E. Shuler

The stingy soul is sure to grow lean. It is wrong, according to Holy Scripture, to "muzzle the mouth of the ox that treadeth out the corn" (I. Cor. 9:9). The man who uses the expression "charity begins at home" as a guide seldom is generous with his "charity."

It is a law of the Spirit that whatever you minister to others, you partake of yourself. No wonder that "the generous soul becomes fat!"

A youth lay very sick. The doctors held forth small hope for his recovery. The father and mother, a man and woman of prayer, had prayed day and night for the lad's recovery if it were the will of the Lord. He did not improve, but rather grew worse. Then the father prayed, "Lord, we have commended F— to Your care; we can do no more—" And forthwith that man of God had the grace to pray for missions, for local church, for other sick boys and girls, for the lost—just as he had in bygone days when his boy was in good health. Late in the night there was a knock at his door. Opening he found an aged man of God, who had arisen from his bed, walked through a blinding snow-storm, and announced that he had the assurance that F— would recover, and wanted to tell the grief-stricken parents. Again the three knelt in prayer. They, too, had the assurance of the boy's recovery. The doctor was surprised next morning when he came, at the patient's improved condition. In due time the lad was entirely healed. "I am so thankful to Him," the father says, "that I was led to pray for others at a time when my inclination was to concentrate upon my loved one. I shall not soon forget this lesson."

Often the only way we shall get what we are wanting ourselves is by asking for that very thing for somebody else.

If you want—give.—Selected.

## THE DEVIL WAS WISE

There is a fable on this wise that a certain man, about to fall asleep without having said his prayers, was awakened by the devil and told of his failure, and was urged to pray. The man was astonished to think that the devil was so interested in his piety, so anxiously inquired why the devil had reminded him to pray. After a while the devil explained it to him like this: If he had forgotten to pray he would have been sorry and would have repented, but if he had prayed he would be proud of his piety and would have been liable to trust in his own self-righteousness.

When reading this years ago I took it for a slander upon Christianity, and could not see much in it, but I have come to see that there is a lot of truth in what the devil said. It is much harder to dislodge people from a crust of self-righteousness and pride in their own attainments, than it is to get fallen sinners to repent.

The greatest opponents of Christ's ministry were not the self-confessed sinners but the self-satisfied religionists of His day. Jesus rebuked the Pharisees and told them that publicans and harlots would go into the Kingdom ahead of them.

The devil was wise and knew what he was doing, for he succeeds more fully to his liking, when he can fool people into trusting in their respectability or morality, or the strict observance of forms and ceremonies, instead of trusting in the blood of Jesus alone for salvation.

The devil will assist people to be religious, to go through any amount of ceremonies, and do many commendable things, just so long as that religion caters to self-righteousness and is based on anything else but on repentance toward God and faith in a crucified Saviour.

Perhaps the greatest barrier in the way of seeking holiness of heart, is dependance upon dead works; and one of the most subtle of all perils and pitfalls of the truly sanctified, is the danger of slipping back into legalistic holiness, a strict, outward morality, without the anointing and freedom of indwelling Holy Ghost.

H. C. MULLEN

### A TRUE INDICTMENT

A man once said to Sam Jones, "Jones, the church is putting my assessment too high." Jones asked, "How much do you pay?" Five dollars a year," was the reply. "Well," said Jones, "how long have you been converted?" About four years," was the answer. "Well, what did you do before you were converted?" "I was a drunkard." "How much did you spend for drink?" "About \$250 a year." "How much were you worth?" "I rented land and plowed with a steer." "What have you got now?" "I have a good plantation and a span of horses." "Well," said Sam Jones, "you paid the devil \$250 a year for the privilege of plowing with a steer on rented land, and now you don't want to give God, who saved you, five dollars a year for the privilege of plowing with horses on your own plantation. You are a rascal from the crown of your head to the sole of your foot."—Preachers' Magazine.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

"Be content with such things as ye have."