

Temperance Column

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

The crimes chargeable to alcohol, since the repeal of the Eighteenth Amendment, received damaging indictment at the hands of two jurists recently, both of whom based their words upon first-hand surveys. Judge Joseph T. Zottoli, of the Boston Municipal Court, declared that prohibition was more effective than licensing for lessening the flow of alcoholic victims to public institutions. Judge John T. Medin, of the Circuit Court, Sioux Falls, South Dakota, said that 94.4 per cent of the last 198 persons sentenced for felonies in his court were drinking men, and most of them under the influence of liquor when they committed the crime.—Religious Telescope.

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France could pay its war debt to the United States in less than three years by the simple expedient of stopping the consumption of liquors. Great Britain could do the same thing. For that matter, we could pay our own national debt in less than ten years by resorting to the same policy.—Michigan Christian Advocate.

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W. S. Alexander, Federal Alcohol Administrator, says: "It is the conclusion of the Administration, after more than two years' experience, that the brewers of malt beverages should be placed under permits and regulated in the same manner as distillers of spirits. It is a scientific fact that malt beverages as generally understood in the United States are alcoholic beverages . . . It is further true, in the opinion of the Administration, that the social aspects of the beer and ale industry demand as much regulation as do distilled spirits and wine." These are plain facts, yet this same Administration under the management of the President got "beer for Christmas" under the guise that it was not an "alcoholic beverage."

THE WORLD OUTLOOK

The New Outlook says on the vital test of religion: "The gods we accept determine the lives that we live. A man's heart dwells with his choicest possessions and the things which he chiefly values are those which ultimately leave their mark upon his life. If he desires worldly things, he becomes worldly in outlook and character; what holds the center of his thought becomes the object of his worship. Whatever we may say with our lips, the quality of our worship is determined by the things for which we really live."

DYING FOR A SMOKE

We clip the following from Norman Dunning's Life of Samuel Chadwick. It has to do with the days when Chadwick was principal of Cliff College.

"No man would dare to take liberties with Samuel Chadwick. Shortly after the beginning of a certain term, a student much older than the average Cliff man knocked at the door of the Principal's study.

"'Sir,' he said, 'would you give me permission to have a pipe?' (It is a rule at Cliff College that no student smokes.) 'I am not like these boys,' continued this middle-aged

brother. 'I have been a smoker for twenty years. I finished my last pipe before I came through the College gates on Friday, and I have tried my best to do without tobacco since. But sir, I can't hold out any longer. I am dying for a smoke.' The principal half turned in his chair, and swept the brother with his glance from his toes to the crown of his head. 'Is that really true, brother? Are you really dying for a smoke?' 'I am, sir,' replied the student. 'Then,' said the principal, pointing to a seat beside his desk, 'sit down in that chair and die.' He went on to explain that any man who allowed a habit to get such a hold on him that he would die if he did not give way to it, was best dead. The would-be smoker looked first at the floor and then at the ceiling and then at the floor again. 'Let us talk to God about this,' said the principal. They knelt together on the study floor. The principal prayed that God would glorify Himself in this man's life. The brother rose from his knees, the craving gone. For a year he stayed at the College, and the temptation to smoke never returned."—Moody News.

LEARNING THE LESSON OF REPENTANCE

"What Jonah learned in the great deep, let me learn in my closet," said one of the past generation as he contemplated the bitter experience that the prophet learned in attempt to flee from his duty.

Have you ever taken time to think over life's experiences with meditation and prayer and consider the many times when you were kept from falling into sin by the restraining power of God? If you have, we venture the statement that you will come out of such a period of memory with a heart deeply grateful and deeply humbled spirit in the presence of God. We think it must have been such an experience of prayerful meditation that is involved in the exhortation, "Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time." This humbling experience is needful on two counts, to keep us from being humiliated by a fall, and to enable the soul to strike its root deeper in the things of God that it may be able to rise up to the call of greater service and greater blessing.

RELIGIOUS LIBERTY

Dr. Jesse H. Baird, speaking to members of Christian Endeavor Societies of ten Western States, reminded them of the religious sources of democracy by this statement:

"American civilization was born of a spiritual revival—the great revival which swept Europe known as the Protestant Reformation. It brought a good part of the first colonists to the American continent. They came because their religious zeal made it impossible for them to live any longer under European institutions as they were. The Puritans of New England, the Quakers of Pennsylvania, the Scotch Covenanters of New Jersey, the Huguenots of France who scattered all over the colonies, the Palatinate Germans and other groups carried over to America an intense religious zeal, a zeal that had given them courage to face the angry deep and the howling wilderness rather than to compromise their convictions. They built a new civilization upon these convictions. They gleaned political ideals and methods from a search of the Scriptures.—Sel.

"BE OF GOOD CHEER"

It would be difficult to imagine a condition of life more gloomy than Paul's natural outlook in his voyages to Rome as a prisoner of the state. He was a prisoner. That of itself is enough to bring great depression of spirit, except for the grace of God. As a prisoner he was not at liberty to travel freely. He was kept in bonds, under the eyes of a guard day and night, and subject to the scores of irritations that they alone realize who have lost their freedom. He was facing the ordeal of a hearing before Caesar, who had the power of life and death over Roman subjects. An ordeal, a trial ahead has the power to bring great depression of spirit. "Life would be endurable if it were not for this day of fate awaiting," we are inclined to think when facing a great trial. And Paul was in the midst of a long and disastrous storm at sea. The ship was crowded, it was winter, great storms had been driving them this way and that for more than two weeks. He was surrounded by wicked and selfish men, sailors, soldiers and prisoners.

Yet, Paul was the most cheerful man on board, and twice in this chapter that records the story of the shipwreck we find him exhorting the ship's company to "Be of good cheer!" We all love cheerful people. We may respect the dignity of wealth and high office, we may admire the learned, and enjoy the skill of the artist, but for daily living give us the cheerful man or woman. Such a soul is like sunshine, warm, radiant and bright, imparting health and good cheer to others along the journeys of life.—Wesleyan Methodist.

UNCONSCIOUS MINISTRY

We do not realize the importance of the unconscious part of our life-ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches further, and leaves a deeper impression than the things themselves that we are doing at the time. It is not so much what we do in this world as what we are, that tells in spiritual results and impressions. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume, and thus performs a holy ministry.—J. R. Miller.

THE DANGER OF REJECTING THE LIGHT OF GOD

No one can properly understand the Jewish problem in national life without a knowledge of their history as set forth in both the Old and New Testaments. When the Jews officially and as a nation rejected Jesus as their Messiah, they began to make the history of a people who, having rejected the on-going light of God walked in spiritual darkness. And they have so continued during the nearly two thousand years of this Christian era. The Gospel of Christ is a missionary message, with an ever expanding future; not so the present state of Jewish worship. Worldliness is the pervading spirit of the nation, and has been since the time when they closed their hearts to the ministry of Jesus Christ. The persecution of the Jews is wrong and wicked, and indefensible, yet no one who observes life in the light of the Scriptures can fail to see in the moral and religious state of the Jewish people a solemn warning against the dangers of rejecting the message and gift of God.—Sel.