

Temperance Column

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

HIGH COST OF LOW LIVING

According to an article in The State Journal, October 26th, 1938, our 1937 expenditures were as follows:

Crime	\$15,000,000,000
Gambling	6,500,000,000
Liquor	6,000,000,000
Medical Care	300,000,000
Education	2,600,000,000
Tobacco	1,500,000,000
Cosmetics	1,000,000,000
Religious Purposes	550,000,000

Thus we spend twenty-nine millions per year for crime, gambling, tobacco and liquor, or \$794,620,548 per day. Yes! \$224,520,549 per day more than we spend for religion in a whole year.

Look these figures over. They are nearly enough correct for accurate comparison. Then grasp this thought. The large amount spent for "sin, shame and sorrow" began to grow rapidly when the American people began to reduce church giving.—Sel.

FAILURE

1. The Eighteenth Amendment closed every brewery, distillery and winery in the nation.
2. It closed the doors of 177,790 saloons in the nation.
3. It brought to an end all liquor advertisements through all avenues.
4. It stopped the shipment of booze to heathen nations.
5. It made the liquor business an outlaw like the kidnaper, the thief and the murderer.
6. It eliminated the need of the Keeley Cure institutions for drunkards.
7. It contributed to every legitimate business. Deposits in banks increased in many places more than forty per cent.
8. It made a big contribution to education. From 1920 to 1930 high school and college attendance increased more than fifty per cent.
9. It greatly reduced crime—many jails empty during this period.
10. It reduced highway accidents.
11. Insanity was greatly reduced in the nation.
12. It cut down the list of dependent people in our country.
13. It greatly reduced disease—especially those diseases caused by alcohol.
14. It lifted the moral standard of living.
15. It brought comfort to thousands of homes which had been cursed by booze.
16. It contributed to the work of the church of God.
17. It greatly reduced drunkenness among all classes.
18. It was an answer to the prayers of the people of America.

Last year it cost every American family \$79.96 to be governed. This coming year no doubt it will cost \$138.14, according to the National Industrial Conference Board. — Publisher Unknown.

In every sinner, regardless of how low down he had gone, our blessed Lord saw a potential saint.—C. R. Beittel.

HO, EVERYONE WHO TALKS

By Mildred Bangs Wynkoop

There are three reasons for gossiping. One is the pleasure derived from the attention of others to our tale. If the truth of our story is not sufficiently arresting we color it a bit for the sheer satisfaction of watching the eager interest in the eyes of our audience.

The second reason is even less honorable. While we are telling our tale, our own failures are temporarily eclipsed. It is almost an infallible rule that the evil we decry in others, mirrors the secret battle we fight in ourselves. If we honestly watch the trend of our own criticism, we will discover that it is an attempt to throw a smoke screen about our own breakdown.

The last reason is almost too ugly to mention. It is the deliberate purpose to ruin the one who has wounded our personal pride. The disposition to "get even" is the most dangerous thing in the human soul.

Whatever the cause, gossip is the blackest social sin. A group of young people meet together regularly with the opening question for discussion, always, "Well, who shall we talk about, tonight?" Thereupon the vultures pounce upon the quivering flesh of some unsuspecting person, tearing him limb from limb and leaving him dying upon the scrap heap of life, helpless, broken. No one dares to miss a meeting for the sheer fear of what may happen to him.

Many a man and woman has sensed a coldness growing among their friends, and has heard whisperings behind their backs, and watched in heart-breaking dismay the crumbling of all their influence, because of gossip. The life work of many a minister has been hopelessly blighted because someone gossiped. More people with broken hearts have gone to an early grave because of the tongue of a gossip than, perhaps, any other cause.

No word should be spoken about another until it can be spoken with all the sympathetic kindness that we would want to characterize the conversation of others about us. Things are not always as they seem on the surface. Before I criticize my brother for acts I do not understand I must be sure my own deportment is so perfect that no one could misjudge. Some day the gossip will be the subject of another's careless conversation. What then? If we could understand the motive that prompts our brother's acts, if we could see through his eyes, and act through his understanding, how differently would we judge him.

In our parents' home, we heard no breath of gossip, nor any slightest criticism of anyone, be they neighbors or church folks. I am sure that there were scamps and hypocrites in both groups, I am confident that we were poorly treated upon occasion, but any hint of resentment from us children was hushed instantly. As a consequence, all six children have retained a confidence in the church and its ministers, that all the adolescent reactions of mental and spiritual adjustments cannot break. There are six sanctified children. There are six Nazarenes. The influence of broken confidence cannot be recalled at will. We set at liberty a question concerning someone and something happens that forever breaks the sacred bond of influence. Can this be the reason that we have so little influence upon the godless children for whom you now weep your eyes out?

God will require of us an accounting for the words we have spoken about others. Every time our tongues slip, someone goes to hell. Every time we indulge in any form of gossip, someone

is murdered. Every time we tamper with some minister's influence we lose someone to the church and to God, and usually that someone is one we dearly love.

Can God lightly estimate the eternal damage done to His kingdom through gossip? We take upon ourselves, as did the crucifiers of Jesus, the blood of our children's children, when we gossip; nor does calling it by another name lessen the responsibility. We must, therefore, take with that responsibility the eternal punishment justly due.

Brother, sister, whoever you may be, laymen or minister, consider seriously the thing that you do when you talk about your brother. Let him that is without fault cast the stones.—Selected.

HELPS TO HOLINESS

A clear experience in justification.

A quick obedience to the known will of God.

A faithful reading of the Word.

A vital prayer life.

A "conscience" about "little things."

A self-denial for Jesus' sake.

A care that the conversation has an end in spiritual welfare.

A pursuit of reading which deals with holiness and the baptism of the Holy Spirit.

A testimony which looks toward the fulfillment of the promise.

A thirst that carries the promise with it. (Matt. 5:6).

An attendance upon the means of grace.—Sel.

THE POWER OF THE WORD

The British and Foreign Bible Society tells the story of Kim, a Chinese boy who was trying to forget the loss of his farm by fire, through drinking and gambling. One day he bought a New Testament from a colporteur. Taking it home he began to read the first chapter of James; and when he reached the fifteenth verse the word "death" fastened itself upon his mind, and a great desire to escape from death was born within him. He decided to go to church to learn more about Jesus. Just three months later Kim, inexperienced but tremendously zealous, volunteered to do a month's preaching, and was the means at that time of gathering together a group of Christians that developed into a church, which now has 120 members. Eleven other churches have since been started through Kim's ministry.—Alliance Weekly.

TESTS

We once heard a simple old colored man say something which we have never forgotten. When God tests you it is a good time for you to test Him by putting His promises to the proof, and claiming from Him just as much as your trials have rendered necessary, for "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work."

There are two ways of getting out of trial. One is simply to try to get rid of the trial, and be thankful when it is over. The other is to recognize the trial as a challenge from God to claim a larger blessing than we have ever had, and to hail it with delight as an opportunity of obtaining a larger measure of divine grace.

Thus even the adversary becomes an auxiliary, and the things which seem to be against us turn out to the furtherance of our way. Surely this is to be more than conquerors through Him who loved us.—A. B. Simpson.